



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

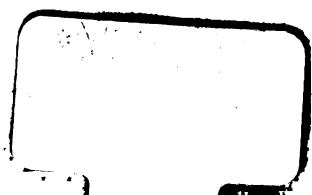
Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

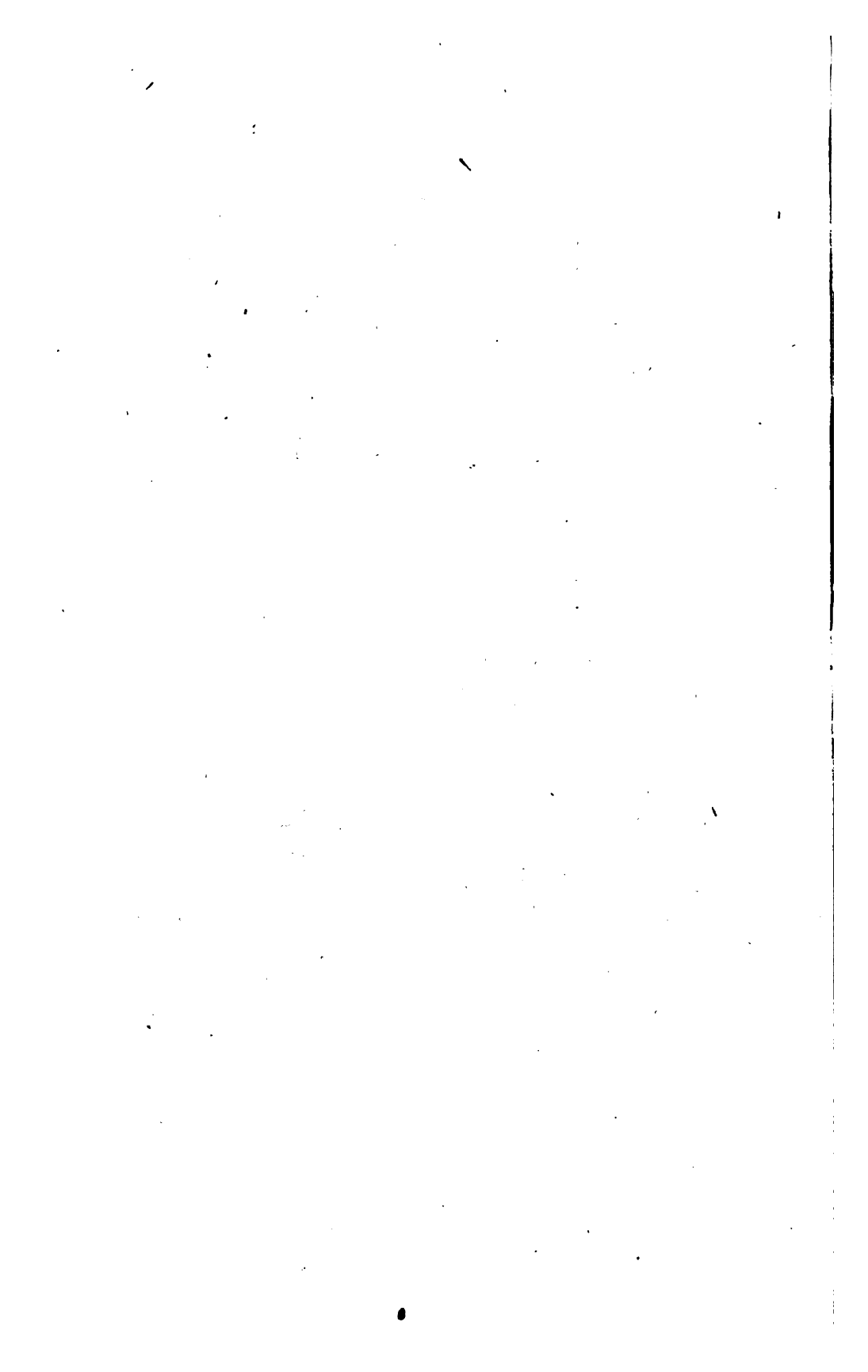
We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>





THE
FOREIGN MISSIONARY CHRONICLE:

CONTAINING

A PARTICULAR ACCOUNT OF THE PROCEEDINGS

OF THE

**BOARD OF FOREIGN MISSIONS OF THE PRESBYTERIAN
CHURCH,**

AND

A GENERAL VIEW OF THE TRANSACTIONS

OF

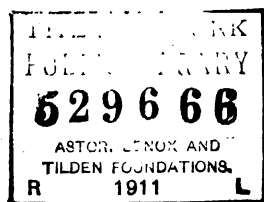
OTHER SIMILAR INSTITUTIONS.

VOLUME VI.

Published Monthly under the Direction of the Executive Committee,

NEW-YORK:
ROBERT CARTER 58 CANAL STREET.

1838.



To the Readers of the Foreign Missionary Chronicle.

DECEMBER, 1838.

IN submitting to our readers the concluding number of this volume, we desire to mention that the character of this Magazine, and the manner in which we propose still to conduct it, may be learned from the past. By giving a brief survey of Protestant Missions, a general idea can be formed of what is doing by the Church of Christ for the conversion of the world; and the selections of Missionary Intelligence will present such views of the practical operation of the Missionary enterprise in various heathen countries, as will confirm the conviction of every Christian mind that this cause is the cause of Christ, and will deepen his impression of the evils of heathenism, and call forth more fervent prayer and more devoted consecration in behalf of a cause which has for its object the removal of all these evils, and the communication of the greatest temporal and spiritual blessings. Such ought to be the effects of Missionary intelligence. It is, comparatively, of little importance *where* such intelligence comes from. As these accounts teach the same lessons—they alike show the degraded character of the heathen, their need of the Gospel, the conflict which the truth has to meet with before the Gospel is received, and yet its final triumph in the sanctification of every heathen who believes it. The general view referred to above, therefore, and the more particular accounts selected from the communications of our own Brethren and of other Missionaries, will answer these purposes, and accomplish, perhaps, nearly all that is either practicable or desirable in this department of our labors.

To the Proceedings of the Board, Biographical Memoirs, Notices of other Benevolent Operations, &c., a portion of our pages will continue to be devoted.

Arrangements have been made by which an illustration of some object or place, finely executed in wood, will be inserted regularly in every third or fourth number.

The circulation of this Periodical, it is gratifying to mention, is gradually becoming larger. Our experience during the year now near its close has given decided encouragement to go forward. No extensive exertions were made until within a short time to increase its circulation, and the enlarged size and price of the work at the beginning of the year led us to anticipate many discontinuances. Yet the number was only about 350, while upwards of 1100 new copies have been put in circulation, which are sent partly to persons entitled to receive them without charge, but chiefly to new subscribers. The strong and cordial recommendations of the Chronicle by the General Assembly, and by several Synods and Presbyteries, and the conviction of many of our Ministers, Elders, and influential members, that such a work is indispensably necessary to our Church becoming a Missionary Church—cannot but have an important influence in extending its circulation. Recently the Executive Committee have prepared a Circular to the Elders of our Churches, to solicit their special attention to the importance of increasing the circulation of this work. It has already been the means of obtaining many new subscribers, and we hope it will be widely distributed among the numerous and influential members of that order of the rulers in our Church.

And now, having arrived so near the end of another year, we may be permitted to remind our readers that such a period should always lead us to the exercise of devout thanksgiving to God for his goodness and mercy towards us; of humiliation and penitence on account of our failures in duty, and our numerous offences; of a careful review of our character, conduct, and hopes; of new consecration to the service of

God in the love, strength, and grace which he will give to every one that asketh. And we would further suggest that we may profitably connect with the performance of each of these duties, a distinct reference to what we owe to God and to the heathen, as Missionary Christians. Let us consider ourselves in this light. It is our true character. The world is one field. We are to be lights in the world. We are to be witnesses for Christ. In his absence we are not only to prepare ourselves for his presence, but to make known, as widely as possible, the glory of his Gospel—the preciousness of his salvation. When we are thankful, therefore, let us remember to praise God not only for making us to differ from the heathen, but for what he is doing among them to establish his kingdom, and for permitting us to be co-workers with him in such a work. When we abase ourselves and repent of our sins, let the remembrance of our indifference to the claims of the heathen, our failure in our duty to God as well as to them, our disposition too readily to indulge ourselves, to confer with flesh and blood, to neglect the Saviour's honor, and the interests, unspeakably solemn, of so large a multitude of immortal beings, as are now sitting in darkness and the shadow of death,—fill our minds with a deeper and more self-abasing sense of our demerit, and of our need of forgiveness. And let us consecrate ourselves anew to this great work. Highly favored as we are, deeply degraded as the heathen are,—widely different as are their circumstances, character, and prospects from our own—yet we are alike approaching nearer to the end of our earthly pilgrimage, nearer to the tribunal of God's judgment, and nearer to the unchangeable retributions of the eternal world. As those who are soon to cease from our labors, let us be faithful. As those who are seeking the salvation of millions, who are passing away like the grass that perisheth, let us be faithful. As those who would glorify the name of our risen and exalted Redeemer, let us be faithful. Soon we shall see him as he is, let us be faithful until death—and then we shall receive a crown of life.

INDEX

TO THE FOREIGN MISSIONARY CHRONICLE, VOLUME SIXTH.

	Page		Page
Abyssinia, Mr. Blumhardt's journal, 152, 186, 20-	20-	Bible Society, American,	190
Africa, south, mission stations in, 7	7	Bible Society, British and Foreign, 124, 254	124, 254
west, 3	3	Biography, Bp. Corrie,	44
journal of Mr. Warburton, Sierra Leone, 53	53	Dr. Marshman,	174
journal of the Rev. T. S. Savage, 92, 295	92, 295	Rev. D. Brown,	225, 257
journal of the Rev. J. L. Wilson, at Cape Palmas, 300	300	Andries Stoffles,	289
on the duty of the Presbyterian Church to Africa, 313	313	Borneo, account of the Island, &c. 260	260
African Islands, mission stations, 33	33	Boblee, Presbyterian Mission Station in West Africa, 6. 116, 215	6. 116, 215
African women, happy death of, 121	121	Breckinridge, Rev. John, D. D., General Agent of the B. F. M., 28, 127, 251	28, 127, 251
Allahabad, Presbyterian Mission, 18, 82, 115, 202	18, 82, 115, 202	letter from,	29
American Baptist Missionary Society, 222	222	Brown, Rev. D., memoir of, 225, 257	225, 257
Am. Bible Society, 190	190	Burmah, Baptist Mission, 41	41
Am. Education Society, 282	282	Mr. Vinton's journal, among the Karens, 53, 184	53, 184
Am. Home Missionary Society, 282	282	withdrawal of Missionaries from Ava, 125	125
Am. Seamen's Friend Society, 282	282	Rev. H. Malcom's Notes on B., 267	267
Am. Sunday School Union, 281	281	Rev. E. Kincaid's journal, 363	363
Am. Tract Society, 191	191	Caffres, influence of the Gospel, on the, 147	147
Arrakan, Mr. Comstock's journal, 185	185	Calcutta, results of Missionary labors at that city, (Baptist,) 121	121
Assam, Baptist Mission, 42	42	progress of the Church Society's mission, 141	141
Singpho and Abor tribes, 52	52	Native Female School, 332	332
letter of Mr. Cutler, 119	119	Female Orphan Refuge, 334	334
Australasia, Mission Stations, 100	100	Caldwell, Rev. J., embarkation of, 62	62
Ballard, Aurey, letter from, 89	89	Campbell, Rev. J. R., letters, 20, 204, 311	20, 204, 311
Baptist Missionary Society, American, 222	222	Ceylon, Mission Stations, 97	97
Baptist Missionary Society, English, 254	254	necessity of Female Education, 123	123
Bechuans, progress of the Gospel among that people, 330	330	China, Mission Stations, 39	39
Benares, journal of Messrs. Knorp and Leupolt, 229	229	letter of Mr. Shuck, at Macao, 117	117
of Mr. Schurmann, 335	335	Episcopal Mission, 43	43
		letter of Rev. W. J. Boone, 266	266

	Page		Page
China, Presb. Mission—instructions, and embarkation of Missionaries,	22	Freeman, Rev. J., embarkation of,	349
extract from the Annual Report,	216	General Assembly of the Presbyterian Church—Pastoral letter to Missionaries,	217
journal of Rev. R. W. Orr,	308	resolutions on the subject of Foreign Missions,	220
letter from Rev. J. A. Mitchell,	308	reports of the Boards—see Presbyterian Boards.	
recent news,	383	Ghaut murders, on the Ganges,	155
letter from a merchant, opium trade,	287	Goomsur, human sacrifices in,	212
Chippewa and Ottawa Indians, mission to,	345	Green, Rev. Ashbell, D. D., Sketch of Presbyterian Missions,	253
Chunar, journal of Mr. Bowley,	230	Guiana and the West Indies, mission stations,	103
Church Missionary Society, conclusion of the Report of, 1937,	55	Hall, Mrs., death of,	120
Corrie, Bishop, memoir of,	44	Hamilton, Rev. W., Iowa Mission,	30, 214
Crete, Mr. Hill's letter,	91	letters of,	89, 117
Dayaks of Borneo,	260	Heathen, condition of the, true state of the case,	282, 316
Departure of Missionaries—to China,	22	Hill People in North India, Rev. J. Wilson's journal,	339, 377
to the Ottawa Indians,	345	Hindu consul at Bellany,	239
to India,	349	Human Sacrifices in Goomsur, among the Pawnee Indians,	212, 349
Dingaun, Chief of the Zulus, interview with,	150	India, mission stations,	65
Donations, 32, 64, 95, 128, 160, 191, 222, 255, 298, 319, 351, 383		letter of the Bishop of Calcutta,	365
Dougherty, Rev. P., missionary to Ottawa Indians,	345	India Mission, Presbyterian—news from,	319, 363
Druid Worship in Ancient Britain,	353	Indian Archipelago, mission stations,	99
Druid Altar, engraving,	356	Indianapolis, Ia., missionary sewing circle,	94
Duff, Rev. Dr., addresses of, 56, 291		Inland Seas, mission stations on the borders of,	34
Dwarkanath, a Hindu, baptism of, 138		Instructions to missionaries,—to China,	22
Education, American Society,	282	to Ottawa Indians,	345
Education, Presbyterian Board,	280	to India,	369
Ennis, Rev. Mr., journal of, in Sumatra,	358	Iowa Indian Mission,	30, 89, 214
Executive Committee—appointment of General Agent, Rev. Dr. Breckinridge,	28, 127, 251	Jamieson, Rev. J. M., letters,	20, 311
of Assistant Secretary, Rev. D. Wells,	28	Jerusalem, miracle of the holy fire at that city,	90
address to Pastors, Elders, and members of the Presb. Ch.,	110	Jews' Society, encouragement in their labors,	367
Females in heathen countries, condition of,	193		
Fleming, Rev. J., missionary to Ottawa Indians,	345		

	Page		Page
Karens,—mission station,	42	Newton, Mrs. J., extract from let-	
boarding school,	184	ter,	319
letter of Mr. Wade,	271	New Zealand, mission stations,	100
Labrador, mission stations,	110	visit of the Rev. S. Marsden,	231
Ladies' Native Female Education		general view of the mission,	302, 327
Society—School in Calcutta,	332	North American Indians, mission	
Lodiana, Presbyterian Mission at,		stations,	104
21, 47, 84, 179, 310, 336,	375	Objections, manner of answering	
London Anniversaries,	254	Hindu,	336
Malay language, prevalence of,	362	Orphan Refuge at Calcutta,	334
Marquesas, journal of the Rev. J.		Orr, Rev. R. W., embarkation of,	22
Rodgerson,	236	journal,	306
Marshall, Rev. J., D. D., memoir		Ottawa and Chippewa Indians—	
of,	174	mission to,	345
Martyrdom of Rafaravavy,	144	Pastoral letter of the General As-	
McEwen, Rev. J., journal,	18	sembly, to missionaries,	253
letters,	115, 343	Pearce, Rev. W. H., statement	
Miller, Rev. S., D. D., extracts		concerning the success of mis-	
from his sermon before the P. B.		sionary efforts in Calcutta,	121
F. M.,	321	Plaintain Islands, journal of Mr.	
Missionary, reasons for becoming a,	276	Collins,	247
Missionaries, qualifications of,	357	Polynesia, mission stations,	100
Missionary Chronicle, notice of its		Porter, Rev. J., letters,	21, 338
being enlarged,	30	Presbyterian Board of Foreign	
recommended by the General As-		Missions, summary of missions,	62
sembly,	220	annual report,	213
notice of from "the Watchman		meeting of the Board,	216, 391
of the South,"	317	Presbyterian Board of Domestic	
payments for, 32, 64, 96, 128, 160,		Missions, annual report,	279
192, 224, 256,	320	Presbyterian Board of Education,	
Missionary ship, Camden,	240	annual report,	280
Missionary Notices—Miscellane-		Presbyterian Missions, historical	
ous,	30, 63, 158, 221, 286,	sketch of,	253
349		Progress of the Gospel, historical	
Missions, faith, hope, and love re-		view of,	120, 161
quired in conducting,	55	Rafaravavy, martyrdom of,	144
Mitchell, Rev. J. A., embarkation		Reed, Rev. A., death of at Bankok,	158
of,	22	Rogers, Rev. W. S.,	81, 163
letter,	308	letter,	338, 380
Monthly Concert,	221, 251,	Saharunpur, Presb. Mission at,	
317		20, 81, 160, 204,	311
Morrison, Rev. J. H., letter,	344, 379	Sandwich Islands, mission stations,	101
Morrison, Mrs., notice of her		letter from Mr. Lyons,	243
death,	288	Scott, Rev. J. L., embarkation of,	349
Natal, Port—description of the			
country around,	149		
Newton, Rev. J., journal, 47, 84,	336		
letter,	375		

	Page		Page
Siberia, mission stations,	39	Titler, letter,	116
Sick, exposure of the, on the Gan-		notice of in annual report,	215
ge,	154	Tract Society, American,	191
Spanish American States, mission		Tract Society, London,	254
stations,	102		
Sparta, notices of the Laconians		Warren, Rev. J., embarkation of,	349
or Mæniots,	122	West Indies, mission stations,	103
Stoffler, Andries, memoir of,	289	Wilson, Rev. J.,	81, 183
Subathu, 1 resb. Mission at,		journal,	339, 377
81. 183, 201, 339, 377		Wilson, Rev. H. R. jr., journal,	85
Surat Mission, retrospect.	246	letter,	344
Survey of Protestant Missionary			
Stations,	1, 33, 65, 97	Zulus, Church of England Mis-	
		sion,	150
Titler, Ephraim—his station,	6		

FOREIGN MISSIONARY CHRONICLE.

VOL. VI....No. 1.

JANUARY, 1838.

WHOLE No. 57.

A General Survey of Protestant Missions.

WE wish to present our readers with a survey of the Protestant Mission Stations throughout the world. Our object is to give such statistics and notices, concerning each Mission station as we may be able to collect, or our limits will permit us to insert; so that, to some extent, a correct opinion may be formed of the present state of the Missionary enterprise.

The plan of this survey we derive entirely from the Missionary Register, an excellent periodical, published by the Church Missionary Society, London. The limits of the Chronicle, though now enlarged, will not admit such copious statements as are contained in that work; our aim shall be to give information concerning the proceedings of Missionary Institutions chiefly, with occasional notices, however, of the proceedings of Bible, Tract, and other benevolent societies. General statistics as to the geographical situation of each station; time of its commencement; names of Missionary laborers; number of communicants, scholars, &c.; with such more minute statements relating to the circumstances of the station as may appear useful or interesting, which will furnish, we hope, much satisfactory information to our readers.

While it would be impracticable to present even a slight sketch of the past history of the various Mission stations, without converting our slender Monthly into a voluminous work, it may, sometimes, be expedient to make references to events which have occurred during former years, and to insert remarks explanatory of particular subjects. What seems at once practica-

ble and desirable, is to mark the progress of Missionary effort at each station, during the year preceding the date of the notices which may be inserted. If it should be deemed expedient to give an annual survey of this character in future years, our readers will then be enabled to observe the progress of the Redeemer's kingdom among the nations.

There will be shade as well as light in the prospect thus brought before the mind. Over the discouragements, difficulties, and untoward events, which, it will be seen, attend the Missionary enterprise in some parts of the world, the Christian will deeply grieve. They seem to perpetuate the dishonor of Christ and the power of Satan over the souls of men. But the Christian will not only grieve. He will sympathize with the disheartened Missionaries, and he will pray to the God of heaven, who can dethrone the *Prince of the power of the air*, and whose glory in the work of redemption, shall yet shine illustrious in all lands.

But, blessed be God! all is not darkness among the heathen nations. Many a moral light has been erected along their dreary coasts, to guide their perishing vessels into the haven of eternal rest. To many a poor heathen's soul the light of the Bible, "the star of eternity," has already pointed out the pathway of life. That light is rising higher in their horizon. Many are coming to its brightness. It will continue to spread abroad over the nations. The Christian rejoices in its shining upon his own soul, and he longs to see it shine into the minds of all men. Like the Prophet he exclaims—

"For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. The Gentiles shall see thy righteousness, and all kings thy glory." Perhaps there is no better test of Christian character, no surer criterion by which to estimate the vigor of the principle of Divine life, implanted within us by the good spirit of all grace, than this ardent desire to see the glory of Christ manifested in the salvation of men—and to see his kingdom established in the hearts of all people. *Thy kingdom come!* is the daily and earnest prayer of every Christian who feels any suitable interest in the glory of his Redeemer, or in the destinies of his fellow-men. In proportion to his love for the Saviour, and his desire to see the name of Christ honored and loved; in proportion to his sense of eternal obligations for the pardon of sin and the hope of heaven; in proportion, also, to the solemnity of his conviction that the souls of men are of greater value than entire worlds of other created objects, will be his anxiety to see all men brought to the knowledge of the truth as it is in Jesus. To the promotion of this grand object, his utmost efforts, his influence, his time, his property, his prayers, will all be fully consecrated. May we urge our readers to be faithful to themselves, and to inquire whether this is the spirit of their minds? We believe that this, and nothing less than this, is the spirit of Christ. His coming into our world, his whole life, his death—all evinced SUPREME DEVOTEDNESS TO THE GLORY OF GOD, AND TO THE BEST GOOD OF MAN. Fellow Christian! ask yourself, is the chief desire of your mind similar to that of Christ? For *if any man has not the spirit of Christ, he is none of his.*

There is a comfort, a joyfulness of heart, arising from the consciousness

that all that we are, and all that we have, are Christ's—are wholly consecrated to his glory—are fully employed in his service; which is so unspeakably precious, that it is very desirable that all our readers should have the experience of it. There is nothing similar to it in all the joys of this world. Only those who have felt its animating influence can at all appreciate its value. It throws a lovely coloring over all the pursuits and enjoyments, and even over the trying events of our life in this lower world. It connects earth with heaven, and imparts to the weary pilgrim, here on the sands of the desert, a foretaste of that refreshing and holy delight which there is in the presence of God. It prepares him for that rest which remaineth for the people of God. In that nobler state of being, to which every Christian looks forward, it will be felt with new impressiveness, with a higher and holier rapture, as the glorified spirit obtains nearer and clearer views of the glory of Christ; and it will be experienced, by all who love and faithfully serve Christ, forever and forever. May God grant to us and to all our readers, at the commencement of this new year, a richer and more precious experience, than we have ever yet known, of the joy which there is in the love and service of Christ! Then shall our efforts to promote his cause among the heathen be more faithful, more spiritual, and through the Divine blessing, vouchsafed in great mercy to our unworthiness; they will also be more successful. Then many among the dark-hearted heathen, enlightened and converted by our instrumentality, as they give glory to God and to the Redeemer in the most exalted ascriptions of praise, shall also rise up and call us, *Blessed. They that be wise* [teachers, in the margin,] *shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever.*

ARRANGEMENT OF THE FOLLOWING SURVEY.

The geographical arrangement of the stations has been preferred. It is deemed expedient, however, not to follow the usual division of the Four Quarters of the World; but to adopt that order of the stations which any one, desiring to visit them in succession, might be supposed to follow with the greatest convenience. We cannot do better than quote here the spirited sketch of a tour of this kind, which is given in the *Missionary Register* for 1819.

His course might first be directed to WESTERN AFRICA, comprehending that portion of the Continent which lies between Morocco and the Line. Crossing the Line, he would enter on that part of Africa which, lying south of the Line, may be classed in Missionary records as SOUTH AFRICA; and which should be considered as including the islands that lie off its south-eastern coast. Passing up the coast of EASTERN AFRICA, the Christian beholds, with hope of better days, as he works his way up the Red Sea, on the one hand Abyssinia and Nubia and Upper Egypt, and ARABIA on the other. On entering the MEDITERRANEAN, after surveying Syria and the Holy Land, he passes, by Lower Egypt, throughout the Barbary States; and then taking his station, for a time, in Malta, as the centre of this great scene of holy labor, he visits, in succession, the Ionian Islands, Greece, the Archipelago, and the Lesser Asia. Passing into the BLACK SEA, and contemplating, as promising spheres of Christian exertion, its Turkish and Russian shores, he may make his way, by the Russian Provinces lying between the Black and Caspian Seas—while he anticipates the final happiness of PERSIA, partly through these Provinces, and partly by means of the maritime and continental access to that kingdom from Western India—into the almost boundless plains of NORTHERN ASIA, comprehending the Provinces of that quarter belonging to Russia, with the widely-extended regions inhabited by Tartar and other Tribes, whether independent or connected with any of the neighboring powers. By the great country of THIBET, he may proceed to CHINA; connected with which vast sphere of labor, is INDIA BEYOND THE GANGES; whence returning to the great scene of British influence and power, India within the Ganges, he may afterwards traverse the whole series of ASIATIC ISLANDS, from the Laccadive and Maldiva to Japan. From

there his course would lie through the Insular Continents, as they may be denominated, of AUSTRALASIA, and the numerous groups of POLYNESIA. Passing on, and contemplating the great continent of SOUTH AMERICA, with earnest prayers for the rising of the Sun of Righteousness on that dreary region, he may reach Guiana, the solitary portion of that quarter of the world where Protestant Christians are laboring for the good of the heathen; and then, winding his course among the islands and shores of the WEST INDIES, and passing through the Tribes of the NORTH AMERICAN INDIANS, he may finish his vast survey, by contemplating with admiration the triumphs of the Cross on the inhospitable shores of LABRADOR and GREENLAND.

Western Africa.

CHURCH MISSIONARY SOCIETY.

SIERRA LEONE. *Freetown*, the chief town in the colony: the inhabitants, in 1822, were 5643, exclusive of the military; Mission commenced in 1804; Rev. John Raban; with assistant—communicants, 43; candidates, 23; baptisms; infants, 4; adults, 4; Sunday scholars, 130. Average attendance on public worship, Sunday morning, 185; Sunday evening, 75.

River District; comprehending *Kissey*, 4 miles from Freetown, with 1246 liberated Africans; and *Wellington*, 7 miles, a town of liberated Africans, and discharged African soldiers; inhabitants, 1046. Mission commenced in 1816; three catechists, and seven native assistants. Av. attend. on public worship, Sund. morn. 1300; Sund. ev. 550; communicants, 234; candidates, 224; baptisms, 20; scholars; day, av. attend. 487; Sunday, av. attend. 569. These stations lie E. and S. E. of Freetown.

Mountain District; comprehending the following stations, lying S. and S. E. of Freetown; *Gloucester*, 4 miles; inhabitants, 694; liberated Africans: *Regent*, 6 miles; inhabitants, 1301; liberated Africans: *Bathurst*, 6 miles; inhabitants, 393; with *Charlotte*, of which the inhabitants are 1006; *Hastings*, 13 miles; inhabitants, 1116;—besides

other stations; Rev. J. F. Schön, Rev. C. F. Schlenker; one Catechist; nine native assistants, and one native female assistant; av. attend. on public worship, 2206; Sund. ev. 1229; communicants, 380; candidates, 199; baptisms, 28; scholars, day, 1263; Sunday, 865.

The Rev. Messrs. Weeks and Graf, and Mr. Townsend, a catechist, joined this Mission in November, 1836.

The *Christian Institution*, at Fourah Bay, one and a half miles from Freetown, for the instruction of natives as Christian teachers among their countrymen, contains 19 students; the Rev. G. A. Kissling, superintendent, is now in England; Mr. Sam. Crowther, assistant.

Summary of the West-Africa Church Society Mission, March 25, 1837.

Average attendance on public worship:

Sunday morning	3870
Evening	1880
Communicants	753
Baptisms	91
Candidates	697
Students in the Institution . . .	19
Day Scholars	2081
Sunday Scholars	1889

[*Ch. Mis. Reg.* 1837.

This Mission appears to have been greatly blessed by the Head of the Church, as is evinced by the large number of communicants and candidates, while the Missionaries are, and always have been, comparatively few in number. There has been a corresponding elevation in the moral character of the Africans, and in their feelings of regard for the institutions of Christian worship. Mr. H. Townsend, shortly after entering on his labors, thus describes his

First impressions concerning the observance of the Lord's Day in Sierra Leone.

December 4, 1836.—No one arriving here would imagine that he was in a country, the inhabitants of which have been accustomed

to idolatry, but in one where God had been for many years worshipped in spirit and in truth. The solemn stillness of the Day of Rest reigns around: business and work are laid aside; and numbers of both sexes are seen hastening to school, to learn to read, and to be instructed in the Christian religion. All are clean, and as well-dressed as their circumstances will allow; some of the men in a white or blue-striped shirt, with a pair of white trousers and a straw hat; others with the addition of a jacket, in which they look remarkably well. The women are dressed in various colored gowns; some with a kerchief tied round their heads, others with straw hats. At school, which was well attended, they were most attentive and diligent in learning to read, and repeated the catechism which they had been taught. The first classes read in the Bible and Testament very well, and listen with much attention to any explanation which may be given of the passage they are reading. The lower classes also use every effort to get over the first steps to reading, which is no small task for persons who may be 40, 50, or 60 years old. During divine service, they were attentive and devout.

From letters to the end of March, 1837, it appears that the work of the Lord is still going forward at nearly all the stations connected with this Mission; many are inquiring about the way of life, heathen practices are gradually disappearing before the influence of Christianity, the means of grace are generally well attended, and there is much to encourage the hearts of the few servants of God who are laboring in that dangerous and almost deadly climate. The presence of the Lord, and his blessing on their labors, will far more than compensate them for the trials and dangers to which they are exposed.

WESLEYAN MISSIONARY SOCIETY.

GAMBIA. *Bathurst*, a settlement on the Island of St. Mary, at the mouth of the Gambia. Inhabitants, 1867, chiefly Jaloofs and Mandingoes; Mission commenced in 1821; Rev. W. Fox, Rev. Henry Wilkinson; assistants, 24; members, 368; scholars, 152. During the year 1836, 54 persons were admitted as members, besides 42 others received on trial.

Macarthy Island, 300 miles up the Gambia. Mission commenced in 1832; Rev. Thomas Dove, Rev. Robert M. Macbrair: three native assistants; members, 167; scholars, 68.

This mission is exerting an important influence on the Foulahs, a numerous, scattered people, of peaceful, industrious habits, who are persecuted by almost every other tribe. Mr. Dove has labored at this Station from its commencement. Mr. Macbrair, formerly a Missionary in Egypt, joined the Mission in 1835, in order to translate the Scriptures into the vernacular tongue of the Foulahs. A letter from Mr. Steinback, superintendent under the British Government of the liberated Africans at Macarthy Island, contains the following testimony to the usefulness of this Mission:—

Holding an official station of some importance here, I feel it a duty, and have much pleasure in communicating to you the beneficial results, which have attended the establishment of a Missionary from your Society on this island. Previous to the arrival of Mr. Dove, the inhabitants possessed very little sense of religion; living in a state of concubinage, and abandoning themselves to every species of vice and immorality. A very great change has taken place in their habits and manners: more than two hundred couples have been married. Their observance of the Sabbath is also highly satisfactory. Your missionary has found it necessary to erect a new building (the former one having become far too small) for the accommodation of his congregation, which is generally well filled.

Mr. Dove writes, in January, 1836:—Our Society here, thank the Lord! is prospering: upwards of 60 members having been added during the past year, and nearly 30 are admitted on trial.

SIERRA LEONE. *Freetown*, with Out-stations—1817. Rev. Edward Maer, Rev. Benjamin Crosby, Rev. W. Sanders; 35 assistants. The Rev. J. Patterson, and wife, sailed in September, 1836, to join the Mission. Members, 768; on trial, 284; scholars, 877.

The net increase of members during the year is 204. Many who have been taken from us died in great peace, and several triumphantly. By the blessing of God, we

have a much larger number in society this year than at any previous period.—*Missionaries*, Jan. 1836.

The Rev. E. Maer embarked on the 21st of March, 1837, on a visit home from Sierra Leone, but was taken ill, and departed this life on the 27th of the same month. The native members had witnessed his embarkation with many tears. The Rev. B. Crosby was seized with a malignant fever on the 20th of April, and died on the 25th.—*Miss. Reg. July*, 1837.

CAPE COAST. *Cape Coast-town*, containing 6000 inhabitants; Mission commenced in 1834; the Rev. Mr. Dunwell, the first Missionary, was much blessed in his labors, but died in June, 1835. In 1836, the Rev. G. O. Wrigley, and his wife, and Mr. and Mrs. Harrop sailed for this Station. The members, 100 in number, though deprived of pastoral care for more than a year, had continued faithful. Both Mr. and Mrs. Harrop died within three weeks after their arrival, and Mrs. Wrigley also has been called to her rest.—*Miss. Reg. July*, 1837.

The Wesleyan Committee, in reference to these sad bereavements, justly remark:—

These afflictive events are painfully trying to the faith and hope of the Church; but they are not to be regarded as forbidding further attempts for the conversion of the inhabitants of that fatal clime. Many hundreds of immortal souls have been brought to a knowledge of salvation, and to the enjoyment of eternal life by means of the Missions in which these and other precious lives have been sacrificed; a result, which Christian faith discovers to be worth all the risk and loss; and even had the success been less evident, while the Apostolic spirit remains in the Church, men will be raised up who will *count not their lives dear unto themselves*, that they may *preach among the Gentiles the unsearchable riches of Christ*.

But while we give expression to these sentiments, we most earnestly call on all the friends of Missions to unite with us in earnest prayers to Him, in whose hands are life and death, to throw the shield of his protection around our Missionaries, and to spare and long continue their useful lives. Nor will they forget to implore consolation and support for the immediate connexions of our

lamented friends, from among whom they went out; and to pray that the bereaved churches at Sierra Leone and at Cape Coast may be kept and edified, and ultimately provided with pastors equal in zeal and love to those whose loss we now deplore.

To the mournful list of deaths on the coast must be added that of the Rev. J. Patterson, who sailed for Sierra Leone in the beginning of September last.—*Miss. Reg. Aug. 1837.*

MISSIONARY SOCIETY OF THE METHODIST EPISCOPAL CHURCH.

LIBERIA. This Colony extends from Gallinas river to the territory of Kroo Settra, a distance of about 280 miles along the coast, and from 20 to 30 miles inland. It is supposed that about 10,000 persons now belong to this colony. Mission commenced in 1832; Rev. John Seys, superintendent; Rev. J. B. Barton, Rev. Squire Chase, destined to Cape Palmas, Dr. S. M. F. Goheen, physician; and Mrs. Ann Wilkins and Miss Lydia Ann Beers, teachers; the Rev. J. J. Mathias, of the Philadelphia Conference, is Governor of Bassa Cove, by appointment of the Pennsylvania Colonization Society; and there are fourteen colored preachers regularly employed. Members, 375; being an increase, last year, of 171; scholars, 128. The last General Conference of the Methodist Church constituted this Mission into an *Annual Conference*, possessing all the rights and privileges of other Annual Conferences, except sending delegates to the General Conference, and drawing on the funds of the Book Concern and the Chartered Fund.—*Annual Report: Meth. Almanac.*

BOARD OF FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH.

LIBERIA. The Rev. Messrs. J. W. Barr and J. B. Pinney were designated as Missionaries to this Colony in the Autumn of 1832, under the Western Foreign Missionary Society, since called the Presbyterian Fo-

reign Missionary Society, and now transferred to the Board of Foreign Missions of the General Assembly of the Presbyterian Church. On the eve of their sailing, Mr. Barr was, in the wise providence of God, suddenly called to his rest—to the great grief of all who knew him.

Mr. Pinney embarked on the 1st Jan. 1833; the Rev. Messrs. John Cloud, and Matthew Laird, with Mrs. Laird, sailed Nov. 6th of the same year, and by the mysterious appointment of God, were all three removed by death in the month of May, 1834. Mr. Pinney soon afterwards returned, with impaired health, and is at present engaged in the service of the Colonization Society. The only Missionary connected with this Board, now in Africa, is Mr. E. Titler, a colored man, licentiate of the Presbytery of Philadelphia; he is stationed at *Boblee*, among the Bassa tribe, on the river John, 18 miles from Bassa. Mr. Titler, at the last accounts, had visited King Bosowa, (successor to King Boblee) who resides about 30 miles from Edina. After consultation with the king of a neighboring tribe, Bosowa consented that he should come into his country to reside. Mr. Titler had made arrangements for erecting a building at that station. The house is now nearly completed, and the prospect of access to the native population is represented as favorable.

AMERICAN BAPTIST BOARD OF FOREIGN MISSIONS.

We have not been able to procure a copy of the last Report of this Board. In the Report of April, 1836, two Stations were mentioned, both in the Colony of Liberia.

Edina; at the mouth of St. John's river; Rev. W. G. Crocker, and Rev. W. Mylne. Mrs. Mylne died September 16, 1835, about a month after their arrival. The Missionaries were studying the Bassa language; and

were enjoying a good degree of health.

Caldwell; on St. Paul's river; Rev. A. W. Anderson. Mr. A. opened a school on the 2d September, 1835, which numbered 78—44 boys and 34 girls, four of whom are natives; average attendance at the Sabbath School, 75. Mr. A. was ordained to the work of the Gospel ministry in connexion with the Caldwell Baptist Church.

AMERICAN BOARD OF COMMISSIONERS
FOR FOREIGN MISSIONS.

CAPE PALMAS.—This Colony lies southward from Liberia, on the coast, and is under the patronage and direction of the Maryland Colonization Society. It is spoken of very favorably as to health and convenience of landing. The native town is said to contain about 1500 inhabitants, and there are between — colonists. Mission commenced, —; Rev. J. L. Wilson and Mrs. Wilson, Mr. B. V. R. James, printer; Rev. Mr. and Mrs. White arrived at Cape Palmas in December, 1836, but were both in the next month called to their rest, sincerely lamented by all who knew them, and by all who desire the good of Africa. The boarding school contains 40 pupils, one fourth of whom are females; 100 scholars in four day-schools. One of the pupils, a son of an influential man, had given pleasing evidence of a change of heart; others were inquiring. Printing commenced in the Greybo language.

Mr. Wilson has made three tours during the past year into the interior; the more they know of their field of labor, the more highly do they prize it. No field occupied by the Board promises a speedier or more abundant harvest for those who can endure the climate, than this.—*Abstract of Report, 1837.*

BOARD OF MISSIONS OF THE PROTESTANT
EPISCOPAL CHURCH.

CAPE PALMAS.—Mission commenced in 1836; Rev. Thomas S.

Savage, M. D., Rev. Lancelot B. Minor, Rev. John Payne, and Mrs. S. Payne; Mr. James M. Thomson, a colored man, candidate for orders, and Mrs. Thomson, teachers. Dr. Savage left this country, Nov. 1st, 1836, and arrived at Cape Palmas Dec. 25th. The other Missionaries left this country May 18th, and arrived July 4th of last year. Mr. and Mrs. Thomson had resided for several years on the Western coast. A Mission house and a school house have been erected, and other convenient buildings are in progress. Scholars, 18; of whom 4 are girls. In this Mission a good beginning has been made; and the Missionaries, in July, were in good health and spirits.

South Africa.

THE Colony of the Cape of Good Hope, in 1832, was supposed to contain a population of 145,000, of whom about 34,000 were slaves, but have since become free,—the three years' term of apprenticeship having been adopted in this colony. About 27,000 of the inhabitants, in 1820, were Hottentots. It has now, 1837, by the extension of the frontier limits chiefly, a population of about 235,000.

UNITED BRETHREN.

HOTTENTOTS.—*Groenkloof*: Forty miles N. of Cape Town: 680 inhabitants. Commenced in 1808. Brethren, Lemmert, Lehman, De Fries; communicants, 222; scholars, 200.

Gnadenhal.—130 miles E. by N. of Cape Town; 1406 inhabitants:—1736, renewed in 1792. Brn. Teutsch, Stein, Nauhaus, Sonderman, Schopman, Brauer; communicants, 627; scholars, 380.

Dr. Hallbeck, [Superintendent of the Brethren's Missions, who afterwards made a visit to Europe, at

Herrnhut, was consecrated a Bishop of their church, and in Dec. 1836, was about to return,] writes that—

Nothing has occurred of late to interrupt our usual quiet course. Two elderly persons lately departed in peace to our Saviour; of whom one, Adam Vertyn, had been confined to his bed for eight years, and, during all that period, exhibited a degree of patience and submission to the will of his Lord which was truly astonishing; nor was he less remarkable for a keen sense of his own unworthiness, and a fervent love to our Saviour. Whenever, therefore, I felt myself in want of encouragement, I always used to visit him, and his conversation was sure to cheer me.—*Sept. 1835.*

A number of the Gnadenthal Hottentots had been employed by the British authorities in their war with the Caffres on the frontier of the Colony. Their long absence was distressing to their families, but their good conduct was a ground of much thankfulness.

The campaign has hitherto proved, not only not hurtful to the spiritual welfare of our people, but useful both to themselves and many of their companions, who, with delight and surprise, witnessed their Christian conduct. Thus the farmers, [colonists] were edified by the meetings for singing and prayer which they held; and their Captain writes me word that his company has been pointed out to the whole regiment as a model of obedience and good behaviour.—*Fr. Hallbeck, July, 1835.*

Br. Hallbeck speaks with just exultation of the improvement in the civil condition of the Hottentots:—

Our masons have returned from Elim; having completed the church, which now only requires the finishing hand of the carpenters; these, too, are Hottentots, who have learnt their trade under the Brn. Leitner and Sonderman; and thus we have the gratification of seeing one of the finest buildings in these parts erected by those very Hottentots whose forefathers, if not their fathers and mothers, lived in habitations rather inferior to those of the brute beaver. Surely it can no more be asserted that they are incapable of improvement, and have made no advances, when such monuments testify the contrary!

Hemel-en-Aarde; an hospital, supported by Government, for the relief of lepers; about 12 miles from Caledon, and near the sea; 89 inhabitants—

1823—Br. F. C. Tietze; communicants, 25.

Among the poor sufferers in that lazaret-house, there are many dear souls, who rejoice in the Lord their God, and the assurance of a better world; and, relying on their Saviour's merits, watch their diseased tabernacles falling in pieces, in the hope of being the sooner with Him in glory. It makes one shudder to visit the patients in their dwellings, such pitiable objects do they present, and so offensive is the effluvia; yet when you enter into conversation with them on the concerns of their souls, and find these poor cripples full of faith and joyful confidence in the Saviour's merits, it makes one feel ashamed of his fastidiousness.—*Br. Teutsch, March 4, 1836.*

Elim; about 60 miles from Gnadenthal, and near Cape Aiguilla: with an Out-station at *Houtkloof*, nearly half-way to Gnadenthal; 382 inhabitants, 1824—Brn. Luttring and Meyer; communicants, 66; scholars, 118. Attendance on public worship is increasing, and the people are advancing in civilization.

Enon; on the White River, near Algoa Bay; 439 inhabitants, 1818—Brn. Genth, Halter, Stoltz: communicants, 134; scholars, 120.

In externals, we continue to struggle with many difficulties; our people have still not unfrequently to suffer from want of food, the effect of unfavorable seasons, and deficiency of employment. There is a scarcity of water; the stony and wooded hills around Enon have no springs or wells; and so, with some of the best land in the world, the inhabitants can turn it to little account.

We have still to complain of a want of spiritual life among the souls committed to our care; yet what can we do but continue to teach and exhort, to watch and to pray; and to wait for the time of refreshing, which our gracious Lord, we trust, has in store for the inhabitants of this place?—*Journal of the Miss., July, 1835.*

TAMBOOKIES, Shiloh: on the Klip-plaat River, in 27° E. long. and 31° 30' S. lat.; 478 inhabitants—Brn. Fritsch, Hoffman, Bonatz; communicants, 30; scholars, 110.

The great mass of the Tambookies still love darkness rather than light. They say that we bewitch the people, by infusing magic herbs into the baptismal water, and that bap-

tised children will pine away and die before they come to maturity. Our school children continue to give me pleasure, by their diligence; yet, as the population of Shiloh continues to be as unsettled and fluctuating as ever, they likewise are perpetually changing.—*Mr. Bonatz, Dec. 1835.*

They manifest, generally, great indifference to spiritual concerns; having milk and maize in abundance, they cannot see that they require any thing further. The baptized universally give us much pleasure.—[*The same, Dec. 1835.*

Summary. From the beginning of the Mission to the end of 1835, there were, at the different stations, 2475 adults and 2486 children baptized, and 1962 were admitted to the holy communion; 36 European brethren and 36 sisters have been engaged in its service; of whom 15 had departed this life in Africa, 13 returned to Europe, and 44 were still in active labors.

LONDON MISSIONARY SOCIETY.

Cape Town; inhabitants in 1831-2, were 6410 males and 6349 females, free; and 2921 males and 2906 females, slaves, but since emancipated. The Rev. John Philip, D. D. was still in England at our latest dates. The Rev. E. Williams, who, with his wife, sailed from England in Nov. 1836, would enter on the duties of this station. The Rev. John Locke and Mrs. Locke left England May 9th, 1837, appointed to labor as a Missionary in South Africa, and, during Dr. Philip's absence, to fill the pastoral office at Union Chapel, Cape Town.

HOTTENTOTS. Bosjesveld; 40 miles N. of Cape Town; inhabitants 300;—1834—Rev. Cor. Kramer; No Report.

Paarl; 35 miles N. E. of Cape Town; inhabitants, 500;—1819—Rev. W. Elliot, communicants, 33; scholars, male, 134; female, 137. Mission chiefly supported by the Colonists; attendance on public worship good; communicants maintain a consistent course; six persons added to

the communion during the last year; one female had died in the faith.

Tulbagh; 75 miles N. E. of Cape Town; Rev. Arie Vos; public worship attended by between 200 and 300 persons; many manifest concern for their salvation; scholars—infant, 41; evening, 50; Sunday, 29.

Caledon; 120 miles E. of Cape Town; 783 Hottentots—1811; renewed, 1827—Rev. Henry Helm; D. J. Helm, As.; scholars—infant, 70; day, 129; sewing, 22.

Notwithstanding the obstacles that exist, the work is advancing with power. Four individuals have been baptized; seven others are earnest in their inquiries; four have been received into church fellowship, and walk worthy of their Christian profession.—*Report, 1836.*

Pacaltsdorp; 245 miles E. of Cape Town; 1242 Hottentots—1814—Rev. W. Anderson; T. S. Hood, As. Eight persons give evidence of conversion; scholars—infant, 80; day, 94; sewing, 30; Sunday, 94 adults and 82 children.

The people have been exercised with many trials and discouragements, chiefly occasioned by the Caffre war, and by severe and continuous drought at the commencement of the season and heavy rains at its close; yet the work of God has steadily advanced.

The Temperance cause is prosperous, and has produced extensive reformation. There are now 128 members.—*Report, 1836.*

Hankey; near the Chamtoos River; inhabitants, 665—1825—Rev. J. Melvill; W. Kelly, As.—communicants, 67; baptized, 2; candidates, 6; scholars—infant, 50 to 80; day, 80; Sunday, 90 adults and 70 children.

Bethelsdorp; 450 miles E. of Cape Town; 1200 Hottentots—1802—Rev. J. Kitchingman and Rev. T. Atkinson; Sunday congregation, 400; scholars, infant, 112; day, 170 adults; Sunday, 37.

The progress of education is encouraging. The Temperance society is receiving daily augmentation to the number of its members. The secular improvement of the Station has

been retarded by the Caffre war, though its spiritual concerns have not been equally affected.—*Report*, 1836.

Port Elizabeth ; Out-station to Bethelsdorp ; inhabitants, 1100. Rev. A. Robson ; communicants, 15 Europeans and 16 natives ; baptized, 11 natives and 4 Europeans ; candidates, 9 ; scholars—day, 85 ; Sunday, 120 to 140.

The cause of Christ has steadily advanced.—*Report*, 1836.

My colored congregation have a well-attended prayer meeting every Sabbath morn at sunrise, which they conduct themselves.—*Mr. Robson, May*, 1836.

Uitenhage ; Out-station to Bethelsdorp ; Rev. J. G. Messer ; communicants, 94, composed of Hottentots, Caffres, Bushmen, Bootchuanas, and apprentices ; baptized, 28 ; scholars—infant, 40 ; day, 100 ; Sunday, 83.

The work of the Lord makes cheering progress : the majority of the inhabitants may be seen, each returning Sabbath, sitting in the house of God in decent attire, attentively listening to the Gospel. The people are rapidly acquiring right sentiments, particularly as to marriage and the burial of the dead, which they had long deplorably neglected ; numerous depredations were formerly committed in this place ; but now thefts are seldom heard of ; two years ago it contained six canteens (gin shops,) and drunkenness and profane rioting proceeded to the last extreme ; only two such houses now remain, and all is, comparatively, peaceful and still.—*Report*, 1836.

Theopolis ; 550 miles E. of Cape Town ; inhabitants, 382—1814—Rev. G. Barker, Rev. C. Sass ; Thos. Edwards, As. ; communicants, 95 ; scholars—infant, 100 ; day, 40 ; Sunday, 48 ; attend public worship, between 400 and 500.

Considering its vicinity to the seat of war, and the consequent fluctuations of its population, the state of this Mission is much more favorable than could be expected. During the latter half of the year the congregations were overflowing, and many seemed to be under deep religious impressions.—*Report*, 1836.

Grahamstown ; in Albany district, next to Cape Town the largest in the colony ; Rev. John Monro. Atten-

dance on public worship, 350 to 400 ; communicants, 43 English and 51 people of color.

Graaf Reinet ; Rev. A. Van Lingen ; congregation, Sunday morning, 160 ; Sunday evening, from 300 to 400, partly whites and partly colored ; communicants, 24.

Kat River ; inhabitants about 4000, chiefly liberated Hottentots, living in hamlets scattered over a considerable tract of country—1829—Jas. Clark, As. ; the Rev. J. Read, jr., has, before this time, probably joined this Mission. Andries Stoffles, the Christian Hottentot who was lately in England, died at Cape Town, March 18th, 1837. He was a man of ardent, simple piety, and had for thirty-six years maintained a very consistent profession. His death is considered a severe loss to his family, and to the Hottentots of this Settlement.

At the breaking out of the Caffre war this Settlement was in a state of great prosperity, upwards of 600 persons were usually present at public worship, some of whom came six, eight, and even eighteen miles ; in the year 1834, 113 members were added to the church ; at the close of that year there were 329 members, besides from eighty to one hundred candidates ; 12 schools, scattered over the district, contained nearly 700 scholars. But this institution suffered very severely from the irruption of the Caffres into the Colony. All the Hottentots capable of bearing arms were withdrawn for the service of the army ; the crops in the fields were destroyed ; 12000 head of cattle and many horses were taken away ; 20 lives were lost ; 200 of the inhabitants were swept away by a fever ; Mr. Read himself (who has been nearly 40 years a Missionary in South Africa, now on a visit to England,) had scarcely recovered from a severe illness, when he was required by the government to remove with his family to Grahamstown ; having lost every thing of which he had been possessed.

A season of great distress ensued, from which it seems scarcely possible that they should recover, without a large measure of aid, for many years ; though temporary and great relief was afforded by the Government's supplying them with daily rations.—*Mr. Reed : and Report*, 1836.

CAFFRES.—**Buffalo River**—1826,—

Rev. J. Brownlee, Jan Tzatzoe, the native assistant, is yet in England on a visit. The congregation at this Station before the war was about 100; communicants, 3; candidates, 10; scholars—infant, 20; day, 30—the prospect was more encouraging than at any former period.

Knapp's Hill; on the Keiskamma River—1833—Rev. G. F. Kayser. This Station was formed at the request of Macomo, a chief.

During the war both these Stations were necessarily abandoned, and the Missionaries retired, with much loss of property, within the colony. About a year ago they were permitted to resume their important labors, though not precisely on the same spots as those they formerly occupied. In some instances they found the state of their flocks rather discouraging; still they were received with joy, and the Caffres generally manifested a strong desire to be again placed under instruction, and to listen to the sacred words of life. The chief, Macomo, sends his own children, including his eldest son, the successor to his chieftancy, to the schools under the care of the Missionary, and maintains the regular worship of God in his own kraal, where Mr. Kayser preaches every afternoon, to congregations varying between 50 and 100 persons.—*London Miss. Mag., March, 1837.*

GRIQUAS, CORANNAS, AND BECHUANAS.—*Griqua-town*; 530 miles N. E. of Cape Town, the centre of various Out-stations; population about 3,000—1801—Rev. Peter Wright; J. Hughes, As.; with 10 or 12 natives at Out-stations; at the different stations 1500 persons hear the Gospel every Sabbath; communicants in 1834, were 70 in number; candidates, between 40 and 50; scholars—infant, 80; day, about 600.

A growing desire for Divine things is manifested; means of religious improvement are pursued with vigor; and each individual, who

has himself experienced the sanctifying power of the Gospel, seems to consider it a duty incumbent on him to make it known to others.—*Report, 1836.*

The tribe of the Batlapi is visited by the Missionaries at Griqua-town. This tribe was formerly very degraded, none more so among all the tribes of South Africa, but

The people, once so far off from all that is pure and holy, have been brought nigh, and rendered willing in the day of God's power. The king or chief of the tribe, Mateebe, if not converted, has become the friend of religion; and not less than 1500 of his people, several of whom, it is thought, have undergone a saving change of heart, regularly attend the house of prayer on each returning Sabbath. Mr. Wright made them a visit, August 19, 1836, and was welcomed by almost the whole town, with the king at their head. He was employed from the break of day until a late hour of the night, either in preaching or conversing with persons who were earnestly inquiring about their salvation. After spending two days, he proceeded to the other large division of the same people, 18 miles lower down on the Great River, and found a very favorable state of things. On his return to Griqua-town, a number of the Batlapi tribe accompanied him, of whom 16 were admitted to the Lord's Supper for the first time, including the eldest son of the chief, Mateebe. It is expected that four other members of the chief's family, and upward of 100 of the people, will before long join the church—and, what is more interesting, two native teachers among them have been raised up, Thabé and Makame, who are men of talent and devotedness. What hath God wrought!—*London Miss. Mag. July, 1837.*

Tsantsaban; Out-station to Griqua-town—1833—Congregation about 300.

Two years ago, were nightly to be heard only the rude noises of dancing and riotous mirth, instead of the harmonious sounds of prayer and praise which now greet the ear.—*Mr. Baillie*, who has since returned to Europe.

BOSJESMANS. *Philippolis*; on the north side of Cradock River; inhabitants, 357 men, 358 women, 900 children—1831—Rev. G. A. Kolbe; communicants, 32; candidates, 4; scholars—infant, 45; day, 42; members of the Temperance Society, 203;

drunkenness, lately a pest in the land, has now ceased; from the commencement of this Station, 118 converts have been baptized.

BECHUANAS. *Lattakoo*; 630 miles N. E. of Cape Town; resident inhab. 1016, with seven villages on the Kuruman, visited at weekly intervals, containing 2171 inhabitants—1817—Rev. R. Moffatt, Rev. R. Hamilton; R. Edwards, Assistant. Congregation, 500; com. increased from 29 to 40; baptized, 13 adults and 19 children; candidates, 20; scholars—day, 136. A Printing-press is at this Station; 1500 tracts and hymns were printed, and 945 publications were distributed.

NAMAQUAS. Namaqua-land lies chiefly between the 25th and 30th degrees of south latitude. It is divided by the Orange River into Great and Little Namaqua-land, the former lying on the north, the latter on the south side of that river. The rains in this part of Africa fall seldom and partially, and the land is sterile, except in the vicinity of springs or rivers. As the people subsist chiefly on their cattle, they are to a great degree migratory. They are not now numerous. The London Missionary Society sent Missionaries to this country as early as 1805; several Stations were formed, at one of which *Africaner's Kraal*, that chief and his son were converted. For various causes those Stations were changed, or abandoned—there are now two Stations: *Komaggas*: inhab. 670—1829—Rev. J. H. Schmelen; com. 35; scholars—day, 62; Sabbath, 62. *Steinkopff*: in S. lat. 29° 32' east long. 17° 35'; inhab. at the close of 1832, 421—1817—M. Wimmer, catechist. Three of the people have died in the faith.

Both these stations labor under the same embarrassments, resulting from the migratory habits of the people, and from the drought and barrenness of the soil, militating, to a serious extent, against

the systematic education and advancement of the people in religion.

WESLEYAN MISSIONARY SOCIETY.

CAPE TOWN AND NAMAQUAS. The Namaquas lying north of Cape Town, and on the western coast, are considered by the Society as in the Cape Town district.

Cape Town; Rev. Messrs. B. Shaw, T. L. Hodgson,—Longbottom, R. Giddy; with 2 salaried and 32 gratuitous assistants; members, 110; scholars, 210. The Missionaries have regular services at fourteen different places in the vicinity of Cape Town; and they have adopted the plan of preaching in private houses as well as in the open air.

Lily Fountain; near Kamiesberg, in Little Namaqua-land; inhab. between 700 and 800—1807—Rev. E. Edwards; members, 115; scholars, 150.

The people improve in Scriptural knowledge; and evidence the genuineness of their piety, by a conduct regulated according to the rule of God's word. Several of them have engaged to furnish yearly offerings of sheep and goats to meet, in part, the expense of supporting their Missionary,—yet in general they are very poor; many of them, who are in the best circumstances, not being able to keep either themselves or their children decently clothed.—*Report*, 1836.

Nisbett Bath; in Great Namaqua-land—1834—Rev. E. Cook, Rev. J. Jackson, P. Links, native assistants.

Eight persons, among whom was the wife of the chief, were solemnly dedicated to God in the ordinance of Christian Baptism. A spirit of inquiry has been excited among the people concerning the great truths of the Gospel.—*Report*.

ALBANY. *Grahamstown*; Rev. R. Haddy—*Bathurst*; Rev. H. Dugmore—various Out-stations: members reported in 1835, 437; scholars, Europeans, 474; natives, 400.

The members, with few exceptions, have steadily pursued their way.

The native congregation is increased beyond any thing of the kind ever witnessed in this town. They consist chiefly of Caffres, Bechuanas, Fingoes, Mozambiques.—*Report*. The Fingoes are supposed by Mr. Ayliff

to be the remains of eight nations, numbering at present not more than 16,800, though estimated originally at 800,000. During the last twenty years, I am persuaded, war has destroyed, in this part of Africa, more than 700,000 persons!—Famine consumed thousands that remained; those remaining wandered from river to river in search of food and a resting-place. Having heard that there was corn among the Tambookies, and also among Hintza's people, part of the Fingoes reached the Tambookies, and the greater part entered Hintza's tribe. The former were received and treated with kindness; but the latter only exchanged war and famine for slavery. They had nothing of which they were not liable to be deprived at any moment; from their poverty and friendlessness they were the victims of the Caffre Doctors' accusations, who charged them with being the cause of the sickness of individuals through witchcraft, with driving away rain, sending the wolves among the Caffres' cattle, and the monkeys and baboons into the Caffres' gardens to steal the corn—and by these charges they were subjected not only to the loss of what little property they might possess, but oft-times also to the loss of life by the dreadful torture of the black ant and hot stones.

During the time of this people's residence with Hintza, their children greatly increased: the parents, both father and mother, showed the greatest affection for their children; but as they were subject to the loss of their children, their situation was made deeply afflictive. If a Fingoe had a daughter, who was a girl of an interesting appearance, she was generally sent for to the residence of some chief. It was distressing to see some of the poor girls, who had derived the benefit of instruction from the Missionary's wife, running into the Missionary's house, praying to be hidden, and saved from the chief's violence.

These sufferings caused them to come to the determination of revolting; some affrays had already taken place,—when the arrival of the Governor [of the Colony] in the tribe of Hintza saved them from a bloody war, in which many of the Caffres would have fallen, but the Fingoes, overpowered by numbers, and having no place of retreat, must have been destroyed. They are now delivered from oppressive bondage, made freemen and fellow-colonists, to the number of 2000 men, 5600 women, and 9200 children. Total, 16,800 souls, [taken under the protection of the British Colonial authorities.]

What a picture does this sketch, even thus abridged, present of the evils resulting from heathen society! And how should the hearts of Christians be moved with pity, to use every possible means for hastening the time

of their deliverance from the power of the Prince of darkness!

The Missionaries thus earnestly plead for additional aid:—

It is absolutely necessary, in order to furnish any thing like suitable pastoral attention, that a second preacher should be appointed to Grahamstown. Unless the Fingoes be immediately attended to, they will be borne away by the floods of iniquity, into which many of the Aborigines have grievously fallen.

CAFFRES. Among the **AMAKOSAE**: Rev. W. Shepstone, at *Beka*, in Pato's and Kama's tribe: Rev. W. B. Boyce, at *Wesleyville*, in Umkye's tribe: Rev. John Ayliff, at *Butterworth*, in Rili's (late Hintza's) tribe.—Among the **AMATEMBU**: Rev. W. J. Davis, at *Clarkebury*, in Vossanie's tribe: Rev. S. Palmer, at *Morley*, in Dapa's tribe.—Among the **AMAPONDO**: Rev. J. Cameron, at *Buntingville*, in Faku's tribe. Five additional Missionaries are requested for other tribes. These Missions were severely affected by the Caffre war in 1835, and most of the Stations were abandoned. The Missionaries have now resumed their peaceful labors, and have been received with the greatest demonstrations of gratitude and of joy.

Kama was more anxious than he could describe to have a Missionary residing with his section of the tribe; the Sovereign Chief of the Amatembu united in urging Mr. Davis to return to Clarkebury, saying he "must not delay, but come at once." Mr. Palmer was assured by a chief, that "it was the earnest wish of the whole country" that he should return; Rili, (the successor of Hintza, who had treated the Missionary very harshly,) sent the following affecting message: "Teacher, why do you cast me off? Why do you leave me in the time of my trouble? Return again—forget the past. Hintza's conduct towards you we all disapproved of. We all knew he was doing wrong; but because he was the Great Captain, we were afraid to speak. If any of us had said, 'Hintza, why do you injure the teacher?' we should have been killed. Hintza is now dead; he died through his own folly. It is true your place is burnt; but you can make other houses. The place was not burnt in the time of war; war was over when it was burnt, and we were all returning to our places. Some vile fellow has done it; some one man must have blowed the fire-brand

into a flame, and put the flame into the thatch of your house. Come back, and ask us for that man. When I was a boy, you were with me, and were then my friend; now that I am alone, I want you to return to be my father, and to help me to keep the word you gave.'

The Rev. W. Shaw has returned to South Africa, with Mr. Green and Mr. Bingham. The committee say—

The long experience and influence of Mr. Shaw, and the confidence reposed in him by all classes of the Colonists, mark him out as the fittest person to be employed in re-organizing and extending these Missions, which mainly owe their origin to his endeavors.

Internal wars produce the most devastating effects among the inhabitants of South Africa.

Among the Caffres there have been renewed quarrels. The Station at Morley has been recently exposed to great danger, from a descent upon the tribes in its neighborhood by two marauding chiefs. The particulars are contained in a letter from Mr. Palmer, Nov. 25, 1836:—He was alarmed at midnight by a messenger from Mr. Cameron, who had obtained permission from the chiefs to apprise his friend of the danger, a few hours before the attack was made. Mr. P. immediately sent to the nearest kraals to give warning to the natives, made some arrangements about the cattle of the Station, and ordered all the women and children, both of the Station and strangers, into the chapel, with a small guard of men over them, and over the little Mission cottage; other men being stationed at the cattle field. "Almost immediately afterward we saw the houses burning to the north of us; in half an hour nearly all the villages, within ten or twelve miles to the north and west of us, were on fire." The plan pursued in these descents is to divide the army into small parties, who, in the darkness of the night, scatter themselves over the country; as soon as one house is fired, it is the signal for all to commence. Each party then attacks the nearest kraal; one man sets fire to the house; others stand at the door to kill all who attempt to escape, not sparing even women and children; others drive off the cattle from the fold; those who are not killed know not whither to fly, seeing fires in every direction, and thus fall an easy prey to their merciless foes.

Mr. Palmer continues, "We watched, with painful anxiety, the approach of the fires—heard the men give their dreadful war-whoop as they attacked the cattle-folds near us—heard them coming towards our cattle-fold, and at length their horrid sound as a signal to rush upon the fold; when one of the Station-men cried out, 'What do you want here?

Did your captain send you here? This is a Mission-station—were you sent to rob the Missionary?' This had the desired effect; for, notwithstanding they declared they would have the cattle although it was a Mission-station, yet they went off without doing any mischief. After this we had the satisfaction of finding the whole army had passed us, and never was I so delighted with the dawn of day. We fell on our knees to thank God; and then went to look around us; for, previous to this, we could not move many yards, for fear of the enemy.

We now found that many women and children had taken refuge with us; but their flight had been so sudden, that many knew not what had become of their children, husbands, parents, &c. Oh! what a sight! and how painful to hear their inquiries! You will rejoice to hear that myself and wife were supported in a wonderful manner. We had confidence in God. We did indeed put our trust in Him, and were not confounded. At the critical moment, when we heard the dreadful war-whoop of the invaders, the words of the Psalmist came very forcibly to my mind, '*The Lord God is a sun and a shield.*' It was midnight, and I immediately said, yes! He is a sun to enlighten *even now*, and a shield which will turn aside *even this evil*; and with this my mind was kept in peace."

This intelligence the committee justly remark, places in strong light the claims of our Missionaries in Caffraria for sympathy and support; while it furnishes additional evidence of the beneficial influence which they exert on the native mind.—*Miss. Reg. Aug. 1837.*

BECHUANA MISSION. *Thaba Unchu*; Rev. J. Archbell; Sunday congregation, 600 to 1200; members, 3 whites and 14 natives; candidates for baptism, 5; scholars—boys, 41; girls, 54. Travelling and labor on the Sabbath, together with polygamy, are evils still existing at this Station.

Plaalberg: among the BASTAARDS; Rev. T. Jenkins; Sunday congregation, 400; members—whites, 2; natives, 211; scholars—boys 69; girls, 78.

Seven native local preachers have been employed in preaching on the Lord's day in the village and at the Out-posts; and have done much good. The members are divided into thirteen classes, under native class-leaders, who are generally assiduous in their duty. The increase of members is considerable; and we have indubitable evidence that they are, in general, more pious, industrious,

honest, and peaceful. Several have died during the year; some have finished most triumphantly; and of none have we been allowed to doubt.—*Missionaries.*

Umpakani: among the CORANNAS; Rev. J. Edwards; about 400 hear the preaching of the Gospel every Sabbath; during the year, eight have been baptized, one of them a chief.

Thaba Kuruhele; among the MANTATEES; Mr. Allison, schoolmaster and local preacher; sometimes 200 hearers; 22 members, 3 of them whites; scholars—Sunday, 78; Mantatees, 70.

The schools are very promising. Mr. Allison has had to contend with the ignorance of wicked men; but has met with every encouragement to be expected from a heathen people.

SUMMARY.—Principal stations, 21; Missionaries, 22; members, 940; scholars, 1511; Printing-press, 1; several translations of the Scriptures and elementary books have been made into the Caffre and Sichuana languages.

THE GLASGOW MISSIONARY SOCIETY.

Previous to the Caffre irruption, four Stations among the Caffres, *Chumie*, *Lovedale*, *Pirrie*, *Burnshill*; at which were laboring the Rev. Messrs. W. Chalmers, J. Bennie, J. Ross; besides three or four assistants, and as many native assistants. There were regular religious services, and some schools and a printing-press at Chumie. We regret not having been able to meet with any accounts concerning this mission of a later date.

FRENCH PROTESTANT MISSIONS.

HOTTENTOTS.—*Wagenmaker Valley*; 30 miles N. E. of Cape Town—1830—Rev. J. Bisseaux; communicants, 5; candidates for baptism, 11; opposition, which had existed on the part of the Colonists, has died away; and the prospects of the Mission are quite favorable.

BECHUANAS. *Motito*; 3 leagues S. W. of old Lattakoo, in S. latitude, 27° 15', and 22° 20' E. long.; dwellings, 140; inhab. about 560—1832—Rev.

P. Lemue; three persons were admitted to the communion at Easter; scholars—infant, 40; adults—females, 20.

The men want perseverance; and think it, moreover, derogatory to their dignity to sit, as humble learners, by the side of their wives. Polygamy opposes serious obstacles to the spread of the gospel. Still we have no little encouragement in the work of the Lord. Never, perhaps, did the people more duly appreciate the benefits of religious instruction. Some members of our little church render us efficient aid, by leading others, through their own excellent conduct, to enter into the way of life.—*Mr. Lemue.*

This station had but 45 inhabitants in 1833. It seems that the poor natives take refuge at those places where they hope to enjoy safety and rest. Some fears are entertained on account of a powerful Chief in this region, *Mosolekatsi*; if he should not disturb them, the inhabitants of *Motito* will continue to increase.

BASSOUTO-BECHUANAS. *Bethulia*; in 30° 4' S. lat. and 24° 10' E. long.; dwellings, 611; inhabitants, 2500, chiefly *Batlapis*, and the rest *Bassoutos*—1833—Rev. J. P. Péllissier; J. Lauga, Assistant. Three adults were baptized in Nov. 1835, two of much influence,—the first-fruits of *Bethulia* to God; candidates for baptism, 15; scholars, 80.

The interest in the preaching of the Gospel increases. Pagan dances are abolished. It is in secret that the rain-makers are consulted: the credit of these impostors dies away daily. Civilization makes progress. The Chief and most of his family have adopted the dress of Europeans. Many Bechuans have done this in part; and numbers of females, if proper materials of dress were not so dear, would without delay exchange their sheep-skins for more suitable attire: their inclination in this respect is sufficiently shown by the assiduity with which they attend a sewing society formed by Mrs. Péllissier.—*The Committee.*

How interesting is the station of Br. Péllissier! Two or three thousand souls, who but a year ago were wandering as sheep without a shepherd—the melancholy relics of scattered tribes—are here collected, and are daily nourished with the word of God. Had our Society no station but *Bethulia*, it might well rejoice and be glad.—*Mr. Arbousset and Mr. Casalis.*

Beersheba : on the Caledon River ; 350 inhab.—1835—Rev. S. Rolland.

The men are attentive to what they hear, but the women are not so ; it is the contrary, usually, at other Missionary Stations. Two men and a youth give satisfactory evidence of true repentance ; one of these is a Chief. In the schools, there are about 60 adults and 60 children.—*The Committee.*

Morija ; among the Bassoutos, in 30° 17' S. lat. and 25° 22' E. long. on the borders of Caffraria—1833—Rev. T. Arbousset, Rev. E. Casalis ; C. Gosselin, Assistant.

Great inquietude prevailed in this quarter from reports of attacks meditated by the Corannas : the Bassoutos prepared in their turn to carry desolation and death among their enemies. Moshesh, the Bassouto chief, set forward with 700 or 800 men, but was betrayed by some one, for the Caffres were prepared for his attack. They suffered him to ravage six or eight villages, and to seize from three to four thousand head of cattle ; but as soon as the Bassoutos began to retreat with their booty, the Caffres fell upon them with the utmost fury. Moshesh was obliged to abandon the greater part of his spoil. This expedition had an evil influence on the minds of the people. Few only attended the preaching of the word.

The Missionaries have in vain endeavored to unite the men and women in public worship : for among the Bassoutos, as among the other Bechuanas, the women, as inferior to the men, never assemble with them. This obstacle has, in part, been removed at Bethulia among the Batlapis ; and will doubtless give way before increasing knowledge at the other Stations.—*The Committee.*

Mr. Casalis thus explains the cause of those perpetual wars, which, the reader of this survey has seen, are productive of so much evil :—

The power of Caffre and Bechuana Chiefs is proportioned to the number of their cattle. The people living almost entirely on the milk of the cows belonging to their chief, the population increases in proportion to the number of cattle which he can acquire. This fact will account for the wars which so often afflict wretched Africa. Ideas of glory, liberty, and country, which drive the nations of Europe to arms, are entire strangers to this people ; but the hope of becoming masters of a numerous herd will lead them to brave hunger, thirst, and fatigue, and to despise the most appalling dangers.

The remarks of this same gentleman concerning the war between Caffres and the Colonists, to which there is frequent reference in the preceding pages, seem to be impartial and just. They are addressed to his own Society :—

Close contact with the Colony is an occasion to the natives of continual quarrels and discontent. Caffres and Bechuanas are always on the watch, and are disturbed by the advance of the Colonists in search of fresh pastures. There have been evils on the side of both Natives and Colonists. Nothing will restrain a Caffre, if he find it in his power to possess himself of cattle, whoever may be the owner ; and the charms of a new fountain appear irresistible to the farmer.

The Committee say, in review of this Mission, Jan., 1836,

The five Stations of the Society are supplied by seven Missionaries, four of whom are married, and by two assistant Missionaries. In each of these Stations the Society witnesses the commencement of a work of grace.

RHENISH MISSIONARY SOCIETY.

Wupperthal ; 6 miles from Clanwilliam, and five days' journey from Cape Town ;—1830—Rev. J. Leipoldt ; Schroeder, Assistant ; baptized, 20 ; scholars, 60.

Stellenbosch ; a few miles N. of Cape Town ; D. Luckhoff. No details.

Worcester ; 2000 heathens in this vicinity ;—1832—Terlinden, Missionary. Success has been granted to the Missionary, both in his preaching and in his pastoral visits.

Ebenezer ; 60 miles N. W. of Clanwilliam, on the border of the Colony—1831—Knab and Hahn, Missionaries ; baptized, 14.

From former Reports it appears that at all these Stations there are small churches, and good has been accomplished.

BERLIN MISSIONARY SOCIETY.

Bethany ; some days' journey N. E. of Philippolis, near the river Riet, among the Corannas—1834—Gebel and

Kraut, Missionaries. No Report. Six Missionaries arrived at the Cape on the 3d of Jan. 1836, J. L. Doehne, C. F. Wuras, J. Radloff, C. R. Lange, A. Ortlepp, and L. Zerwick. No further particulars have been received.

AMERICAN BOARD OF COMMISSIONERS
FOREIGN MISSIONS.

ZOOLAHs. *Port Natal*; on the Eastern coast; Newton Adams, M. D. and wife.

Ginani; Rev. Alden Grout, Rev. Geo. Champion and wife.

Stations not yet known; Rev. Daniel Lindley and wife, Rev. H. J. Venable and wife, Rev. A. E. Wilson, M. D.

The Brethren of the maritime Mission arrived at Port Natal on the 21st May, 1836, and were cordially received by the Chief, Dingaan. They formed two Stations, one at or near the residence of Dingaan, the other at the Port; and wrote home for helpers. With these they have been providentially furnished. The Brethren, who had proceeded to Mosika, in Mosolekatsi's country, were compelled to retire from that field of labor by a war between that Chief and the Dutch farmers, in which great ravages had been committed. They were at Grahams-town in May, on their way to join their brethren of the maritime Mission at Port Natal, and would probably reach them in July. The Committee do not regard the uniting of these two Missions as undesirable; Mosolekatsi's character and government, and his relations with surrounding tribes, being alike unfavorable to the extensive influence of the Mission. It was thought probable that this Chief and his people

would remove to some more remote region.

A Printing establishment has been sent to this Mission during the past year. Mrs. Wilson was called to her rest on the 18th of September, 1836.

—*From the Abstract of the Report, 1837.*

CHURCH MISSIONARY SOCIETY.

This Society has recently commenced Missionary efforts in South Africa. The Rev. Francis Owen was appointed in 1836 to form a Mission among the Zoolahs at Port Natal; on his arrival at Cape Town, a public meeting was held, and an association was formed for the purpose of promoting the objects of that Society, of which the Governor of the Colony is the President. Mr. Owen, with Mrs. and Miss Owen, had arrived in Caffraria, June 1st, on their way to Port Natal, Mr. W. Hewetson, with Mrs. Hewetson and three children, sailed from England on the 6th Sept. with the view of joining the Rev. Mr. Owen at Port Natal.

This Mission was strongly urged on the consideration of the Church Missionary Society by Capt. Gardiner of the Royal Navy—a gentleman who visited Africa in 1834, with the benevolent design of promoting the conversion of the natives. He obtained the consent of the Chief, Dingaan, to the establishment of a Mission among his people. Capt. G. also formed two Stations himself for the use of Missionaries and schools. It is much to be regretted that pious and intelligent laymen, whose circumstances permit their going to promote the welfare of the heathen by personal efforts, do not more frequently act as Capt. Gardiner appears so laudably to have done.

(*Survey to be continued.*)

Proceedings and Intelligence.

BOARD OF FOREIGN MISSIONS OF THE GENERAL ASSEMBLY.

MISSION IN NORTHERN INDIA.

LETTERS have been received from all the Stations, dated from May 15th to June 1st. Our brethren were all favored with good health, excepting Mr. McEwen and Mrs. Jamieson. Mrs. Jamieson had been attacked with the common illness of foreigners in that country—disease of the liver, and was brought very low; but by a timely removal to the Hill-station, Sabathu, her health had been greatly benefitted. Mr. Jamieson would spend the summer months with her at that Station, leaving Mr. Campbell to prosecute his important labors, for a time, without assistance.

Mr. McEwen, we regret to mention, had been again severely ill. For several weeks he was entirely laid aside from duty, and although his strength was so far restored as to permit his resuming a part of his labors, yet he was still under medical treatment. It was quite discouraging that all the severe prescriptions necessary in that climate, of which he was still continuing the use, "did not seem to affect the seat of the disease," (the liver,) nor did his medical adviser give him much hope of any permanent relief. It is gratifying to know that the mind of this dear brother was kept in peace, staying upon God; and that the severe discipline, with which his heavenly Father has visited him in that country, was evidently working together with all other things for his good. Whether he can continue to labor in that climate, seems to be very doubtful. We trust the Lord will make his pathway plain before him, and will give to him sufficient grace to do, and if necessary to suffer, according to his holy will.

We subjoin some extracts from the letters received, which will show the progress of Missionary effort at the different Stations.

ALLAHABAD. *Journal of the Rev. J. McEwen.—Great Fair, Faqirs.*

March 6th, 1837.—In my last I stated that the people were then holding their great annual Mela or fair at this place. It continued until about the middle of February, when the cholera broke out amongst them, and caused them to be dispersed. I attended at the place of meeting as often as I could, but from my imperfect knowledge of their language, I was not able to do any good, except by distributing books. I had then an opportunity of witnessing far more of the wretchedness and deep degradation of the heathen than I can describe. I can only say, that what I saw fully confirmed the very worst statements that I have ever seen published by those who have witnessed the same scenes before me. The Faqirs, or religious mendicants, (of whom great numbers were assembled,) presented an appearance far more horrible than any thing I had ever conceived of before. They were, generally, almost naked; their bodies were smeared over with filth; and some of them had their long hair smeared with the same filth, and platted so as to stand out from their heads. All this combined to give them an appearance more in accordance with our ideas of fiends than of human beings. These are the persons who are regarded by the ignorant multitude with almost supreme veneration; not only as being very holy persons, but as emanations from the Deity himself. Truly the heathen have no knowledge of God as a holy God.

Self-torture of a Faqir.—One day I observed one of these poor creatures torturing himself in the following

manner:—A pit was dug in the sand, about eighteen inches in depth, and at the bottom of it a fire was kindled with materials which gave off a bitter, disagreeable smoke. A wooden frame was erected over the pit, consisting of two upright posts, joined at the top by a cross piece, to which the individual was suspended by the heels. He was perfectly naked, but was covered with a thick coating of filth. A rope was fastened around his middle, which another individual was constantly pulling, so as to give his body a motion like that of a pendulum. His head came within about six inches of the fire every time it passed over it, which was about once in every two seconds. He had in his hand a string of large wooden beads, which he counted over while he was thus swinging. The people around paid no attention to him; and even the man who pulled the rope seemed as little concerned as if he had been performing the most ordinary labor. How long he continued in that state, I know not. I stood and looked on with grief and horror for about a quarter of an hour, and then left him as I found him; but with this truth powerfully impressed upon my mind, "The dark places of the earth are full of the habitations of cruelty."

Missionary labors.—Church formed. One of the Missionaries of the London Missionary Society, and one of the Baptist Missionaries, with a native preacher (a converted Brahmin,) came from Benares, and remained here eight days during the time of the fair. They preached every day to great crowds, who seemed eager to hear. In my last, I stated that a few of those who attended our service were truly pious. These have been formed into a church, and the Lord's Supper has been administered to them. Most of them have dated their first serious impressions since our arrival. Among them is one young man who will probably be an active and useful Christian. He natu-

rally possesses great energy of character, and has considerable influence. He has presented to the Society a Bungalow with out-houses, and a piece of ground suitable for a garden. The property is to revert to him if this place should cease to be a Missionary Station. We took possession of it on the first of February. It would rent for about 40 rupees a month. There is a small bungalow near the one just named, which I have rented for a school-house. It contains two very good rooms, and other accommodations for a boarding-school. The rent is 25 rupees a month. It could be purchased now for 450 rupees, (about 220 dolls.) It, and the dwelling-house together, would make a very good Mission establishment. They are in a good situation, being out of the native part of the town, and yet sufficiently near to permit us to have daily communication with it, and to secure a sufficient number of children to the school.

Schools.—At present there are 11 children belonging to the boarding-school; of whom, 7 are boys and 4 are girls. All seem anxious to learn, and some are making very encouraging progress. They are from four to twelve years of age: have learned to repeat hymns and prayers both in English and Hindustani; and some of them are beginning to speak English with some facility. Besides these, there are about thirty day-scholars from natives and East Indians; a few are adults. Reading in English and Hindustani, writing, arithmetic, geography, and natural history, are among the branches taught.*

A Candidate for Baptism.—March 27. We have had with us since January, a very interesting catechumen,

* Edward G. Frazer, Esq., a warm friend of the Missionary cause, has undertaken the entire support of three native schools in the neighborhood. The English language is taught in one of them. He wishes these schools to be considered as in connexion with our Mission while it is continued here.

who is a candidate for baptism. He is a Gentoo, and a native of Madras, and is about thirty years of age. He was, for a number of years, a servant to a sea-captain; and while in that capacity he lost his caste, but did not receive in return any saving knowledge of the true religion. He came to this place last year, to attend the Mela, and had his mind arrested by the preaching of some of the Missionaries who were present. From here he went to Agra, where he was favored, for some time, with the instructions of a Baptist Missionary. He left that place, and was on his way to Calcutta, intending to return to his former business at sea. When passing through this place, he applied to one of the gentlemen of the Station for aid. This gentleman, having inquired into his history, brought him to me. We felt much interested in him, and requested him to remain with us for the present. To this he consented. We found that he was not familiar even with the letters of the alphabet; and that his knowledge was consequently very limited. He is, however, of a very quick and inquiring mind. We took him into the school, and agreed to give him his food and clothes if he would take charge of the children. He is making good progress in learning to read; and, what is still better, he is making very rapid advances in the knowledge of divine things. His conduct is very exemplary, and we hope it may not be long ere he shall be considered a fit subject of baptism.

May 31. The man concerning about whom we wrote on the 27th of March, still continues to give satisfaction. Next Sabbath is the day appointed for his baptism. He can now read the New Testament very well, and is making progress in Christian knowledge: and I trust also in grace. May he be the first fruits of a rich harvest of souls gathered from among the heathen at this Station.

SAHARUNPUR. *Extracts from a Letter of the Rev. J. R. Campbell, and Mr. J. M. Jamieson, May 20, 1837.*—Our school, at present, appears more encouraging. The number of pupils is now seventeen; and all who attend are the sons of a more respectable class of natives. They begin to feel attached to us, and their parents are very anxious that they should obtain an education. We can, therefore, calculate upon their prosecuting their studies; and we hope that, as a beginning has been fairly made, and the school properly organized, many more will avail themselves of the benefits that are thus within their reach. The gentlemen here have kindly proposed to erect us a school-house, at their own expense; but it will not be commenced, perhaps, before next spring. We may here state, that we have the confidence and co-operation of the civilians at the Station, to every extent desirable; some of whom are peculiarly kind to us. One of these gentlemen has lately purchased and presented to us a valuable lot of school books in the native languages; and, as you have already heard, pays a moonshee, 25 rupees, a month, to assist in the school.

Early in the last month we attended the great Mela or fair at Hurdwar, about 40 miles distant, where hundreds of thousands of pilgrims annually assemble from all parts of India, to worship the Ganges as it bursts forth from the mountains. The grandeur of the scenery; the splendor of the buildings, and temples, and ghauts, on which the wealth of many Rajahs is lavished; the vast extent and character of the crowd, and their abominable idolatries, would afford a subject on which much might be written that would be interesting. But this must be deferred until a future occasion. A quantity of Scriptures and tracts was distributed, which may yet lead some to inquire after the truth as it is

in Jesus. Of this excellent opportunity of disseminating the word of life, and proclaiming the everlasting Gospel, to people from all parts of this extensive empire, we hope to avail ourselves in each succeeding year.

Pride and fears of the native inhabitants.

We have told you that the people of Saharunpur are remarkable for their rudeness; and it is a humiliating work to plod through their dirty streets, offering the word of life to those who are too proud to read it, and in return for our visits of love, to witness evidence of scorn from these ignorant and infatuated men. We have need of patience, that we may manifest much of the meekness and gentleness of Christ. From these scenes we often return with our hearts much depressed, and always more sensible that nothing can break the delusion of these people, so mad upon their idols, but the power of the Almighty Spirit.—They are much alarmed since we came, lest the Government should force them to be Christians; and at this time the excitement has risen to a great height, in consequence of a plague that is raging at some distance, and the sanatory orders that have been issued by the magistrate in relation to it. The fear of having their wives brought from their seclusion, and removed to the hospital, and of taking English medicines, by which they think they should lose caste and become Christians, is so great, that a few days ago 13,000 of the citizens were assembled in a public meeting to remonstrate against any such measures. Several thousands, we understand, have left, and are gone over the Jumna to spend a few months among the Sikhs. The doctrine of fate has a most powerful and pernicious influence over them; they do not appear to have much fear of death, nor solicitude about the

concerns of futurity. Oh, when will they be aroused from their lethargy and delusion?

LODIANA. *From a Letter of Mr. J. Porter, April 7. English school.*

The school contains now 58 scholars. They are divided into six classes, and are distributed as follows, viz. In the first class, 5; second, 16; third, 15; fourth, 10; fifth, 5; sixth, 5; irregulars, 2. Referring to the difficulties in the way of success, Mr. P. says—"Perhaps one of the greatest difficulties with which we shall have to contend, in giving to native youths a good education, is the disposition of parents to throw their sons upon the public as soon as they can speak an English sentence, and generally before they can frame one correctly. Just when they are prepared to enter upon the study of the higher branches of education, they are often torn away from the school, if any station under the government can be obtained for them—even though it be one of which they know but little, and for which they are ill prepared."

It will be perceived that the accounts received from the Missionaries in Northern India continue to present it as a most encouraging field of labor. Difficulties are, indeed, met with in the prosecution of the work, but they are not of such a kind as at all to discourage those who have engaged in this cause at the command of Him whose is the power, and whose shall be the kingdom and the glory. The prospects of India are already brightening, and must continue to brighten, until all her borders shall be light. Let Christians continue to labor and to pray, and he who has said, "Lo, I am with you always," will not fail in the faithful performance of his promise.

General Assembly's Board of Foreign Missions.

INSTRUCTIONS, AND EMBARKATION OF MISSIONARIES.

The Rev. JOHN A. MITCHELL and Rev. ROBERT W. ORR, Missionaries to China, received their Instructions from the Executive Committee, at a public meeting held in the Brick Church on Wednesday evening, Dec. 8th. After singing, and prayer by the Rev. Dr. Spring, the Instructions, which had been prepared by Walter Lowrie, Esq. Corresponding Secretary of the Board, on account of the indisposition of Mr. Lowrie, were read by Rev. Dr. Phillips, Chairman of the Committee. The assembly was then addressed by both the Missionaries, and by the Rev. Dr. Breckenridge.

On Saturday, the 9th Dec. Messrs. Mitchell and Orr and Mrs. Orr embarked on board the ship *Oneida*, Capt. Barrell, for Canton. They were accompanied to the ship by their friends, after having engaged with them in religious services at the Mission Rooms, and left the city with the prayers of the Christian community,

From the peculiar interest which is felt by the Christian public on behalf of this Mission, we have supposed it would be gratifying to our readers to have the Instructions entire, as early as possible, and have, therefore, deferred other matter for the sake of giving them in the present number.

INSTRUCTIONS

To the Rev. Messrs. John A. Mitchell and Robert W. Orr, Missionaries to China.

BELoved BRETHREN,—It is a subject of peculiar interest to the Executive Committee of the Board of Foreign Missions of the General Assembly, that one of their first acts is to deliver instructions to the first Missionaries to China, sent out by the Presby-

terian church. If we take into view the immense number of the Chinese people; their general intelligence; the progress they have made in civilization; the remarkable fact, that not only the whole empire, but four other adjoining nations, read one language; and also, that this entire population are "without Christ, aliens from his Church, and strangers to the covenants of promise, having no hope, and without God in the world,"—the solemn duty of the Church to send them the Gospel will appear in a strong light. In discharge of this duty, little, comparatively, has been done by any branch of the Church; and by our beloved Zion, until now, nothing has been even attempted. We rejoice that in the good providence of God, a Mission from the Presbyterian church to this great, but perishing people, is prepared to embark, to carry to them a knowledge of Redeeming Love. May we not indulge the hope, that in future her zeal and resources will, in a measure, make up for our past indifference, and that you, Dear Brethren, will be followed by large numbers, continued and increasing from year to year, till the whole empire of China, and the nations reading her language, shall be made to rejoice in the knowledge of the Saviour! This result is in the promise and in the purpose of God, and his power will bring it to pass. Our present efforts, and those of sister Churches who have preceded us, and are now engaged in the same blessed work, may be considered feeble and unimportant: but all these efforts are in accordance with the appointed means for this very end, and are in obedience to the command of our blessed Lord. This is his plan:—let his Churches and his Missionaries see to it, that they become neither weary nor discouraged in his work. We may

not live to see the triumph of his cause among the heathen, for we have all neglected our duty in this great work; but the day is coming, when the churches will come up to the requirements of the word of God, and then they will see and rejoice in the final triumph of the cause of Christ; when the hearts of his people will be filled with joy and gladness, to see the glory which will be to God in the highest, in the general knowledge of the Redeemer's name.

The first Protestant Missionary to China, was the Rev. Dr. Morrison:—a name most deservedly dear to all the churches. He was sent out in 1807 by the London Missionary Society, and labored faithfully, and for a great part of the time alone, in preparing the way for future laborers, till his death. The labors of this great man, in translating the Bible into the Chinese language, have been duly appreciated by all, and especially by every Missionary to China. In part of these labors, he was ably assisted by Dr. Milne, who joined him in 1813; but his early death in 1822, left Dr. Morrison once more alone; and his life was graciously spared till these great works were finished.

The Lond. Miss. Soc. have in this field at present, six Missionaries: the American Board of Commissioners for Foreign Missions, including Singapore, Java, Sumatra and Siam, seventeen; the Episcopal church in the United States, three; the American Baptist Board, three; and the Church of England Miss. Soc. one. The whole number from all these is thirty. How few the laborers in this great field! Surely the time has fully come, when the churches should pray the Lord of the harvest, to send forth laborers into his harvest: and not pray only, but also do the will of their Lord, in sending to this perishing people the blessings they themselves so richly enjoy.

The empire of China extends through

twenty-one degrees of latitude, and twenty-six degrees of longitude. There is considerable difference in the estimates of the number of square miles, by those writers who are supposed to be best acquainted with the subject. Taking the medium of their estimates, China Proper may be set down as containing a million and a half, and the whole empire five millions of square miles. Supposing this to be the most correct estimate, it will be seen that this great empire is more than one fourth larger than all Europe, and is more than five times the size of the twenty-six United States.

The number of the population is also a matter of much uncertainty, though all writers agree in stating it to be very large. The best evidence on this subject seems to be the enumeration of the Chinese themselves. Their census of 1793 gave a population of 307 millions, and of 1812 of 260 millions.

The government would be a pure despotism, were it not for some limitations and restrictions imposed by custom on the emperor. He is considered the source of all power and honor; is styled the Son of Heaven; and is an object of worship throughout the whole empire. Constant efforts are made by the government to impress the people with the belief, that all its principles are strictly patriarchal—taken from the model of a family, and conforming to it in all respects. The emperor is said to be the father of his whole people; the same penalty is prescribed for offences against each; and the same mourning at the death of the emperor, that there is at that of the father of a family.

The emperor is assisted by various Boards at Pekin, not unlike our Heads of Department; and under their direction, each province has a governor, a judge, and a collector; and under these again are various orders of Mandarins, amounting in the whole empire to 14,000.

The standing army consists of 80,000 men, and there are 700,000 militia, who receive a pittance of pay.—The navy, although numbering many vessels and boats, is quite inefficient, and often unable to subdue the pirates on the coast.

The penal code of China contains many excellent provisions, expressed with great clearness and appropriate brevity. It is far in advance of that of any other Eastern nation. Its defect is a too great minuteness in the attempt to regulate every circumstance in common life. The great evil is in the administration: affording another sad evidence, on a large scale, that without the knowledge of the Bible, the rights of the people, and truth and righteousness, are unknown.

The character of the Chinese is perhaps as favorable as that of any other civilized people who are without God, and without a knowledge of his word. Though but a part of the population can read, the readers are in every part of the empire, and in this respect, education is general. They are noted for their industry, and for their business habits; they are remarkable for their respect for the aged, and they possess a mild and peaceable disposition. But alas! here we must stop, to describe other traits of character truly painful. They care nothing for truth, and are full of deceit; their self-love and ignorance make them proud, haughty, and conceited, and all but themselves are barbarians; infanticide of female children has long been extensively perpetrated among them; and that universal mark of heathenism, the degradation of woman, prevails throughout the whole empire. The female infant is despised as soon as she is born; she is called even then a hated thing; and through life, the law, and all the maxims and writings of their atheistical sages, are against her.

The religion of China is a strange mixture of Atheism and Idolatry.—

Three sects exist there—the followers of Confucius,—the Budhists,—and the Doctors of Reason.

Confucius was born 550 years before the Christian era. His writings are preserved with great care and veneration; in them are many excellent maxims, but the good is intermixed with many things of the most evil and pernicious tendency. He acknowledged that he knew nothing about the existence of the Gods, and respecting them preserved silence. Con-foo-tze, his most distinguished disciple, affirms, that sufficient knowledge was not possessed to say that the gods had any existence; but he saw no difficulty in omitting the subject altogether. This doctrine of Confucius is the established religion of the empire, and although its foundation thus reposes on Atheism, there is an expensive state worship, with many imposing forms. Sacrifices are offered at the public expense to heaven—to the emperor—the earth—sun—moon—sages, and other objects. The images and objects of worship of the common people, are without number or description; and the annual expense of their idol worship is estimated by Dr. Morrison at 200,000,000 of dollars.

Budhism is another form of their worship, but this sect is merely tolerated. Which are the most numerous in China, the followers of Budh or of Confucius, is not known. But if the adjacent countries be taken into the account, no form of heathenism is so prevalent as Budhism. At this day, more than half the human family are led captive by this delusion of Satan. In this system, Atheism is a leading feature. The god they acknowledge and worship, is a mere abstraction; he is said to exist in a state of eternal repose, caring for nothing, and without any mental exercises whatever. They believe not in the creation of the world, but in a succession of worlds; yet they profess to believe in a state of future rewards and punishments; but these

truths are so mixed up with their fables of the metempsychosis of the soul from one body to another, that all salutary influence on the conduct is lost. Not one ray of the true light shines upon them. The whole system makes the mass of the people more submissive to their wretched and abandoned priesthood. There it begins, and there it ends.

The doctors of reason constitute the third sect. They are silent as to the being of a God—the immortality of the soul—or a state of future rewards and punishments. They are given to magic and alchemy, and spend much of their time and thoughts in pursuit of the elixir of life.

Among the great mass of the people, these three sects are not very distinctly marked; and many of the superstitions of each are attended to by all. It would indeed be difficult to describe the darkness, confusion, and obscurity of their practice and belief.

From this brief but melancholy survey of this great empire, may be seen how greatly it needs the knowledge of the true God, and the way of salvation through Jesus Christ. The millions of China are perishing, and their dark and hopeless state calls most earnestly on the churches for relief. In responding to this call, and in devoting your lives to their benefit, it is proper for you, dear Brethren, as well as for the Board under whose direction you go, and the churches whose Missionaries you are, to know the difficulties which will meet your efforts to carry the Gospel to them. It is, indeed, but an abstract of these difficulties that can be presented here; and you will meet with others, unknown at present to us all.

1. The stern prejudices, and determined hostility, manifested of late by the Chinese government against the introduction of the Gospel into China, presents an obstacle to all benevolent efforts in behalf of this great people. These efforts must, at present, be made

at a distance, and of course under disadvantages. But this obstacle, in the present state of Protestant Missions, has been greatly overrated. The superabundant population of China, overflowing the limits of their native land, and finding resting-places in the neighboring countries and islands, afford many opening fields for the churches to occupy, and where they may prepare and qualify their Missionaries to be in readiness when God, in his providence, removes the principal barriers. In the meantime all the brethren sent out will be on Missionary ground, laboring among the hundreds of thousands of Chinese who are now perfectly accessible to their appropriate labors. Were every barrier now removed, few more facilities would exist for learning the language; for providing and conducting suitable schools and higher seminaries; for raising up and instructing a native ministry; for translating the Scriptures, and preparing other suitable books; and in general, for using the mighty agency of the press, than are now to be found.

2. Another discouraging circumstance is, that the laborers are so few. Few, indeed, they are for so great a work! But let not this discourage our efforts, but rather increase them. The number is increasing from year to year; the evangelical churches are becoming awake to the importance of this great work; and, above all, the Lord of the harvest, in answer to the prayers of his people, will send forth "laborers into his harvest."

3. Another obstacle is the advanced position occupied by the Church of Rome on the borders of the empire, and, to some extent, even within its limits. The whole of the Philippine Islands, as well as Macao, is under her control; and to the importance of this subject she is quite awake, and in a great measure prepared with able men, and abundant means to send into the interior her adulterated form of

still be nothing. We may bestow our goods on charitable objects ; we may endure the hardships and privations of a Missionary life, at home or abroad—we may even give our bodies to be burned, but unless our motives and our hearts are sanctified by the grace of God, it will profit us nothing. "Let us take heed then, Brethren, lest there be in any of us an evil heart of unbelief in departing from the living God." But whilst it is our sacred duty to take heed to these solemn warnings in the word of God, the example of the same apostle affords us the most assured encouragement, and in his experience we see the fruits of a holy life when he came to die. Before he left the earth he speaks to us as from the vestibule of heaven, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge, shall give me at that day ; and not to me only, but unto all them also that love his appearing." You are sent by the churches to make known the riches of a Saviour's love to the perishing heathen. But whilst you point them to the "Lamb of God which taketh away the sins of the world," remember, beloved Brethren, that he is your Saviour ; also that to him you must look for assistance, whilst engaged in his service here ; and that on Him rests your own hopes beyond the grave. Let your reliance on Him be simple and entire ; and fear not to trust yourselves wholly to Him in life and in death. Take Him with you in the ship ; the great expanse of waters over which you are called to pass, are his ; and all the storms and dangers of the mighty deep are under his control. In your labors among the heathen stand near the cross, and look to God in constant, earnest prayer, for the blessing of the Holy Ghost, whose work it is to apply to the soul the redemption purchased by Christ. When

all your labors are done, and you are called to pass through the valley of the shadow of death, fear not to trust the Saviour then. He will meet you in that hour, and after death you will still be where he reigns and controls all things ; "Seeing then that we have a great High Priest that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not a high priest which cannot be touched with the feeling of our infirmities ; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need." "Finally, Brethren, *farewell*. Be perfect, be of good comfort, be of one mind ; live in peace ; and the God of love and peace shall be with you."

On behalf of the Executive Committee,

WM. W. PHILLIPS, Chairman.

WALTER LOWRIE, Cor. Sec'y.

EXECUTIVE APPOINTMENTS.

At the meeting of the Board of Directors in Baltimore, the Executive Committee were authorized to appoint a General Agent, and an Assistant Secretary. The exigencies of the cause of Foreign Missions in our church, and the increasing duties and responsibilities of the Board, imperiously required this addition to the Executive officers. Accordingly the Rev. John Breckenridge, D. D. was appointed General Agent, and Mr. Daniel Wells, recently of the Theological Seminary, Princeton, Assistant Secretary. This gentleman has entered upon the duties of his office. In regard to the appointment of the Rev. Dr. Breckenridge, the Executive Committee were fully aware that his duties at Princeton were of very great importance to the Church, and that it would require an exceedingly great sacrifice of comfort and of feeling on his part to assume the duties of this appointment, the dif-

faculties of which he could so fully appreciate. But they also believed that the cause committed to their direction is unspeakably great in its magnitude, requiring the aid of the best talents and piety in the Church, and justifying the greatest sacrifices which can be made by Christian men to promote its interests. Accordingly they tendered the appointment to Dr. Breckenridge. His letter in reply is subjoined. We feel thankful that the path of duty has been made plain to his mind, though it be only to the extent mentioned in his letter. It has been arranged that he shall spend his time chiefly among the churches east of the mountains, from Albany to Baltimore.

To the Executive Committee of the Board of Foreign Missions of the Presbyterian Church.

PRINCETON, Nov. 25, 1837.

CHRISTIAN BRETHREN,—I have received from your Committee, with deep emotion, the unexpected and very serious information of my election to the General Agency of the Board of Foreign Missions of the Presbyterian Church. You have placed me, by this act, in a most responsible and embarrassing position. You must be aware that I cannot properly abandon my present office, (in which, however unworthy of it, I have been placed by the same venerable body under which you act,) without very clear indications of the Divine will. And even if I were disposed to accept your appointment, the constitution of the Seminary, and my obvious duties to all the parties connected with it, forbid such a step for many months to come: while, on the other hand, the condition of your Board, and our Church, calls aloud for immediate and general agency. Nor will I deny that I greatly desire rest. Having recently been permitted to retire from one of the General Agencies of the Presbyterian church, after an active and exhausting life of several years, it is with extreme reluctance

that I can bring myself to think of entering again, and so soon, on such a service. Yet I feel the weight of all that your committee, speaking in your name, has said to me. As a minister of the cross of Christ, I dare not, and if I know my heart, I desire not to shrink from any duty to which He, by whose death I live, and to whose service I am bound, plainly calls me. This, too, is a day for great sacrifices, especially in that noble cause in which you are engaged. I feel, also, as a Presbyterian, the force and tenderness of all your claims. I go for the Institutions of the Church with my whole heart. I share the shame of our long delay. I rejoice that we have begun to act, at last, as a Church, in the work of Foreign Missions; and I believe that your success is intimately blended with the glory of the Redeemer, the good of the church, and the conversion of the world.

After much conference with my revered colleagues, and after earnestly desiring to seek the Divine direction, I am prepared to make the following proposition, provided the Directors of the Theological Seminary will sanction the step. Fully assured, that as the Executive Committee of our Board of Missions, relying on God and his Church, you will stand prepared to send forth all suitable Missionaries who may offer themselves, and that, in accordance with the resolution of the Board, and the necessity of the case, you will, as soon as possible, appoint the adequate number of properly qualified agents, for the speedy and simultaneous cultivation of the whole field at home—I will cheerfully, if Providence permit, devote three months to your service in any part of the nation, to which the Committee may be pleased to send me. This I do, relying on the Presbyterian Church, under God, to sustain the Missionary enterprise committed to your hands, with a spirit worthy of so great a cause, at

so important a crisis in the history of our church, our country, and our world.

Still I must apprise you, Dear Brethren, that this offer is intended to meet, as far as I can, the present emergency of the Executive Committee—giving no pledge for the future beyond the time specified, excepting that I shall stand prepared, always, to go anywhere, and to do any service to which God and his Church may call me.

I shall feel relieved, if the Executive Committee decline this offer, in the view of better arrangements. But, if accepted, you may command my services as soon as the consent of the Directors can be secured.

I remain, with best wishes,

Yours in the Lord,

JOHN BRECKENRIDGE.

Missionary Chronicle. Our readers will observe that the Chronicle has been enlarged. It now contains two sheets, instead of one. We request their attention to the Prospectus on the second page of the cover, for the reasons which render this measure desirable, and also for the plan and the objects proposed for our future guidance. The terms are on the third page of the cover; they will, it is believed, be considered both liberal and moderate. As the greater part of the subscribers to the Chronicle gave it their patronage when the price was fifty cents per annum, and as it may not be quite convenient for all of them to continue their

support, since the price has been enhanced, we request their particular attention to the following

Notice. The Chronicle is sent to all the former subscribers. *If any do not wish to receive it, in its present enlarged form, we request them to return this number, with their Post-Office address written on the margin of the cover below their names, to Mr. Robert Carter, 112 Canal street, New-York, without any delay that can be avoided.* Those persons, whose copies are not returned, and who are not entitled to receive them gratuitously, we may fairly consider as desiring still to receive them as subscribers; with this understanding of the matter, we shall send their copies, unless otherwise directed.

We would renewedly ask the attention of all the friends of the heathen, and of this Board of Foreign Missions, to the importance of securing for the Chronicle a general circulation among our Churches. Our hopes of seeing the tens of thousands in our beloved Israel, fully engaged in the great work of extending the truths and hopes of our salvation to the heathen, depend mainly, under God, on the general diffusion of correct information concerning the condition of the heathen and anti-christian nations; the duty of the Church; and her proceedings in behalf of their redemption. We trust that clergymen, and other friends to this enterprise, will take hold of this matter, and procure a large accession to our list of subscribers.

Miscellaneous Missionary Notices.

IOWAY INDIANS.

Presbyterian Board of For. Miss. The Rev. W. Hamilton and his wife had reached Liberty Landing, and were in good health and spirits on the 20th Nov.—Their journey to that place had occupied about a month from

Pittsburgh, having been protracted, perhaps, by their adhering to the good resolution of not travelling on the Sabbath day—a custom which is by far too common on our Western waters. One boat, which they had left on Saturday, in order to keep the day of rest according to the commandment, proceeded on

the voyage, was *snagged* on Sabbath morning, and sunk with all the property on board—so that they narrowly escaped a serious loss, and probably also considerable danger.

SOUTH INDIA.

Am. Board. After an illness of three days, Mrs. Todd was taken to her rest on the 1st of June. She went to India in 1833, as the wife of the Rev. E. Frost. Her closing hours were full of peace. She was much beloved by her associates in the Mission.

CEYLON.

Brief communications recently received from the Missionaries in Ceylon, bearing date from May 25th to June 10th, state that interesting and promising revivals of religion were in progress in the Seminary at Batticotta, and in the female boarding school at Oodoo-ville. At Tillipally also, the Missionaries are much encouraged in their labors, especially in the English school.—*Miss. Herald.*

SANDWICH ISLANDS.

Am. Board. The Rev. Wm. Richards and wife, who had been in this country on a visit, embarked on the 7th Nov. to proceed again to their field of labor.

JERUSALEM.

From the report of the Missionaries of the American Board, at Jerusalem, dated April 1837, it appears that the school, which had repeatedly been suspended, partly owing to the ill health of Mrs. Whiting, who taught it, and partly to the opposition of the ecclesiastics, had been again in operation five months under the tuition of Miss Tilden, and was attended on an average, by 15 or 20 pupils. An interesting Sabbath school was also in successful operation.—*Miss. Herald.*

INLAND SEAS.

Edict of the Patriarch of Constantinople.—The "Spirit of Missions" contains a letter from the Rev. Dr. Robertson, of the Episcopal Mission in Greece, referring to a violent edict issued by the Patriarch of Constantinople and others against all Missionary efforts. Dr. R. writes, August 4th, that "it is producing a considerable immediate effect in the regions out of Greece, but I think its very violence will eventually destroy its influence. Here in Greece, it does little or no harm. Its tone may be judged of by the address to the Missionaries in the seventh Section. They are saluted by the title of "Satanic Heresiarchs, who in these last days have re-appeared from the caverns of Hell and the depths of the Northern Ocean."

GREAT BRITAIN.

British and Foreign Aborigines' Protection Society. This is the title of a Society, formed last summer, whose object is "to assist in protecting and promoting the advancement of uncivilized Tribes." The Committee, in their address to the public, advert to the

great sufferings, diseases, and vices, which Aboriginal Tribes have derived from their intercourse with civilized nations—evils so great that the extinction of the native races is much to be feared. This Society proposes to collect and to diffuse information concerning uncivilized Tribes, especially those in or near the British Colonies; to seek for them the interference of the Legislature where it may be required, by an appeal to Parliament; to obtain justice for the nations by an improved administration of law; and to convince European settlers that they will best consult their own interests by conciliatory conduct towards the native inhabitants. In the formation of new settlements, efforts will be made to secure the rights of the natives, according to the principles of William Penn. Their plans will depend on circumstances, but in all their measures they are fully determined to be governed by the fact, that the complete civilization and real happiness of man can never be secured by any thing less than the diffusion of Christian principles.

This Society is not a religious Society, in the usual meaning of the word, yet its object must commend itself to the mind of every Christian, and its efforts, if prosecuted with judgment and vigor, may greatly aid in extending Christianity, particularly by removing, in whole or in part, difficulties which arise out of the peculiar state of border-society, and which often greatly hinder the usefulness of Missionaries.

NOTICES OF BOOKS.

"Christianity the Means of Civilization."

A Volume has recently been published in England under this title. It contains the evidence given before the Committee of the House of Commons, on the subject of Aborigines, by D. Coates, Esq., the Rev. John Beecham, and the Rev. W. Ellis, Secretaries, respectively, of the Church, Wesleyan, and London Missionary Societies: with selections from the evidence of other witnesses bearing on the same subject.

It is said to establish conclusively the important principle that Christianity is the great means of Civilization.

"The Christian Brahmin, or Memoirs of Babajee;" in two volumes, by the Rev. Hollis Reed, of the Mahratta Mission. Babajee was a very intelligent and zealous convert of the Brahmin Caste; the devoted Assistant of Mr. Reed at Ahmednuggur, and Elder of the Church, which he aided in gathering at that place. His character and labors cannot be contemplated without awakening great interest. The second volume contains a great variety of statements respecting the country; and the character, habits, and religious superstitions of the people in the vicinity of Ahmednuggur.

Collections and Donations to December 1.

Not previously acknowledged.

<i>Bedford, N. Y.</i> by Rev. J. Green, 34; J. Knapp, 10.	44,00
<i>Big Spring, Ky.</i> Mon. Con.	15,00
<i>Cane Run, Ky.</i> Mon. Con.	3,50
<i>Churchville, Md.</i> col. in Pres. Church,	20,38
<i>Columbia, Pa.</i> of which, by J. M'Kis- sack to constitute himself a Life Di- rector, 50,	117,25
<i>Ebenezer Cong. Pa.</i> of which to consti- tute Rev. DAVID LEWIS a Life Direc- tor, 50.	62,00
<i>E. Liberty, Pa.</i> Annual Donation from — to constitute JAMES M'CLIN- tock a Life Member,	30,00
<i>Fairfield, N. J.</i> Mon. Con.	17,42
<i>Frankfort, Ky.</i> Mon. Con. 50,98; col. from indiv.	65,48
<i>Gettysburgh, Pa.</i> Miss Eliza Smith,	5,00
<i>Great Conawago.</i> Bal. Sub. Ch. for 1836, 5,50; by indiv. 8.	13,50
<i>Greenwich, N. J.</i> Pres. Ch.	20,00
<i>Lamington, N. J.</i> Rev. Wm. W. Blauvelt,	5,00
<i>Lima Cong. O.</i> by Rev. George C. Poage,	5,00
<i>Livermore Mon. Con.</i>	32,71
<i>Louisville, Ky.</i> First Pres. Ch. mon. con. 63,97; Mrs. M. Logan, 5.	68,97
<i>Manchester, and Mt. Oliver Cong.</i>	34,00
<i>Middletown, and Ridley Ch. Del. Co.</i> in part of sub. by Rev. A. H. Parker,	46,28
<i>Millerstown, Pa.</i> Fem. Miss. Society, to constitute Rev. BRITTON E. COL- lins a Life Member,	30,00
<i>Moscow Cong. N. Y.</i> Mon. Con.	13,00
<i>Mount Bethel. Tt.</i> by Rev. S. W. Doak,	68,75
<i>New Carlisle.</i> col. by indiv.	6,75
<i>New Castle, Ky.</i> col. in Pres. Ch.	75,00
<i>N. East, Pa.</i> by Rev. W. A. Adair,	58,36
<i>Orleans, Ia.</i> by Rev. S. Scoville,	12,00
<i>Philadelphia,</i> Robert Creighton,	10,00
<i>Pisgah, Ky.</i> col. Pres. Ch.	7,25
<i>Pittsburgh, Pa.</i> Samuel M'Masters, 5; Widow's mite, 1;	6,00
<i>Plum Creek, Ky.</i> Fem. benev. soc. to constitute Rev. JAMES HAWTHORN a Life Member, 30; Mr. Blankenbaker, 5; col. Pres. Ch. 15,62,	50,62
<i>Salem, Tt.</i> by Elizabeth L. Matthews,	53,00
<i>Shelbyville, Ky.</i> Mon. Con.	20,00
<i>Shiloh and Olivet Cong. Ky.</i> by J. V.	

Harbison, 40; by Rev. W. C. An- derson, 14,	54,00
<i>Spring Creek,</i> by David M'Kinney	28,00
<i>Waveland, Ia.</i> Mrs. R. S. M'Intire, bal 5 years sub.	5,00
<i>Westfield,</i> by Rev. R. W. Orr,	5,00

Total, \$1108,22

DONATIONS IN CLOTHING, &c.

<i>S. Salem, N. Y.</i> a box from Fem. Ben. Asso. for the outfit in part of Rev. R. W. Orr,	92,82
<i>Bedford Cong. N. Y.</i> a box for outfit in part of Rev. R. W. Orr,	97,75
<i>Charleston, S. C.</i> sundry articles for outfit in part of Rev. J. A. Mitchell,	100,00
<i>Rye, N. Y.</i> a box for outfit in part of Rev. R. W. Orr.	
<i>Peekskill, N. Y.</i> a bundle of stockings from ladies.	

PAYMENTS FOR THE CHRONICLE.

M. B. Andrews, A. Blair, N. S. Boles, J. Crawford, P. Lowinsbury, F. Paxton, C. H. L. Ramsay, A. Wilson, A. Smith, J. H. Trowbridge, \$1 each; T. F. Beatty, G. Bur- rows, M. S. Baldwin, W. A. Bell, M. Blair, H. E. Brooks, W. Brown, J. Bumgar- den, A. Chapman, D. M. Coleman, M. Craig, F. Cuthbert, G. Dempster, E. S. Es- kridge, W. Findley, M. A. Fultz, A. Gaston, A. C. Garber, J. A. Gretter, M. Herring, J. A. Means, Mrs. Megiffin, J. M'Dowell, M. M'Dowell, E. M. Clung, T. Merchand, R. D. Morris, J. Moseby, M. Patterson, E. Peck, W. F. M'Ree, J. V. Reynolds, M. M. Stuart, F. C. Stuart, S. Waddell, M. L. Warden, G. Wright, G. Wells, 50 cents each.	
Hamilton, 1,50; G. A. Lyon, 2,50.	

*The following articles are respectfully solicited
from Manufacturers and others.*

Printing paper, to be used in publishing
portions of the Scriptures, school-books,
tracts, etc.

Writing paper, writing books, blank books,
quills, slates, etc. for all the missions and
mission schools.

Notice to the friends of the Missionaries. All Letters, Newspapers, Pamphlets, Par-
cels, &c. intended for the Missionaries at any of the Stations,—if sent free of expense to the
Mission Rooms, 247 Broadway, corner of Murray street, New-York,—will be forwarded by
the earliest opportunities that may offer.

FOREIGN MISSIONARY CHRONICLE.

VOL. VI....No. 2.

FEBRUARY, 1838.

WHOLE No. 53.

A General Survey of Protestant Missions.

(Continued from page 17.)

African Islands.

IN MADAGASCAR, the London Missionary Society had for many years an efficient Mission, which had been much blessed of God. Multitudes had been taught to read; the Sacred Scriptures translated; tracts, hymns, and catechisms published; schools established; churches formed, containing not less than 500 members, who maintained a consistent profession of their faith; and the prospect seemed fair and encouraging that the 4,000,000 of inhabitants of that Island would, at no distant period, be brought to the profession of the Christian religion. But a change took place soon after the accession of the present Queen, to the throne; and on the 1st of March, 1835, an edict was issued for the entire suppression of Christianity.

The Government had previously received reports from the different parts of the country, of the decline of respect for the objects of their religious veneration, and of the multitudes that were seeking after the true God—which strongly excited the alarm and anger of the Queen.

On the 1st of March, with all the means of intimidation which the Government could command, the Sovereign proclaimed her determination to suppress Christianity, and to revive the ancient customs of the country. The whole population from a considerable distance round the Capital, male and female, old and young, civil and military, were collected on the occasion; cannons were fired; a royal message was announced and enforced by the judges and chief officers—that the Queen felt great indignation that any of her people had dared to neglect the ancient worship, to despise the idols, to pray to new and unheard-of names, [Jehovah and Jesus,] to use forms of expression about faith, obedience, &c., to allow their slaves to learn to read, &c. Every thing of the kind was then most authoritatively forbidden; the invocation of the name of Jesus was totally interdicted; and the people were forbidden to retain even a recollection of the instructions which they had received from the Missionaries; all in possession of honors, civil or military, who had done more than simply learn to read, were degraded; many were fined; and in future, offenders were to

VOL. VI.

suffer death, their property to be confiscated, and their families sold as slaves. The Missionaries, as foreigners, were not obstructed in their own forms of worship; but they were closely watched, and not permitted, under the most severe threatenings, to employ any efforts for the promotion of Christianity among the people. It is a cause of great thankfulness, that many of the Native Christians had maintained their profession, declaring unhesitatingly that they would prefer death itself, rather than render to idols the homage due to God. Though death had not been inflicted, they stood in jeopardy every hour.—*Direct. Lon. Miss. Soc.*

This is a new event in the history of modern Missions, and deserves the consideration of all reflecting Christians. We could wish that such persons would procure the entire history of this Mission, and would examine carefully into the causes which have led to such a mournful state of things. They would find, in general, that the chief cause is the same, which the Apostle mentions as the reason for the rejection of Christ by the Jews, *men loved darkness rather than light, because their deeds were evil. For every one that doeth evil, hateth the light*; perhaps the Church is not authorised to expect the conversion of any people, without meeting with great opposition, and even violence, though it may be under very varied forms.

But should this event be further understood as the voice of God, in his providence, rebuking the indifference which his people manifest towards his cause! This is a question of solemn interest, which, we think, deserves serious consideration. It does not appear to be inconsistent either with the character of God, or with his providential dispensations, that he should deprive his people of the opportunities of serving him, which they neglect to improve. Without entering, however, into the particular consideration of this event, we commend it to the careful attention of our readers.

The triumph of the Heathen party has been complete,—all the Missionaries had

been obliged to leave, though some had remained at the station, *Tananario*, until the 20th Aug. 1836.

An Embassy, consisting of six officers in the service of the Queen of Madagascar, reached London in February, 1837.

It is supposed that their object may have been to express the wish of the Queen to be still regarded as a friend to commerce, and as cherishing sentiments of esteem for the King of England, notwithstanding her having relinquished the policy of Radama, her predecessor—in declining the residence of a British agent at her court, and in prohibiting the profession of Christianity by her subjects. They were presented to his Majesty, accompanied by the Rev. J. J. Freeman, formerly a Missionary at Madagascar; who attended at his Majesty's express desire, and presented to the King a copy of the Holy Scriptures in Malagassy. This was received in a manner which could not fail to impress the Embassy with a deep sense of the high regard entertained by the British Sovereign for the sacred volume. Afterwards they were presented to the Queen, who said to them, "Tell the Queen of Madagascar, from me, that she can do nothing so beneficial to her country as to receive the Christian Religion."—*Miss. Reg. April, 1837.*

MAURITIUS. Rev. M. Le Gros, of the French Protestant Society, who had for some time labored at Sunamuki in Bengal, but was compelled to leave for his health, has recently gone to this Island. He was accompanied by a pious youth, who understands the Bengali and Hindustani languages. It is Mr. Le Gros' intention to preach to his countrymen in French, and to superintend the labors of his companion among the native emigrants, of whom there are some from India.—*Cal. Christ. Obs. Feb. 1837.*

Island Seas.

RED—MEDITERRANEAN—BLACK—CASPIAN—PERSIAN GULF. There has been a considerable diversity, as will be seen, in the dispensations of providence and of grace, during the past year, towards the numerous stations in this division of the great Missionary field. In our last number (p. 31) we mentioned the edict of the Patriarch of Constantinople against Missionary efforts. The sixth section of that document shows the dark and intolerant spirit which seeks to retain the ascendancy over the minds of men in those countries. It is as follows:

"The Heresies of our day, holding the same

opinions, and being in all respects zealous followers of the above-mentioned Heresiarchs, [Calvin and Luther, attacked in the previous sections,] whose names they bear, being most usually styled Lutheran Calvinists, have been striving now in these latter times in every way and by every means to infuse the poisonous venom of their various heresies into the ears of the Orthodox, to pollute our spotless faith, and to tear in pieces the flock of Christ. And that they may accomplish these ends, they adopt various measures; they announce the diffusion of light; they feign philanthropy; they profess wisdom and instruction, and promise everywhere the greatest benefits.—They wander abroad, now as travellers, now as merchants, now as physicians who receive no pay, and now as missionaries and teachers. They expend large sums for antiquities of no note; they heal the sick gratuitously; they teach without pay, and all in order to catch the good-will of the Orthodox, and to contaminate the doctrines received from their fathers. They go to great expenss for the printing of books filled with these their various blasphemies. Now indirectly attacking, and now directly attacking, the heavenly doctrines and precepts, traditions and customs, of our Holy Orthodox Church. These they give gratis, or sell at a very low price, under the pretence of doing good, but in reality that they may do harm, by implanting in the hearts of the Orthodox, and especially of their tender offspring, their lawless blasphemies," &c.

In some places, it will be seen that direct opposition has been so violent as to cause the suspension of Missionary effort; in others the Spirit of all grace has been given to make the truth effectual to the salvation of men. On the whole, the progress of the Kingdom of Christ in these regions has been onward; although the number of conversions, in proportion to the means employed, is not so large as in the parts of the world which have already come under our view.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

CONSTANTINOPLE—1831.—Rev. Messrs. W. Goodell, H. G. O. Dwight, W. G. Schauffer, and H. A. Homes; with Mrs. Goodell, Mrs. Schauffer, and three Native Helpers. Mrs. Dwight died during the plague last summer.

This city is supposed to contain more than a million of inhabitants, of whom 200,000, probably, are Greeks.

The means of communication in Turkey have greatly increased within a few years, and the Turkish authorities seem to be adopting a more liberal policy in the administration of the Government.

The Greeks, as a body, are said to be peculiarly accessible, though but few instances of spiritual renovation have yet been seen among them.

Among the Armenians the work of God continues with increasing interest; the Gospel is producing its legitimate effects, in bringing men to Christ and salvation. It is remarkable that this work of Divine Grace has brought a number of the Clergy under its influence; three priests, four sons of priests, and the grandson of a priest, being among the number of hopeful converts.

The Missionaries had established a seminary for Armenian youth, which, through the influence of an officer of the Patriarch, was broken up, as it was not deemed advisable to contend with him. But it pleased God to make all this subserve the cause of truth and righteousness. An opulent banker had undertaken to re-organize and enlarge an Armenian school of 400 scholars; and had placed Hohannes, the pious principal of the Mission Seminary, at the head of it. It is intended for the higher branches of science; it is said to have cost the worthy patron about \$5,000, and will require considerable annual expense. It is expected to contain 600 scholars, and to be a free school.

Among the Jews the state of things is much as was reported last year. There is, to some extent, a hearing ear, and, to a great extent, the absence of an understanding heart.—*Abstract of Report, 1837.*

GREECE. *Athens*—1831—Rev. Jonas King, D. D., and Mrs. King.

Great opposition had been excited during the past year against the *Americans*, under which appellation all Protestant Missionaries and Bible Agents are included, from whatever part of the world they may have come. Notwithstanding this, Dr. King was much encouraged in his mission. From 30 to 40 attended his Greek preaching on the Sabbath, the Seminary was continued, nearly 5,000 copies of the New Testament and parts of the Old Testament, and upwards of 43,000 copies of school books and religious tracts, had been put in circulation.—*Abstract of Report.*

Argos—1834—Rev. Elias Riggs, Rev. N. Benjamin, and their wives.

Two female schools at Argos contained seventy scholars. The labors of the Mission were as heretofore.—*Abstract of Report.*

The schools of Greece, of which there are many, and the number is increasing, depend almost wholly on the presses of different Missionary Societies for their supply of books. [*Report, 1831.*]

ASIA MINOR. *Smyrna*—1833—Rev. D. Temple, Rev. J. B. Adger, H. Hallock,

Printer, and their wives. Three native helpers.

The issues from the depository, during the year 1836, amounted to 27,568 books, and 1,926,112 pages. The schools have been suspended on account of the opposition among the Greeks. Mr. Adger is revising a version of the New Testament in modern Armenian. A Greek periodical, called the Repository of Useful Knowledge, issued by the Mission, is received with favor by Greek subscribers.

[*Abstract of Report.*]

Broosa, at the western base of Olympus; 18 miles from the Sea of Marmora—1834—Rev. B. Schneider, Rev. P. O. Powers, and their wives.

The schools at Broosa, connected with the Mission, have been suppressed; and a considerable number of books, including the Scriptures, which had been distributed by the Missionaries, were burned by the Greeks. In some instances the people were led to examine them the more carefully by the order for their destruction.—*Abstract of Report.*

The distribution, from the beginning, has been 1,162 Bibles and Testaments, and 1,552 school-books, besides religious tracts.

Trebisond, on the south-east shore of the Black Sea; inhabitants, 15,000; consisting of Moslems, Greeks, and Armenians—1834—Rev. T. P. Johnston, Rev. W. C. Jackson, and their wives.

Mr. Johnston made a tour from Trebisond, accompanied by Mr. Sennekerim, a pious Armenian, visiting various cities, to Erzerom. At Tokat they found an Armenian Bishop whose mind had been much enlightened.

[*Abstract of Report.*]

ISLANDS. *Scio*—1834—The Mission at this station seems to have been suspended, and the Rev. S. R. Houston, Rev. G. W. Leyburn, and their wives, have removed to the Peloponnesus.

Tymoba, in the District of Mane, or Sparta as it is now called, is the name of the place where they expected to reside. The District of Mane occupies the extremity of the peninsula; it is very rugged, but contains from 40,000 to 50,000 souls, probably of true Spartan descent. The Missionaries met with a very cordial reception.—*Miss. Her. November, 1837.*

Cyprus—1835—Rev. Messrs. L. W. Pease, J. L. Thompson, D. Ladd, and Mrs. Pease and Mrs. Ladd, with one native helper. *Larnika* is the name of their station on this island.

The storm of hostile feeling among the Greeks against evangelical religion and influence, passed over Cyprus with little effect. The three Mission schools contain nearly 300 scholars. In 36 villages, containing 5,355 inhabitants, only 67 could read.

SYRIA. Beyroot—1823—Suspended in 1828; resumed 1830—Rev. Messrs. E. Smith, W. M. Thompson, S. Heberd; Mrs. Thompson and Mrs. Heberd. One native helper. Mrs. Smith was called to her rest September 31, 1836.

Four of the attendants on Arabic preaching are thought to be truly pious; there are ten boarding, and a number of day-scholars. The school for girls contains about 40 scholars. Printing during the year amounted to 4,200 copies, and 381,000 pages.—*Abstract of Report.*

Jerusalem—1834—Rev. G. B. Whiting, Rev. J. F. Lanneau; Mrs. Whiting and Miss Tilden.

There is a decidedly Christian school of about twenty Musalman girls.—*Abstract of Report.*

The hostility of the Greek and Latin ecclesiastics proves a great hindrance to the operations of this Mission. It is chiefly through their influence that the number of scholars is so small. Their inveterate hatred towards the Moslems, it would seem, is at once changed into love; inasmuch that they cannot bear to see the Moslem children exposed to the corrupting influence of the Protestants. Several of the girls having absented themselves from the school for a time, their teacher sent to inquire the reason; they said their parents would not allow them to come; on being further questioned why their parents would not let them come? they at length said that the friars of the Latin Convent had alarmed their parents, by telling them that that American woman, the teacher, was not a good woman, and they had better beware of committing the children to her care; that she was not a Greek, nor a Roman Catholic, nor an Armenian, nor a Jewess, nor a Moslem, nor any thing; and that, moreover, her design was evil; that she intended, by-and-bye, to steal the most promising of the girls, and send them away to her own country, or else to sell them to the Pacha.

[*Mr. Whiting.*

PERSLA. Mission to the Nestorians, Ooroomiah—1834—Rev. J. Perkins, Rev. A. L. Holladay, A. Grant, M. D., W. R. Stocking, Teacher, and their wives. One native helper.

This Mission continues to be attended with prosperity. The Seminary contains 40 board-

ing-scholars from the different Nestorian villages; and nearly 100 day-scholars attend three free-schools. The Mission has commenced translating the Bible into the Nestorian language—a modification of the ancient Syriac. A friendly correspondence has been opened with the Patriarch of the Nestorians, residing at Joolamark, among the Kurdish mountains, preparatory to a visit to him.—*Abstract of Report.*

Mission to the Mohammedans—Rev. J. L. Merrick.

In June, 1836, Mr. Merrick proceeded to Teheran, the seat of the Persian government, and from thence to Isphahan, where he was exposed to great personal danger from the bigotry of the people. He then continued his journey to Shiraz. His impressions concerning the Mohammedans of Persia, as affording a present field for Missionary labor, are by no means favorable.—*Abstract of Report.*

Summary of the Missions.

Stations, 11; Missionaries, 26; Physician, 1; Printer, 1; Teacher, 1; Female Assistant Missionaries, 24; Native Assistants, 9.

BOARD OF MISSIONS OF THE PROTESTANT EPISCOPAL CHURCH.

GREECE. Athens—1831—Rev. J. H. Hill, Mrs. Hill; Miss Mulligan, Miss F. Mulligan, and Miss Baldwin, Assistant Teachers. Ten native Greek teachers.

The schools at this station comprised, in its several departments, on the 1st January, 1837, 656 pupils.

- | | |
|--|---------------------------------|
| 1. The Infant School, | } Each having about 200 pupils. |
| 2. Common School for Boys, | |
| 3. Do. do. for Girls, | |
| 4. Department for Female Teachers, having about 50 pupils. | |
| 5. High School for Boys. Recently commenced. | |

Twenty of the pupils in the Department for Female Teachers reside in the Mission family, as beneficiaries; of whom twelve are appointed by Government.—*Report, 1837.*

The qualifications for usefulness acquired by education in Mission-schools is shown in the following pleasing incident:

We had sent a portion of our flock, under the superintendence of Miss F. Mulligan, to a country-house belonging to a friend, a short distance from town, to enjoy a little fresh air and repose, the first days of our vacation.—There are four families of peasants residing at the place; whose cabins, as usual in this country, are built around the farm-house. On the morning of the first Sunday they spent

there, when they had finished their social religious duties, the girls commenced singing one of their Greek hymns; the harmony of which, so new to the peasant's ear, soon attracted their attention, and drew them to the apartment. Miss Mulligan requested the oldest of our girls, *Marigo*, to ask them some questions. She accordingly asked them a few very simple matters; but it was quite evident that they were all, both parents and children, too profoundly ignorant to answer the simplest questions. *Marigo* appeared shocked at the gross ignorance of the poor women, and without being urged at all, prompted by a most affectionate zeal, she immediately began to unfold to them, in the most simple manner possible, but with great solemnity of manner and equal propriety, the great truths of religion, beginning with the Scriptural account of the creation of the world, and concluding with the birth, life, and death of our Saviour, with particular and forcible appeals to their hearts. It required no little ingenuity to adapt the discourse to the comprehension of so ignorant an assembly; but she succeeded admirably, and riveted their attention for more than an hour. When she had finished, they expressed their satisfaction, and requested her to come into their huts, and tell them more about the Gospel.—*Mr. Hill*.

Syra—1832—Rev. J. J. Robertson, D. D., C. R. Lincoln, Printer, with Mrs. Robertson and Mrs. Lincoln. There is a female school, containing 162 scholars, under Mrs. Robertson's care.

The Committee doubt the propriety of continuing the Mission press; partly because the presses established by the natives themselves can execute the printing required at less expense.—*Report*, 1837.

This is certainly one of the most important stations in the Levant. Its population is by several thousands greater than that of any other town in Greece. We much desire to have a married Missionary brother sent to us. There will be abundance of Missionary work to keep us both fully occupied.—*Dr. Robertson*, May 29, 1837.

Crete—1836—Rev. G. Benton and wife. One Greek female teacher, from the Mission School at Athens.

Mr. Hill, referring to *Mr. Benton* writes, "He says they will have an overflowing school, and that already the *poor* of La Canee have come to him, to beg that their children may not be excluded in consequence of the numerous applications from the wealthier part of the community." Their prospects were truly encouraging.—*Spirit of Missions*, Sept. 1837.

PERSIA. The Rev. H. Southgate, appointed to a Visit of Research, arrived at Tebriz,

in the north of Persia, Aug. 3, 1837, in health and safety.—*Ibid*, Dec. 1837.

Summary of the Missions. Stations, 3; Missionaries, 4; Printer, 1; Female Assistant Missionaries, 7; Native Teachers, 11.

CHURCH MISSIONARY SOCIETY.

MALTA—1815—Rev. C. F. Schliezen; P. Brenner, As.; J. M. Weiss, Printer; J. A. Rassam, F. Shidiac, Translators.

The Issues from the Press in 1836 were as follows:—

Greek	-	-	-	6405
Turkish	-	-	-	1260
Arabic	-	-	-	5731
Lithographic	-	-	-	4033

17,429

This number is much smaller than the Issues of several former years, which is attributed in part to the diminished state of the Society's Mission in Egypt.—*Miss. Reg.*

GREECE—*Syra*—1837—Rev. F. Hildner; 5 Native school-masters, and 7 school-mistresses. Mr. and Mrs. Hildner continue to be successfully occupied in the superintendence of Greek schools in this Island, and in preparing Teachers for other Stations in Greece. At the close of 1835 there was an average attendance of 213 boys and 249 girls. This number had been diminished in April, 1836, by the opposition of the Greek Ecclesiastics, to about 300; but in May 1837 the School is represented as large and flourishing. One of the points required of Mr. Hildner, in the time of excitement, in order to tranquillize the people, was to allow a picture of the Virgin, with her Infant Child, to be hung up in the school. Another was, that a Priest should come and consecrate the school. Compliance was, of course, refused; this institution seems to be exerting a useful influence on the inhabitants of the Island.

ASIA MINOR—*Smyrna*—Rev. J. A. Jetter, Rev. P. Fjellstedt; one Native As.; and ten Native School-teachers. Schools, 10—Scholars, 688. Such was the report concerning this Mission in the *Miss. Reg.* of Feb. 1837. Later intelligence, as will be seen by referring to pp. 134-136 of our last volume, has shown the triumph of the Greek Priests in the almost entire suppression of these schools. Whether they have been re-commenced, we have not ascertained.

EGYPT—*Cairo*—1826—Rev. J. R. T. Lieder; 4 Native School-teachers; Schools, 4—Scholars, 140. The Rev. W. Krusé,

and the Rev. T. Müller, retired with their families in 1836 to Malta, for their health. Mr. Krust, after visiting England, had left for Egypt.

ABYSSINIA—1831—Rev. C. W. Isenberg, Rev. C. H. Blumhardt; two Catechists. The Rev. L. Krapf was at Cairo, May 1, on his way to join this Mission. The Rev. S. Gobat had gone to Switzerland in bad health; his health was improved, though still precarious, May 13, 1837.

The Missionaries have been engaged in preaching the Gospel to the nominal Christians around them, and in translating the S. S. and other books. They were proceeding with the translation of the Bible into Amharic, the Ethiopic, in which there is a translation, not being a spoken language.

Summary of the Missions. Missions, 5—Missionaries, 8—Lay Agents, 6—Native Teachers, 26.

GERMAN MISSIONARY SOCIETY.

Karass; a Colony of German Settlers, near the Caucasus—**Madschar**; another German Colony, 100 miles N. E. of Karass—**Shusha**; 225 miles S. E. of Tiflis, the Capital of the Russian Province of Karabagh—1824.

The late Emperor Alexander gave to the establishments near the Caucasus the form and prerogatives of a Colony, to avoid the opposition which he apprehended would be made by the Russian Clergy against a Protestant Mission.

In the summer of 1835, the Emperor of Russia forbade the labors of Protestant Missionaries within the boundaries of his Empire. There were then five German Missionaries at Karass. Since that time their labors have been confined to the circulation of the Sacred Scriptures, tracts, and school-books—of which a considerable number were printed at their Press.—*Rev. J. Perkins.*

We have not seen any late accounts from this Mission. The Missionaries were preparing to go into Persia, the Turkish Provinces, and other regions. How strange and humiliating, that Christian ministers should enjoy greater toleration under Mohammedan than under Christian rulers! Yet the prospect of laboring in Persia was not favorable; there was great opposition on the part of the Priests.

JEWS' SOCIETY.

CONSTANTINOPLE—1835—Rev. S. Farman.

SMYRNA—Rev. W. B. Lewis.

JERUSALEM—1834—Rev. J. Nicolayson.

TUNIS—1833—Rev. F. C. Ewald.

The labors of these Missionaries have been in a good degree similar, both in their character and their results. Conversation with the Jews, explanation of the Scriptures, opportunities of attending public worship, have led many to inquire about Christianity. This has awakened opposition, and in some cases persecution. *Even to this day, it is still true, that, when Moses is read the veil is upon their hearts.*

It has been determined to establish a *Hebrew Church at Jerusalem.*

The plan is to erect an entirely new building for the church, and to attach to it suitable dwellings for the Missionaries.

Public worship to be celebrated twice every day; and also practically to exhibit Christianity; to make the Mission effective in Jerusalem, the number of Missionaries must be increased, and a printing-press and fount of Hebrew types must be provided.

Such at present is the impure and dreadful superstition pervading that country, as taught in what are called the Christian churches established there, that a Jew would be ashamed to confess any connexion with a Christian church,—if he would not even lose his life, did he make such an avowal.

One of the chief Rabbies had been convinced of the truth of the New Testament for many years; but had abstained from revealing the state of his opinion, through his fear of falling into idolatry by joining himself with any of the sects of Christians there; he dared not even so much as tell it to the wife of his bosom, lest he should have been considered an idolater.—*Mr. Nicolayson, May, 1837.*

LONDON MISSIONARY SOCIETY.

CORFU—1819—Rev. J. Lowndes. Schools—three for Greek girls, under Mrs. Lowndes and two of her daughters; and three Greek Sunday schools, and one English. At an examination 250 scholars were present, and gave great satisfaction to the spectators.

The press is wholly subservient to the dissemination of the principles of Christianity.

[*Miss. Reg. February, 1837.*]

WESLEYAN MISSIONARY SOCIETY.

MALTA—1823—Rev. J. Brownell.—Members, 38; Scholars, 25.—*Feb. 1837.*

AMERICAN BAPTIST BOARD OF FOREIGN MISSIONS.

ACHAIA. **Patras**, on the north border of the Peloponessus—1836—Rev. C. Pasco, Rev. H. T. Love, and their wives. They arrived at Patras, December 9, 1836.

Their first object will be the acquisition of modern Greek, and, next, the instruction of youth in schools, and the colloquial exhibition of Christian doctrine, accompanied with the dissemination of tracts and the Scriptures. A considerable length of time will necessarily elapse before an attempt will be made at the formal public dispensation of the Gospel.

[Report, 1837.]

Siberia.

LONDON MISSIONARY SOCIETY.

Selenginsk, 160 miles S. E. of Irkutsk, which is 4,000 miles E. of St. Petersburg—Rev. R. Yuille; inhabitants about 3,000, in the midst of 10,000 or 12,000 Buriat Tartars, the most learned tribes of that people; and in the centre of all the Buriats, on the east side of Lake Baikal; having on the north the tribe of Chornisk Buriats, computed at 30,000, and on the South the Mongols of Chinese Tartary.

Ona and Khodon, Out-stations—1819—Rev. W. Swan, Rev. E. Stallybrass, and J. Abercrombie, Printer. The printing of the Old Testament in Mongolian has been proceeding.

Ten girls and from ten to fifteen boys were under instruction; one of the Buriat youths has departed this life in the faith and hope of the Gospel.—*Report*, 1836.

Mr. Swan, (the author of a little work on Missions that is favorably known,) writing in 1836 about a number of instances of hopeful conversion, suggests some important reflections. After adverting to the fact that the individuals who had come under the power of the truth, in every instance were those who had for years enjoyed its instructions, he proceeds:

It is surely an instructive fact in the history of the Siberian Mission, that the first decided conversions took place fifteen years or more after the commencement of operations. And what was done in those fifteen years! The necessary languages were learned—the Scriptures were translated—schools were established—many were instructed—the Gospel was preached; and all this not by a body of men numerous enough to occupy the field to the best effect, but by two or three individuals. To this day thousands of the Buriats have never seen the face of one of us; and how can they believe before they hear?

Does the experience of other Missionaries, in other parts of the great field, accord with this fact? Does it consist with their experience generally, that the converts from among the Heathen are persons who have for a considerable time heard the Gospel, or in some

way enjoyed the means of becoming acquainted with its fundamental principles—by school-instruction, the perusal of religious tracts, or the conversation and example of other converts? Or, according to their observation, do instances frequently occur of Heathens becoming, to all appearance, converts on the first hearing of the truth? Or are such instances comparatively rare, or scarcely known?

If the feature which I have pointed out as marked in this Mission, be observable in other Missions also of the present day, does it not show the importance of conducting them on a plan which shall secure the continued and regular communication of instruction to the Heathen by stated public services—by an organized system of private visiting, for conversation—by Christian schools—by open discussion—by tours, so conducted as to go frequently over the same ground; in a word, by patient continuance in all the various ways of well-doing which the Christian Missionary can employ? But this implies a plurality of laborers at every station.

If the observation now made is generally true, that Heathen hearers often continue long to hear before they receive and obey the truth, we Missionaries should derive encouragement from it to PERSEVERE, laboring and hoping, although against hope.

China and India depend the Ganges.

LONDON MISSIONARY SOCIETY.

We observe it stated that this Society has now five stations and seven Missionaries in the Ultra-Ganges field. The following information is taken from the Report of 1836, the latest we have seen:

Canton—1837—This station appears to be unoccupied at present.

Singapore—A British island at the southern extremity of the Malay Peninsula; inhabitants in 1834, were 19,432 males and 6,897 females; the disproportion between the sexes being chiefly among the Chinese. Of the inhabitants, 10,767 were Chinese; 9,452 were Malays; 138 were Europeans—1819—Rev. Samuel Wolfe reached this station in 1836.

Malacca—Inhabitants in 1828, were 33,806, including 229 Europeans and East Indians—1815—Rev. J. Hughes, Rev. J. Evans, and Rev. S. Dyer. Leangafa, native assistant. At this station is the Anglo-Chinese College, or High School, established by Dr. Milne, now superintended by Mr. Evans. For an account of the baptism of several of the youths connected with this institution, see page 172 of last volume. The

number of Chinese Christians is between 30 and 40; the Chinese congregation in 1836 averaged 250; and there were 7 Chinese schools, with 170 boys and 60 girls; and 5 Malay schools, with 150 boys and girls.

The printing establishment is under the care of Mr. Dyer. During the year 1836 the number of copies of books and tracts printed was 62,503—nearly all in the Chinese language. Mr. D. has for some time been zealously engaged in preparing metallic matrices for Chinese types—a work of great labor.

Pinang.—An island off the coast of the Malay Peninsula; inhabitants in 1833, were 40,322—1839—Rev. T. Beighton, Rev. E. Davies. Scholars—156 Malay, and 77 Chinese. Services in English, Malay, and Chinese.

Referring to these Missions, Mr. Medhurst says:

A foundation has been laid for extensive operations. The Scriptures have been translated, about 2000 pages of religious matter composed, and above 500,000 Tracts and Books got into circulation. Thousands of Chinese youth have passed through our schools; and myriads of adults have been conversed and reasoned with on the great subject of religion; some have been baptized, and one Native convert is engaged in preaching the Gospel to his countrymen: besides which an Anglo-Chinese College has been established, for the further instruction of more advanced youths in the science of Europe and the literature of China. The facilities for acquiring the Native language, also, are now amazingly increased, so that a student may become acquainted with Chinese much more speedily and readily than could formerly have been anticipated. A laborer in this important field, therefore, may now calculate, humanly speaking, on witnessing the result of his endeavors much sooner than those who first commenced the undertaking.

The Stations in the Malayan Archipelago, whither the Chinese emigrate in great numbers afford a quiet and safe retreat for those Missionaries who wish to sit down in the midst of their charge. About a million of the inhabitants of the Celestial Empire may be found in these terrestrial regions, among whom a system of effort may be carried on without any interference with the *powers that be*.—Should our labors be successful among these, as they all contemplate, and many effectuate a return to their native land, much Christian influence may be exerted on China itself by returned emigrants.

In these Out-stations we have now four laborers studying the Chinese language, and one assistant; but what are they among so

many? Even if we contemplate the evangelization of the Chinese emigrants alone, what are four or five laborers among a million of people?

ASSAM. The Rev. Mr. and Mrs. Tomlin left England in 1836 to form a new Station in this Province, which lies to the north-eastward from Calcutta. They had reached Calcutta on their way, and proceeded to this region early in last year. It is inhabited chiefly by the Shans, a numerous people, divided into various tribes, who are represented as spreading themselves over the country that connects Burmah, Siam, China, and Thibet. Some of the tribes are employed in agriculture, others in barter; some of them live in a very rude state of society, others in large towns. Their character is said to be better than that of other Eastern nations; their religion is commonly supposed to be the Buddhist; our information concerning them, however, is not yet very full.

The connexion of this region of country with China, Cochin-China, and Thibet; the fact that the Tea-plant has been discovered growing in great abundance in Assam, and is likely to be brought into use, (see pp. 170, 171, last vol.) the protection afforded to Missionaries by the comparatively recent extension of British influence in this direction; and the character of the Shan people, so far as known, all combine in pointing out this region as a very important and interesting sphere for Missionary efforts. Our readers will be glad to learn that our own Board contemplate sending a Mission to this field, at as early a period as may be practicable. The importance of such a Mission has been urged by some influential and warm friends in India, and has received the consideration and approval of the Executive Committee.

AMERICAN BAPTIST BOARD OF FOREIGN MISSIONS.

CHINESE. *Bangkok*, the capital of Siam; population estimated at 500,000, four-fifths of whom are supposed to be Chinese—Rev. W. Dean. Mr. D. has been chiefly occupied with the study of the language, applying himself to the Tay-chew dialect, which, it is said, was never learned by a foreigner.

Religious worship has been regularly maintained with the Chinese church; and on the Sabbath the congregation has numbered from 30 to 50. A few have appeared to be sincere inquirers after the truth. Three Chinese were added to the church in December, 1835. Our

last communications from Bangkok inform us of the defection of Chek Bunti, (a native Preacher). One member of the church died in March, 1836, in the triumphs of Christian faith.

The Rev. A. Reed, Rev. J. L. Shuck, and their wives, are attached to this Mission; but not permanently located. Mr. and Mrs. Shuck had arrived at Macao in September last. Mr. and Mrs. Reed were at Bankok.

[Report, 1837.]

SIAM. Bankok—1833—Rev. J. T. Jones, Rev. R. D. Davenport, and their wives. Mr. Davenport, who is a Printer, arrived in 1836.

Mr. Jones devoted considerable time in 1835 to the distribution of Siamese tracts and the Gospel by Mathew, and to increasing his acquaintance with the Siamese language, with a view to prosecuting the translation of the New Testament. In the latter part of 1835 he was interrupted in his labors for a season by repeated attacks, of ophthalmia, and the sickness of his family. He was advised to repair with them to Singapore, and sailed for that place early in March, 1836. In July he returned to Bankok, having, in the mean time, proceeded to Malacca and Pinang to effect an arrangement with Mr. Dyer, of the London Missionary Society, for casting the types of a fount of Siamese, and to superintend the cutting of the punches, which, it was supposed, would be completed before the close of the year. From 300 to 400 would be needed. A fount of Chinese types was ordered at the same time with the Siamese. Connected with the department is also a lithographic press.

[Report, 1837.]

BURMAH. Rangoon, the chief sea-port, 670 miles S. E. of Calcutta; inhabitants, 40,000—1813; renewed, 1830—Rev. A. Webb, Rev. H. Howard, and their wives. One or two native assistants.

This station still feels the effects of a severe persecution stirred up by the Buddhist priests against the native converts.

The members of the church are scattered abroad, and few, if any, residents of the city acknowledge themselves Christians. The Karens, (of whom there is a large number near the city,) who have professed faith in Christ, continue faithful. A few have been baptised by Mr. Webb, and 29 by a native assistant.—Report, 1837.

Ava, the ancient capital of the empire, on the Irrawaddy, about 700 miles from its mouth; inhabitants, 400,000—1822; suspended, 1829; resumed, 1833—Rev. E.

Kincaid, Rev. T. Simons, and their wives. Two or three native assistants.

Whole number of baptisms at Ava, 13; boarding-scholars, 8; part of the time only 5, owing to the sickness of Mrs. Kincaid, before the arrival of Mrs. Simons. Interest in the religion has continued to spread; and, at different periods, visitors have thronged the residence of the Missionaries, some of them from distant cities and provinces.—Reports, 1836, 1837.

Maulmein, in the British territory, eastward of Rangoon, the chief seat of the Mission—1827—Rev. A. Judson, Mr. C. Bennet, Preacher and School Teacher, Mr. R. B. Hancock, Printer, Rev. S. M. Osgood, Printer, and their wives. Five or six native assistants.

During the year ending 30th of June, 1836, sixteen had been added to the native church by baptism, and two by letter. Two had died, leaving the whole number 110. In the English church (formed from a regiment of soldiers stationed there) thirty-eight had been baptised.

In the printing department 264,300 copies, or 8,268,000 pages had been printed. The issues for the same period, including tracts, in Karen, were 87,006 copies, or 2,713,456 pages. The printing office is of brick, two stories high, 136 feet long by 56 wide. Attached to it are four hand-presses, exclusive of a fifth now on the way, a power-press, equal to three more, twelve founts of English type, one of Burman, and one of Karen. A fount of Peguan was nearly completed at the last dates. About 25 native assistants are constantly employed. Mr. Judson is closely occupied revising for the press.

In the English High School, there were 106 scholars; of whom 54 were Burmese, 20 Chinese, 18 East Indian, 13 Portuguese, 2 Parsees, 2 Armenian, 3 English, 3 Greek, 4 Hindu, 1 Karen, 1 Shyan, and 1 Malay. The branches taught were reading and spelling in English, writing, arithmetic, geography, and grammar. Four other schools are under the care of Mrs. Hancock and Mrs. Osgood—containing 44 scholars, of whom 25 are females, and from 4 to 8 are supported by the Mission. Of the High School Mr. Bennet says,—“my most sanguine expectations have been fully realized.”—Report, 1837.

Amherst, near Maulmein—1836—Rev. J. Haswell and wife.

Mr. and Mrs. Haswell, having been designated to the Peguans, to whom no Missionary had before been specially assigned, repaired to Amherst about the last of April. This place is considered one of the most central for the Peguan population; the inhabitants being

about 1,600, and Peguan villages being situated all around it.—*Report, 1837.*

KARENS. *Tavoy*, with several Out-stations, in British Burmah, S. W. of Maulmein; inhabitants 9,000—1828—Rev. J. Wade, Rev. F. Mason, and their wives, and Miss Gardner. Twenty or more native assistants.

The number baptised at all the stations during the year under review, was 88; and the aggregate from the establishment of the Mission, 340.

A theological school for native assistants has been established at *Tavoy* for the present; the first session of which was attended by 19. A Karen male and female boarding-school, under the care of Mrs. Wade and Mrs. Mason, contains nearly 80 pupils. Miss Gardner has the charge of seven Burman day-schools, containing 143 scholars. Translations and other labors are in successful progress.—*From the Report, 1837.*

Balu Island, nearly opposite Maulmein, and several Out-stations; Karen population of the island 10,000—Rev. J. H. Vinton, Rev. E. L. Abbott, and their wives, and Miss Macomber. Five native assistants. Baptisms, 9 reported; church members at three stations, 99; several inquirers; about thirty scholars.

Mr. Abbott and Miss Macomber are engaged chiefly in acquiring the language. Mr. and Mrs. Vinton spent several months visiting the villages on the water courses. "We have no home this season," says Mrs. Vinton, "but our Mission boat," but adds, "I cannot tell the preciousness of the promises, which relate to the salvation of the heathen, as we go from village to village, and from river to river, telling the poor inhabitants the way of life."

[*Report, 1837.*]

ARRAKAN, a British province, lying on the east side of the Bay of Bengal, and containing nearly 250,000 inhabitants: *Kyouk Phyo*, containing about 2,000 natives, besides English residents, troops, &c. in a district of 70,000 inhabitants—1835—Rev. G. S. Comstock and Mrs. Comstock. Designated to the Mission, Rev. L. Ingalls and Mrs. Ingalls, now at Maulmein.

At the close of the rains, Mr. Comstock commenced a course of itinerant preaching, proclaiming to thousands, for the first time, the glad tidings of salvation.

In the school there were, in July, 14 pupils in each department—English and Burman.

[*Report, 1837.*]

ASSAM. *Sadiya*—1835—Rev. N. Brown, Mr. O. T. Cutler, printer, and their wives. Designated to this Mission, Rev. J. Thomas,

Rev. M. Bronson, and their wives. This Mission will have a special reference to the Shans. (See above p. 40.)

Messrs. Brown and Cutler reached *Sadiya* the 23d of March 1836, after a four months' journey from Calcutta. The village of *Sadiya* [pronounced *Sudiya*,] is situated two miles inland from the *Brahmaputra*. The population of the district is chiefly Assamese, the great body of the Shans and Singphos lying to the east. The Missionaries had made some progress in the acquisition of the Shan language. Religious worship in English was usually attended by the English residents.—Two schools were established, one of 20 boys, under the care of Mrs. Brown, the other of girls under Mrs. Cutler. Messrs. Thomas and Bronson left Boston Oct. 2, 1836.

From the Report, 1837.

AMERICAN BOARD OF COMMISSIONERS OF FOREIGN MISSIONS.

Canton—1830—Rev. E. C. Bridgman, Rev. P. Parker, M. D., and Mr. S. W. Williams, Printer. The Rev. D. Abeel is in this country on a visit. The Rev. Edwin Stevens died at Singapore, January 5th, 1837. His death is considered a great loss to the Mission.

In one important respect at least Chinese Missions are making progress. They are acquiring and diffusing a knowledge of the country, people, government, laws, religion, and language of China. And they are gradually multiplying the means of assault upon the blind, atheistical superstitions of that great empire.

Thirteen tracts, new and old, and a Harmony of the Gospels, were sent down to Singapore, last year, to be printed. Since the Imperial edict consequent on the voyages up the Coast, no block printing can be done at Canton; and it has become difficult to exert a direct religious influence upon the Chinese. The difficulty of operating on the Chinese within the bounds of the empire imparts a greater interest to the millions of emigrants without those bounds, who may be freely approached, and many of whom are annually returning to their homes.—*Abstract of Report, 1837.*

Bankok, in Siam—1831—Rev. S. Johnson, Rev. C. Robinson, D. B. Bradley, physician, and their wives.

There seems to be no serious obstacle at present in the way of prosecuting all kinds of Missionary labor in Siam, and gaining access to all classes of the people. Sixteen or eighteen ordained Missionaries and five Missionary physicians, are requested by the Mission for Siam and its dependencies:

The Mission has a printing establishment, but no printer. A Siamese tract of eight

pages has been printed. Dr. Bradley has given medical aid to 3,800 persons. Mr. Johnson directs his labors chiefly to the Chinese, Mr. Robinson to the Siamese.—*Abstract of Report.*

Singapore—1834—Rev. Messrs. I. Tracy, J. T. Dickinson, M. B. Hope, M. D., J. S. Travelli; Mr. A. North, Printer; Mrs. Tracy, Mrs. Travelli, Mrs. North. Stephen Tracy, M. D., and wife are temporarily stationed here.

The type foundry has the means of casting type in the Malay, Bugis, Javanese, and Siamese. It has good founts of Malay and Bugis type, and a fount of Chinese metallic type, on a somewhat limited scale. Eleven Chinese block cutters, a copyist, and eight or ten printers, were employed last year. The printing could not have fallen short of 100,000 copies, and 2,500,000 pages.

There is reason to apprehend that the proportion of intelligent readers in that part of the world is smaller than has been supposed. Among the Malay, Bugis, and Javanese seamen visiting Singapore, the number of those who even pretended to read was small, and of these only a small proportion could read intelligibly. Mr. Dickinson writes that "Mr. Stevens was of the opinion that the proportion of readers among the Chinese has been overrated. The Chinese language, except in the Mandarin, differs from other languages in this important respect, that the name given to a character in reading, is not the same as the word or words used in the spoken dialect to express the idea denoted by the character. So that a person may read correctly, and even fluently, and yet not understand what he reads. The number of such readers is large, and it is to be feared that they constitute the majority."

The seminary of this Station will have to surmount great difficulties before it comes into successful operation. The Malay and Bugi inhabitants are bigotted Mohammedans, indifferent to the education of their children, and suspicious of the Missionaries; but a small proportion of the Chinese inhabitants are married, and their children are few:—there have been about twenty pupils in the Chinese and Malay department.—*From the Report.*

BOARD OF MISSIONS OF THE PROTESTANT EPISCOPAL CHURCH.

CHINESE MISSION—1835—Rev. Messrs. H. Lockwood, and F. R. Hanson, are at present residing at Batavia; the Rev. W. J. Boone and Mrs. Boone sailed for this Mission from Boston, July 8th, 1837.

Mrs. Lockwood, daughter of the Rev. W. H. Medhurst, English Missionary at Batavia, died during the last year.

The Missionaries at Batavia were diligently acquiring the language. Mr. Boone, who

is also a Physician, was directed to proceed to Singapore, and, after suitable observations have been made, the power of the Mission is to be concentrated at the place judged most suitable. After learning the language, the Missionaries will pursue the following objects:

1. The distribution and ultimately, if justified, the preparation of tracts, including eventually a printing establishment.
2. The formation of Christian schools, and in connexion with them a high school, in which native teachers may be trained for the service of the church.
3. Dispensary labors.—*Report, 1837.*

The Chinese New Testament is now in printing here by the lithographic mode. About 2,000 copies have already been finished, at the cost of 40 cents each, including paper. It is bound in two volumes. This is the revised version, prepared by the joint labors of nearly all those best acquainted with the Chinese language. It is our intention to procure a supply of them.

I would here repeat what has been often said, that if China were at this moment open for the free admission of the Gospel, but little more could be done at present than may now be done.—*Mr. Lockwood, February 22, 1837.*

SERAMPORE BAPTIST MISSIONS.

Akyab, an Island in the Arrakan river, Province of Arrakan—1821—Rev. J. C. Fink, with native assistant.

Chittagong, on the eastern coast of the Bay of Bengal—1818—Rev. J. Johannes, with one native assistant.

At Akyab there is an infant school; and there were 70 boys and 40 girls in a school at Chittagong. Other Missionary services were conducted.—*Miss. Register, February, 1837.*

CHURCH MISSIONARY SOCIETY.

CHINESE MISSION—1833—Mr. E. B. Squire and Mrs. Squire are at present at Singapore, acquiring the language and preparing for active duties.

Perhaps there is no part of the world with greater openings and facilities than Singapore. To every part of the east we have easy access, except the interior of China and Japan.—*Mr. Squire, Feb. 15, 1837.*

BOARD OF FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH.

CHINESE MISSION—1837—Rev. J. A. Mitchell, Rev. R. W. Orr, and Mrs. Orr.

The departure of these Missionaries for Canton was mentioned in our last number, (p. 22). See the instructions at the same page. They will proceed to Singapore, if that shall be considered by them a more eligible place than Canton, to prepare for direct Missionary duties.

(Survey to be continued.)

Biography.

MEMOIR OF THE RIGHT REV. DANIEL CORRIE, L. L. D.

THE death of the venerable and beloved Bishop Corrie, in February of last year, was a severe loss to India. There are few such men in the church. We cannot but mourn over the removal of such a man. Yet doubtless his work was done : he has gone to receive his reward ; and our hope for the heathen must be that it may please Him, in whose wise Providence such laborers are, from time to time, taken to their rest, to raise up many others equally good, and equally devoted to the good of the heathen.

Our readers will regret with us that the following sketch of his life and character is so brief. It is, however, the best we have seen, and is well deserving of perusal :

The Rev. Daniel Corrie, having been nominated a Chaplain on the Bengal Establishment, came to India towards the close of the year 1806, in the 29th year of his age, full of love to his Saviour, and of devotedness to his ministerial duties, as an ambassador of the Lord Jesus, to beseech men to be reconciled to God through Christ, the Son of His love.

His college friend, Henry Martyn, was then in Calcutta, burning with zeal, and bright with sanctified knowledge and Christian love. By Brown and Martyn he was warmly welcomed ; and most affectionately did these friends regard each other, and earnestly seek India's real welfare, from the sole *Giver of every good and perfect gift*.

For a few months after Mr. Corrie's arrival in India, he continued in Calcutta, rejoicing many hearts by the evangelical plainness and purity of his sermons, and by the fervor of his zeal and holiness. His first station up the country was at Chunar, where he soon was able to speak to the natives, in Hindustani, of which he had acquired the rudiments in his voyage out, and told them of the wonderful works of God—salvation through a crucified Redeemer, and sanctification through the Eternal Spirit. He engaged a native Christian to teach and catechize, and established schools to instruct native children in the truths of the Gospel. Benares had also the benefit of his visits and ministrations. He loved his Saviour, and for his Saviour's sake he loved the people among whom the Lord had placed him. This love he manifested by preaching Christ, establishing schools, and erecting churches. By the assistance of friends, of whom one of the foremost was Dr. J. Robinson, brother of our late Archbishop, he raised a small church

at Secrole, soon after, another at Benares, and in 1818 the beautiful church at Chunar ; together with a small chapel at Buxar, to the poor invalids and native Christians of which place he extended his compassion and his labors of love.

At Chunar the faithful Chaplain remained—having paid one visit to Calcutta meanwhile, to meet his sister on her arrival from England—until 1810, when he was removed to Cawnpore, to labor with his dear friend Martyn. Here he continued not much more than one year, being forced by a severe attack on the liver to abandon his duties for a season, and proceed to Calcutta, and as soon as possible to sea. The Rev. David Brown went in the same ship, in a dying state. Tempestuous weather drove the ship back, almost a wreck ; and about a fortnight after, Mr. Brown's spirit was relieved from the troubles of life, and entered into glory. Mr. Corrie soon after embarked in a ship bound to the Mauritius ; but again a storm arose, and the vessel was obliged to put in at Vizagapatam. His health having improved, he prosecuted his voyage no farther, but returned to Calcutta before the close of the year.

This was an important period in his life. In November 1812, he married Miss Myers, daughter of Mrs. Ellerton, who proved to him a help meet from the Lord. Her mind was strong, her judgment excellent, her natural talents cultivated with great care, and her affections purified and regulated by the Word and Spirit of God. After twenty-four years of happy union, Mrs. Corrie died in December 1836, to be followed, alas ! in six short weeks, by him whose removal we now deplore.

Mr. Corrie being appointed to Agra in the beginning of 1813, took with him that venerable and faithful servant of Christ, Abdool Messeeh, who had been brought to the knowledge of Jesus by Henry Martyn, and baptized the year before by the Rev. David Brown. Abdool Messeeh was indeed a convert ; and, being converted, he strengthened his brethren, and brought souls to the Saviour. A Native Congregation was formed at Agra, and soon counted fifty members. The Word of the Lord grew and prospered ; but within two years a dangerous attack on the liver drove Mr. Corrie from India for a season, to visit his native land. During a stay of about two years in England, he was much engaged in preaching for the Church Missionary Society, and in turning the hearts of British Christians to the

spiritual destitution of their fellow-men in Hindustan.

On his return from England, with Mrs. Corrie and an infant daughter, in the middle of 1817, Benares became the scene of his ministrations and devoted labors. It was while here that he raised, through the help of dear friends, the fine Church at Chunar—his first station—and the Chapel at Buxar. At this time he devoted much of his care and thoughts to the Church Missionary Society, by establishing Schools in connexion with the Society, for the Christian Education of Hindus and Mohammedans.

In 1819 he became Presidency Chaplain. While filling this important office, he pursued his plans and exertions in the cause of Education; and with great cordiality welcomed and aided that excellent and indefatigable lady, Mrs. Wilson, in her arduous efforts to promote Native Female Education; an effort in which God has blessed her with great success.

The gifted Bishop Heber conferred on Mr. Corrie the appointment of Archdeacon of Calcutta, in 1823, on the death of Dr. Loring; an appointment which reflected high credit on that amiable prelate's judgment, and associated the weight of responsibility and high office, with the meekness, humility, experience, fervent piety, and talent of Corrie—thus making them all more influential for the promotion of pure religion, and the good of the Church.

His appointment to the Archdeaconry did not entirely prevent him from doing something personally for the Native Congregations, so dear to him. Besides the addresses which he never failed to deliver to them on a fit opportunity, he translated Sellon's Abridgment of Scripture, the Prayer Book, and many of the Homilies, into Hindustani. He likewise drew up "Outlines of Ancient History," in English, for the benefit of Hindustani youth. The third edition of that simple and excellent work is now issuing from the Madras press, and will soon be in the hands of hundreds of the rising generation. Its great value consists in the tone of pure Christian principle which pervades it—making all history prove that *sin is a reproach to any people, and that righteousness, and righteousness alone, exalseth a nation*—that all good cometh of God, and all evil from our own corrupt hearts.

The interest which Archdeacon Corrie took in the cause of sound education may be seen in the establishment of the Calcutta High School; which valuable institution was organized and established by the judicious and holy Bishop Turner, mainly through the advice and counsel of the Archdeacon.

In 1834, after a sojourn of nearly twenty-eight years in India, Archdeacon Corrie was called to England, to be raised to that high station in the church, for which the grace of God had so eminently qualified him. His natural

powers, and qualifications, a humble view of himself, simplicity of heart and purpose, unbounded benevolence, and a calm sound judgment, being so sanctified by the Divine Spirit, and so turned into the channel of holiness, rendered him the object on which all eyes looked, and many hopes rested, when Madras was erected into a Bishopric. His striking humility, his eminent zeal, his devoted fidelity to the cause of simple evangelical truth, his transparent purity of character, and spirituality of mind; his calm judgment, his firmness in essentials, and his liberal views; were the religious and intellectual endowments which raised high hopes of his being a truly eminent Bishop. Nor did his exceeding urbanity and gentleness, his condescension to all, his affectionate attention to the young, and his extraordinary winning voice and look, fail to be reckoned among those characteristics which drew toward him the hearts and hopes of thousands.

On Trinity Sunday, June 14, 1835, Archdeacon Corrie was consecrated Bishop of Madras, by the Archbishop of Canterbury, and the Bishops of Lichfield, Carlisle, and Bangor. The University of Cambridge conferred upon him the degree of LL.D. On the 24th of October, his Lordship landed at Madras; and on the 28th of the same month was installed in St. George's Cathedral. He preached his first sermon on the following Sunday, from the Epistle to the Galatians, vi. 14; *God forbid that I should glory, save in the cross of our Lord Jesus Christ; by whom the world is crucified unto me, and I unto the world.*

He has been heard to speak of this sermon as the first he ever preached in India. His views of Divine Truth had been obtained from the Bible, and had not varied for thirty years. He did indeed glory in the cross of Christ; all else to him was as nothing, or a loss: Jesus was his portion and his all.

The choice to be the first Bishop of Madras fell on this venerable servant of the Lord; and never was choice wiser, and never were fond hopes more fully realized. Every Chaplain and Missionary rejoiced, thanked God, and took courage. Time was daily ripening and mellowing every Christian grace, and developing every talent. Our venerated Bishop brought the Christian experience and the fruits of a thirty years' ministry in India to bear upon all that came before him. Never did kindness and gentleness, patience and forbearance, and consideration for the opinions of others, shine more conspicuously than in Bishop Corrie. And never were the necessary qualifications of firmness, dignity, and wisdom, more entirely separated and purified from every base alloy, than in the beloved subject of this imperfect and unworthy tribute.

Possessed of a strong natural constitution, he was enabled to add to his arduous duties, as

a chaplain at large Missionary Stations, the labors of a Missionary; and the best rewards of his life of toil were the hundreds converted to Christianity, in the midst of a highly bigoted population, through his instrumentality: up to a very late period he corresponded with some of the converts of his own ministry. During nine years he filled the office of Archdeacon in Calcutta, under Bishops Heber, James, Turner, and Wilson: and when the Legislature determined upon erecting one of the minor Presidencies into a See, every eye was turned upon Archdeacon Corrie, as the individual possessing the highest claim to the preferment. Not three months after his arrival, the well-known difficulties of the Tinnevely Mission called him, as head of the Church Missionary Society, to the seat of those unhappy troubles; and the influence of his visit was felt—as the influence of his presence was always felt, where trouble existed, and peace was to be restored. In Tanjore, as the head and representative of another Missionary Society for propagating the Gospel, he followed up the work that Bishop Wilson had happily begun in his recent visit to the South. In works like these his mind was happy, and in such labors his life was spent.

We rarely meet with a character of which, like his, the beauty cannot be overlooked, and its influence with difficulty resisted. His countenance beaming with the benevolence of his mind, his voice remarkably soft and winning, his lofty form and venerable appearance, the simplicity of all he said, the charitableness of the opinions he expressed of others, his gentleness toward their defects, and his readiness to appreciate and to magnify their virtues—these qualities constituted the features of his every-day character, and are fresh in the memory of all who had intercourse with him. But it was reserved for those who knew him well, who depended upon his judgment, or had occasion to seek his advice, to see in him the wisdom of the serpent united with the meekness of the dove. The just influence of his character, as well as the authority of his station, were applied by him with judgment and with effect to the healing of wounds in the Church, to the support of order, and the creation of harmony and peace. Though mild, he was firm; though gentle, he held to the decisions of his own judgment with the fidelity essential to his responsible situation; though a lover of true Christianity under every form, he adhered to the Established Church with a faithfulness and reverence that could not be exceeded.

The name of Corrie is associated with the best benefactors of India. Buchanan, who labored till he made the woes and wants of India pierce the ear of England, was his friend. The humble, laborious, and spiritually-mind-

ed Brown, loved him tenderly. Henry Martyn, who laid all his splendid talents at the foot of the cross, devoting them to the Lord who redeemed him with his own most precious blood, loved Corrie as an only brother. And Thomason, amiable, talented, and pure in heart—the friend, companion, and fellow-laborer of these devoted men—felt a holy joy in the success of Corrie's labors, and entertained for him a brother's tenderness and regard.

Bishop Heber, whose name will live, loved Corrie, and thought he promoted his Saviour's cause in promoting his faithful servant. Bishop Turner, a profound theologian, an elegant scholar, of enlarged mind, and most spiritual in his affections—and possessing in a high degree discrimination of character—entertained for Archdeacon Corrie a warm attachment and a brother's love, which was most cordially returned by Corrie's tender heart and devoted spirit. Brown and Turner were his first and last, and most-beloved friends.

The stroke which cut him off, and prostrated so many hopes, was an attack on the brain, terminating in paralysis. For some months past he had suffered severely from acute pain in the right temple, and head-aches; but so patiently did he bear all, that few know how much he suffered, and little thought of the extent of disease gaining upon him. When at Hyderabad, on his Visitation, the disease seems to have been formed and partially developed; and on the morning of Tuesday, the last day of January, he was suddenly seized in the Vestry Room of St. Mary's Church, and in the course of an hour was in a state of insensibility and torpor, from which he had but few intervals of relief during the five remaining days of his life; yet on Wednesday he was able to attend to letters read to him, and converse on their contents; so again for a short time on Thursday and Friday; and even on Saturday morning, on Miss Corrie's repeating Isaiah xiii. 1, he quoted the first line of Cowper's paraphrase of it, and afterward corrected a mistake of a single word which she made in repeating the fourth line. For twelve hours before his death, however, he seemed wholly unconscious of anything said or done, and was insensible to pain.

His Lordship's remains were attended to the grave by the Right Honorable the Governor, the Judges of the Supreme Court, His Excellency the Commander-in-Chief, the Members of Council, all the principal Civil and Military Functionaries at the Presidency, and an immense concourse of all classes of the community, desirous of manifesting the feeling of respect which the unaffected piety, benevolence, and exemplary life of the Bishop had universally inspired. — *London Missionary Register*, 1837.

Proceedings and Intelligence.

BOARD OF FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH.

MISSION IN NORTH INDIA.

LODIANA. *Journal of the Rev. John Newton, continued from page 167 last volume. Visits of natives from different countries.*

February 20.—To-day I was visited at the same time by three Hindus, one Musalman, and two Sikhs, from Kashmir, (Cashmere,) the Punjab, and Kabul. They all came to receive the Scriptures, but no one seemed to be a sincere inquirer after salvation: and, as is usual when several are present, our conversation was not carried on without considerable disputing—the Sikhs and the Hindus uniting their arguments against us, and the Musalman alternately advocating the cause of each party, but chiefly taking the side of Christianity. I always feel unwilling to dispute on religious topics, unless something more is likely to be effected than merely the shutting the mouths of men; but since it is impossible to avoid discussion, I endeavor to give every thing a personal application, so as to convince my opponents that *they are themselves sinners and cannot be saved, except through the mediation of the Lord Jesus Christ.*

March 5.—This morning I took a parcel of tracts and went to the city. I soon got a congregation, as usual. The only thing necessary is to stop in the middle of the street, and commence conversation with some individual: all the passers by stop to listen. It is easy, 'hen, if one is able to speak readily, to pass from conversation into didactic discourse. I read the parable of the Prodigal Son, and explained it. The people expressed themselves gratified with it, but no one seemed to think that he was himself the prodigal. Two of my hearers were strangers, and one of them accompanied me home to receive some books, that he might take them over the river, where he lived, and read them at his leisure. He is a *Musalman saint*, and acts as a spiritual guide to as many as choose to attach themselves to him. They regard him as their patriarch or pastor. It is not necessary that they all reside in his neighborhood, as he visits the members of his flock at intervals, according to his convenience. At these times he instructs them in religion, and receives pre-

sents that are adequate to his support. I talked with him about the great distinguishing doctrines of Christianity: and then, having given him a Harmony of the Gospels, the Psalms, and some tracts, dismissed him with an invitation to call on me again when he returned to Lodiana; which he promised to do. He is apparently one of the most serious men I have seen, and listened attentively to all I said without making any objection. As I entered the yard of our house, I met four Kashmiri (Hindu) Pandits, or religious teachers, who had come to hear something about the Gospel, and to get the New Testament. The number of Kashmiris who are Hindus, I am told, is less than one-sixth. They *profess* to be of a higher caste than the Hindus of Hindustan; but I have yet been able to discover no *real* superiority. Indeed, all of them that I have seen, appear to less advantage than their Mohammedan countrymen. These men were disposed to argue; were not offended at plain truths that bore heavily upon them, and promised to come again.

In the afternoon I went to another part of the city, and had a very large audience. I gave them an account of the fall of man, and the way of recovery through Christ. In the course of my remarks, I was interrupted by an African negro, (rather a novel sight in this country,) who pushed himself forward through the crowd, to ask me what the *soul* was made of. This is a question often asked. It shows that the human heart, in all parts of the world, is deceitful above all things, and is fond of any thing rather than truths which affect the conscience.

March 6.—To-day we received a present of fruit from Faiz Bakheh, the old man from Jalandar, who was taken from here a short time ago by his son, on account of his professing attachment to Christianity and coming to us constantly for instruction. It was highly gratifying to receive this present, as it shows what his feelings still are towards the Gospel of Christ. I wrote him a letter, as well as I was able, in Hindustani, calculated to encourage him to hold fast his purpose of seeking salvation by Christ.

A Musalman Kashmiri came to-day to be instructed in the principles of Christianity. I gave him a Harmony, and he promised to come again to-morrow. Several other citizens and two strangers, one from Patea-

la, [70 miles S. E. from Lodiana] and the other from Labor, [150 miles N. W.] came for books. These were chiefly Sikhs. I rejoice to have such opportunities of sending the Scriptures and tracts to places where I am not able now to go in person. O, if the Christians who are this day at the Monthly Concert, pouring out their prayers in our behalf, could only have looked as far as Lodiana, and seen no more than what transpired within the walls of our house, I think it would have added fervency to their supplications.

March 7.—A Hindu drummer, belonging to one of the regiments here, came to-day to tell me that he wished to become a Christian. I conversed with him a long time, and found his views to be very satisfactory on almost every point; but unhappily I could discover no evidence of his *heart* being affected. He seemed like one convinced that there was but one God, and one way of salvation, viz. that which the Bible revealed; and that if he was to be saved, he must first become a Christian. But, like thousands in Christian countries, he went no further than the intellect could carry him. Thus it *appeared*; though I hope the future will reveal a work of the Spirit upon his heart. I explained to him what it was to be a Christian, that he might be able to count the cost. He however expressed his determination to forsake every thing else, and cleave to the Lord Jesus. He is to come twice a week for the purpose of being instructed in Divine things. The Lord grant that he may be led by the Spirit to an *experimental* knowledge of the truth. Our labor then will not be in vain.*

March 12.—I felt more encouraged to-day in attempting to preach in Hindustani, than ever before. My congregation was at the point where four streets met. I stood directly in the centre of the four ways; and the people, crowding in on every side, almost stopped the communication from one street to another. The subject was the universal *depravity* of men, and the necessity of the Holy Spirit's influence to renovate and sanctify the heart; the universal *guilt* of men, and forgiveness through the death of the Son of God. I was enabled to speak with

uncommon freedom, and I have reason to think that my words were all understood. The truth, also, seemed to be heard with as much interest and satisfaction as I ever before witnessed. I have never gone to the Bazar to make known the Gospel, without returning with an increased desire to become master of the language, that I might lift up my voice with boldness in the name of my Master, and proclaim to the multitudes that throng the city, that the Lord God, while he will by no means clear the guilty, is yet merciful and gracious to all who believe in Jesus.

March 13.—To-day, as usual, several persons came to our house for books and instruction. Two of these were from a distance of twenty-five miles. We rejoice greatly in being able to send the word of life by such means to places which we cannot at present visit in person. Within the last three or four years Heathens and Musalmen have become messengers of mercy towards these points of the compass, by carrying portions of Scripture, and tracts, from us to their respective homes. With the blessing of God upon these means, who can tell how greatly they might contribute to prepare the way of the Lord in these quarters. One of my visitants was a young Kashmiri Munshi or Musalman. He came once before, his professed object being to learn the doctrines of the Gospel. I then gave him a *Harmony*, which he says he has read through, and with which he declares himself much pleased. To-day I added the book of Isaiah, after giving him a brief history of the true religion from the creation to the close of revelation. He has promised to come again. How easy for the Lord to make such men wise unto salvation. Let Christians not cease to pray that the word of God may have free course among us and be glorified.

A Jain Faqir.

March 27.—To-day we had four sorts of religionists—*Musalman*, the common *Hindu*, *Sikh*, and *Jain*. The object of the first was to receive a Christian book; the others, to be instructed orally in the doctrines of the Gospel. The Jains are not found in this part of the country; this is the only one I ever saw. They abound in the central regions of India, beyond Ajmir. This man came from Ajmer. He calls himself a Faqir. He is travelling about the country to gratify his curiosity. He is an old man, goes bare-headed, and keeps a square cotton rag tied

* This Drummer never returned but once. I afterwards learned that his object in wishing to become a Christian was to get higher pay, and on learning that his pay would not be increased by his becoming a Christian, he concluded he might as well remain a Hindu.

[May 17.

before his mouth to prevent the inspiration of insects and animalcule. It seems to be the chief part of his religion to destroy no animal life; hence this precaution in breathing. He also carried a soft brush to remove all insects from his path when he walked; and, to complete the system, he takes with him a pitcher of boiled water, that he may quench his thirst at any time without the risk of swallowing any animated substance. I asked him several questions about his religion, and found him to be little better than an Atheist. He professed to believe in the existence of a God, but did not regard him as the creator and governor of the world. His doctrine is, that the world and man, as well as God, are eternal. One has no authority over another. And as God does not interfere with men, so, on the other hand, man has nothing to do with God, except to contemplate him: and he is under no obligation to do even this; it is a matter of mere propriety and utility. He felt it to be his duty to live by begging; but when asked to explain wherefore it was his duty, since he acknowledged no law—he could only say it was convenient to live so, and this made the obligation. He spoke of his Shastar; I inquired, who made it? “No one; it is eternal,” was the reply. But if man, as well as the Shastar, was eternal and uncreated, how did he come under its authority? He said, “it has no authority; we only read it as a guide, because it is suitable.” I gave him some account of Christianity, but did not undertake at this time to refute his system, as he has promised to come again, and I do not deem it best to say every thing at one time when I have an opportunity of speaking twice.

The Sikh and Hindu, already mentioned, came together. Yesterday I met them both in the bazar, where they listened to the truth apparently with great candor. While there, a Musalman took the Ten Commandments printed on a broad sheet, with some Christian remarks appended, and read it aloud to the multitude. With the commandments themselves they all professed to be much pleased, but in the subsequent remarks Christ was spoken of as the Son of God. To this the Musalman objected; but one Sikh man defended the expression, and when the reading was done, asked leave to come to my house, and bring with him his Hindu friend, that they might learn *this way* more perfectly. They are both old men; but if renewed by the Spirit of the Lord,

they may be taught as well as little children. There seems a candor about them which is very pleasing, but alas! I could perceive nothing like a sense of sinfulness before God. They confessed they were sinners, but, like most of their countrymen, and indeed I may say like many who live amidst the light of the Bible, they seemed to look upon sin as a very small matter. The Hindu, who is a merchant, said that his business required him to sin, it was necessary to tell lies in order to make *annas*, (a small coin equal to three cents,) and he could not support his family without it. He therefore hoped God would forgive him. Of course I urged the error and danger of such a sentiment. They went away, but I hope to see them again. We have many thorns and thistles to dig up, as well as seed to sow; but, by persevering labor and prayer, I cannot but hope that fruit will in the end be produced.

April 2.—Began conversation this morning with a *zamindar*, (farmer,) who sat smoking his *huqq*, (large pipe,) in a blue-dyer's shop. He was quite unwilling to talk about religion, and especially our religion. He said he would depend on his prophet, (Mohammed,) to save him; and if he could not save him, then he would be willing to go to hell. We read him the parable of the Sower, and explained it: showing, in the end, that he was like those who received seed by the way-side, and desired him, always afterwards, when sowing his fields, to remember this parable, and especially when some of his seeds fell upon the beaten path, to remember how he this day heard the word of God without allowing it to sink into his heart. He seemed pleased with the parable, and showed no displeasure at the application. By this time many persons were present, and we addressed ourselves chiefly to them. At length one man, after wrangling a while, turned away with apparent anger, saying that we were doing the works of the devil. I answered those who remained, that our *Saviour*, when he was on earth, was often charged with doing the works of the devil, and with being himself a devil; and he had forwarned his disciples that they would be treated in the same way, saying, “If they have called the master of the house Beelzebub, how much more shall they call them of his household!” At this answer the people were evidently gratified, and they continued to hear the Gospel with pleasure, as long as the increasing heat of the morning sun allowed us to remain.

A Mogul Inquirer.

Among those who came to our house in the course of the day, was a *Mogul*, about thirty years of age, lately from Peshawar, (a large Afghan city west of the Indus). Like all in that country, he has been a follower of Mohammed. He calls himself a traveller, and his professed object in coming here to-day was to be taught the doctrines of the Gospel: for he prefers this religion, so far as he knows it, (his acquaintance with it is but limited,) to his own. To assure me that he was a sincere inquirer after the truth, he confirmed it with an oath.* He promised to come every day to receive instruction, but requested that information might not be given to certain Peshawar people that were here, lest his relations should hear of it and reproach him. I asked him if he had ever before met with any one who taught the way of salvation by Jesus Christ. He said that at Lahor he had found a Christian, from whom he desired Christian instruction, but the man laughed at him, and told him that he had come there to fight—not to teach religion; and, therefore, he could tell him nothing about such matters. Alas, that such men should be called Christians! The chief evidence of sincerity discernible in this Mogul, was the apparent gladness with which he heard the truth. He asked why no Missionaries had gone to his country? I could only say that they were advancing towards his country, both on the West and the East; on the West they had come as far as Persia, and on the East as far as Lodiana. When will this vast intervening space be occupied by the ministers of Jesus?

April 4.—This day was distinguished by a *Mela* or Hindu fair, at which 25,000 or 30,000 people were assembled from the country around, from a distance of fifty miles. Their chief object was to bathe in the small stream which flows by Lodiana. This water, though not equal to that of the Ganges, is considered more sacred than what is contained in tanks and wells; and the deluded people imagined, that by this ceremony of bathing, they would, in some measure at least, be cleansed from sin. We spent part of the day among them distributing the

Scriptures and Tracts, and were afterwards visited by a number at our house, to whom we had an opportunity of preaching Christ more fully.

From these accounts of interesting religious services, our readers will perceive the importance of having an efficient Mission at Lodiana. In addition to the 30,000 or 40,000 of its inhabitants, comprising portions of several different nations, speaking the various languages common in those regions, and presenting an important sphere of Missionary duty, there will be many instances in which persons from distant places will come within the range of the efforts conducted by our Missionaries. The truths which they will hear, and the portions of the Sacred Scriptures and other religious books, which such persons will carry to their respective homes, may greatly prepare the way for direct Missionary efforts in the surrounding countries. The books which are thus distributed may also prove the means, under the divine blessing, of guiding many a dark mind to the Cross of our Saviour, even in places where the sound of a Missionary's voice has never been heard. Such instances have often occurred in connection with some Missions in the East. We trust our readers will remember this remark when they pray for the influences of the Holy Spirit to accompany the truth dispensed by our Brethren.

We reserve further extracts for our next Number.

AMERICAN BAPTIST BOARD OF FOREIGN MISSIONS.

ASAM—Extracts from Letters of the Rev. Mr. Brown at Sadiyá, January 13 and March 6.

Capt. Jenkins has written me a letter recommending the establishment of a Station at Gowahati by our Board, with a particular view to the Gáros—a numerous people in a savage state, residing on the hills south of Gowahati, and under the English government. I have no doubt the Gáros would present a field of extensive usefulness, and I hope the Board

* The Musalmen swear on all occasions, and never seem to think it wrong! Some time ago the oldest girl in our boarding-school professed to renounce Islam and embrace Christianity; and when urged to be a Christian in sincerity, she *swore* she was a Christian, thinking this would remove all doubt.

* Pronounced *Gah-raw*.

will have the subject in consideration; still I think there is a more immediate call from the large tribes in this quarter.

In a letter of March 6 Mr. B., having alluded to the appointment of Messrs. Thomas and Bronson, and the expediency of one of them devoting himself to the Khamtis, a branch of Shyáns, comprising a large portion of the population of the northern and eastern parts of the Burman empire, gives the following notice of the

Singpho and Abor Tribes.

There are two other tribes, in this vicinity, which have perhaps nearly equal claims upon us for immediate missionary effort, viz. the Singphos and Abors; and we were just on the point of making an application to the Board in their behalf—when we received the glad intelligence that our brethren were already on their way.

Both these tribes we know to be very numerous, though it is impossible to form an accurate estimate of their numbers. The population of each, however, is extremely scattered, dwelling in small solitary villages, in the depths of the forest and fastnesses of the mountains. To penetrate the interior and distant portions of their territories, and preach the gospel to their whole population, is a work which would be attended with great, and at present insurmountable difficulties; but to enter upon their outskirts, and commence the work of evangelization amongst a large portion of these two great families, is a work which, so far as we can now discover, would be entirely practicable and safe.

The Singphos are the great southern tribe, and divide with the Shyáns nearly the whole territory between here and Ava. Within these limits, it is generally agreed by the natives, that the Singphos are fully equal, if not superior, in point of numbers, to the Shyáns. Including, however, all the branches of the Shyán family, dwelling north, east, and south of Ava, *that* is doubtless far the most numerous of all the Indo-Chinese races.

The Singphos are an entirely different race from the Shyáns: less civilized, but more energetic, and in war more savage. Their language possesses little affinity to any of the neighboring dialects. They have no regular and settled religious system, like the Shyáns, who borrowed their religion from their conquerors, the Burmans. But the Singphos exhibit few or no traces of Buddhism, though they possess some rude and general ideas of religion. So far as their religion is concerned, we should not suppose it to present those obstacles to the introduction of Christianity which attend the preaching of the gospel in countries where Hinduism or even Buddhism prevails. They, as well as the Abors, appear to be in very much the same

state as the Karens, whose general ideas of religion constitute a state of mind far more favorable for the reception of the gospel, than is to be found in those countries where deep-rooted systems of idolatry are interwoven with the whole fabric and texture of society.

The Singphos, at least a large portion of them, are easy of access from this place. Companies of them are constantly coming in, for the purposes of trade, and many of the people here understand the Singpho language. The tea forests lie chiefly within the Singpho territory, which, in proportion as they are cultivated, will become the means of increasing the facilities for communication with this people. Many of their villages are included within the possessions of the English government, and of course the residence of a Missionary among them would be entirely safe. Healthy locations might probably be found amongst them, otherwise a Missionary will have to retreat to Sardiya during the rains. Ningrú, a fine village on the banks of the Búri Dihing, three or four days' journey south of this place, in the midst of the tea country, has been mentioned as offering a good location for a Missionary.

The Abors are the great family of the north. This race includes also the Bor Abors and Miris, who speak the same language. *Miri* is a term applied to those who have descended to the plains, and, mingling with the Asámese and other races, have partially adopted the habits of more civilized life. The term *Abor* (signifying *Independent*) is applied to those who live on the highlands in a savage state, and have never acknowledged the supremacy of the Asám rājás; but on the contrary have heretofore been in the habit of descending annually to levy tribute on the people of the plains, and not unfrequently carrying off many of them as slaves. *Bor Abors*, (or *Great Abors*,) is a term used to denote the main body of this people, who occupy the higher and more distant ranges of the north, and stretch far on to the borders of Thibet. The banks of the great river Dihong, (the Sampou of geographers,) are entirely occupied by this race, and all the eastern ranges of mountains, as far as the river Dibong.

It would of course be imprudent for a Missionary to proceed at once into the midst of this savage people. His first efforts would naturally be amongst the Miris, settled about Sadiya, from whom he would learn the language. He might then advance without danger to the Abor villages, or the precincts of the Sadiya valley, and afterwards to those which were more remote, according as he should find the disposition of the people favorable.

Neither the Singphos nor Abors have any books, or any knowledge of letters whatever. The first thing to be done is to give them a *written language*. The foundation of their

literature is to be laid. This you will at once perceive to be a very important circumstance. Those who shall first give them a written and printed language, and select their books for fifty years to come, will give character to all their future literature. They will open the fountain, whose properties, either good or evil, will assuredly be communicated to all the streams that flow from it in after-ages. How important then, that in the outset we should lay for them the foundation of a literature truly Christian—that their first books should be pure truth, the truth revealed in God's word. Mankind, in the rude state of these tribes, look up to their literature, if they have one, as their oracle; and it is an undeniable fact, that the grand prop of almost every heathen religion is the heathen literature connected with it.

As an encouragement to immediate efforts towards giving the Singphos and Abors a written language, it will be gratifying to the Board to learn that C. A. Bruce, Esq., Superintendent of the Government Tea Plantations, has offered one hundred rupees towards defraying the expense of the *first book* that shall be printed in the Singpho language, and the like sum for the first book that shall be printed in the language of the Abors. Mr. Bruce has been a resident in this place for many years, and no person can have a better acquaintance with the wants of these tribes, in a moral and intellectual point of view, or be better prepared to appreciate the blessings which Christian instruction would bring to them. Mr. Bruce gives it as his decided opinion, that it would be perfectly safe for Missionaries, at the present moment, to commence operations both among the Singphos and Abors.

By adapting the Roman letters to the Singpho and Abor languages, on the plan used for writing the other East Indian dialects, the time occupied in teaching the natives to read, and of course the expense, will be very trifling compared with that of teaching scholars to read English or Burmese, or any other language, where the sounds of the letters vary. By using each letter to express one invariable sound, children will learn to read, in *two months*, better than they could, on a different plan, in *twelve*.

There is another extensive tribe living on the hills to the north-east of this place, viz. the Mishmis, to whom I hope the attention of the Board will be eventually directed.—They come down to Sadiya every year, in companies of thirty or forty men each, for the purpose of trading. It is impossible to form any estimate of their numbers, but they are generally supposed to be less numerous than the Abors.

The system of *Romanizing*, spoken of above, was applied to the Asamese and Shyan languages by Mr. Brown, in the works men-

tioned in the first extract. In a later communication Mr. B. writes,—in regard to the

Adaptation of Roman Characters to East Indian Languages,—

We are glad to learn that the Board approve of the application of the Roman characters to the Shyan language. In regard to any objections being offered to it by the natives, I do not think there is reason to apprehend any thing of the kind. The Shyans are a scattered and subdued race; and having no central spot from which their laws and customs are regulated, as the Burmans have, they do not entertain those strong prejudices against all innovations which the Burmans manifest.—The characters at present used by the Shyans are entirely different from those used by their ancestors, the Ahoms, &c. They now use a sort of mongrel alphabet, chiefly borrowed from that of their Burman conquerors, but differing greatly in different sections of the country. We have not yet made any proposition to the Board for getting a fount of native Shyan characters cut, partly because the characters are so various in form that we could not yet tell what would in every case be the form most extensively known, and partly because there is no immediate opportunity for distributing Shyan tracts to any extent, there being at present no ready access to the main body of the Shyans between here and Ava. When there shall be free access to the interior, we shall need tracts in the native character in addition to those in the Roman; otherwise a wide opportunity for distributing tracts will be lost before the great body of the people can become acquainted with the Roman character.

In regard to the disposition of the natives of all races towards the Roman character, so far as we have had any experience, it is most favorable. We have never had a single scholar make the least objection to the English letters, nor have we ever received a request from any one to be instructed in the native character. On the contrary, most of the natives of the higher classes have, from some cause or other, become greatly prepossessed in favor of learning the English language; and they generally look upon the acquisition of the English letters as a stepping-stone to the language itself. Some time ago I gave a copy of the Roman alphabet to one of the Khamti chiefs, and was surprised to learn, a few days afterwards, that he had written a note to one of the English residents here, in *Romanized Asamese*. We have as yet had but three or four scholars from the Khamtis or Shyans, as they mostly live at considerable distance from us.

Population of Eastern Countries generally overrated.

Having stated his impression that the Shyans do not extend far into the "Celestial Em-

pire," their proper territory lying *beyond* the western frontiers of China and the river Irrawaddy, and that their numbers had been estimated much too high, though accuracy on this point is at present "quite impossible," Mr. B. remarks,—

In making out estimates of the population of these eastern countries, it is necessary to use great caution. The population of Burmah has undoubtedly been vastly overrated. I was informed by Col. Burney, the English resident at Ava, who has had opportunities of judging superior to those of any other person, that, from the most accurate estimate he was able to make, the whole population of Burmah did not exceed five millions. The manner of reckoning by which it was first made out to be seventeen millions, is stated by Col. Symes, with great frankness, to be the following: He (Col. S.) went to the earth-oil wells at Yen-anghyaung, (or Yay-nan-goung,) and inquired of the overseer of one of the wells, how many gallons it yielded per day; he then inquired the number of wells, and was told they were about two hundred; from this he computed the whole quantity annually obtained, and then, allowing so many gallons to each family, he inquired how many people it would take to consume the given quantity; and, from his assumed data, he found it would be thirty-four millions. Being confident, however, that this sum was too large, he immediately reduced it one half, and from that day to this the population of Burmah has stood at seventeen millions!

BURMAH—*Extracts from Journal of the Rev. Mr. Vinton, among the Karens.*

Protracted Meeting—Baptisms.

Dec. 19.—Proposed to the church that they should spend two or three days, as a season of protracted worship. They readily assented, though they have not yet finished their rice harvest. I inquired, if they could at this time leave their work so long. They said "Yes; a week, or a month, if the interest of the cause requires."

Among those I visited to-day, I found a number disposed to listen to the truth, and two women who wished to be baptized. The husband of one, however, would not give his consent. I conversed with him a long time, when at last he told me that the only reason why he was unwilling that his wife should be baptized, and why even he himself did not become a Christian, was, that he could not give up drinking ardent spirits, and wanted his wife to do his distilling. The husband of the other has, within a year, abandoned drinking, and is about ready to ask for baptism.

20. Spent the day in study, and attendance upon the sick. Mrs. V. has visited a number of villages, and found many attentive listeners, and one or two who wished to be baptized. She says that the people are far more disposed

to listen than they were when we were here a year ago.

25. Sabbath. At the close of our morning worship, two more came forward, and were examined, and approved for baptism. We then repaired to the water, and baptized them, with the six that were received yesterday; in all, eighteen since our arrival. On our return from the water, the church assembled to receive the ordinance of the Lord's Supper. A majority of them had never enjoyed the holy rite. The season was deeply solemn, and among the most interesting I ever attended.

Our season of protracted worship has now closed, and its effects upon the church has been most salutary. Numerous others, also, give evidence of repentance, and are in future determined to serve the Lord.

The exercises were conducted as follows:—At sunrise we met for prayer. Again, at half past eight, we assembled to pray; Mrs. V. with the females, and I with the men. At ten, and at half past one, P. M. and in the evening, we had preaching.

29. Mrs. V. has left this morning, with a company of children, for Ko Chet'thing's village, where she expects to be confined with a school for a number of months. We were obliged to adopt this measure, on account of our destitution of competent school teachers. Besides the children, are a number of interesting young men, that we hope will be useful in teaching schools.

31. I am now brought to the close of another year, and the record of it is in heaven. Perhaps ere the next shall close, I shall be there too. Well, all is well; and since in living or dying I am to be the Lord's, if he will glorify himself through my instrumentality, it matters not whether by life or death. Hitherto the Lord hath led me, and I should be most guilty if I did not implicitly trust him for the future. So far as my own feelings are concerned, I was never more anxious to live, or more willing to die. My prospects of usefulness were never half as cheering, and I cannot but believe that God intends to let me reap the precious harvest, so ready for the sickle. During the past year I have been once brought to death's door,—but God, in answer to prayer, raised me up. Now I am in perfect health, and in the midst of labors the most interesting. During the past year, in addition to those in Rangoon, I have baptized twenty-four Karens: besides these, Mr. Malcolm baptized three at Ko Chet'thing's village, making in this vicinity twenty-seven.

CHURCH MISSIONARY SOCIETY:

WESTERN AFRICA. The following extracts from the communications of Mr. Warburton, Missionary at *Kissey* in Sierra Leone, show the providence of God in bringing

good out of evil. They relate to liberated Africans, persons rescued by the British government from the merciless grasp of slave-dealers.

January 18, 1837.—I examined five persons who desire to receive religious instruction. On these occasions, it is my custom to ask the reason that induces them to come forward; when some of them give a satisfactory statement; while others appear to be ignorant of the corrupt state of the heart, and of the nature of sin. It is remarkable, that in these persons we seldom discover that deep sorrow for sin which we might expect in those who have been idolaters, and who are not backward to confess other sins. This may, perhaps, be owing to their carnal notions of God, and imperfect knowledge of the divine law; for according to the clearness of our perception of Divine Truth will be our conviction of sin. One of the above-mentioned persons made the following statement:—"When I lived in my heathen country, I served wood and stone. Thanks be to God! He brought me to this country to hear the Gospel. My heart tells me, that if I die I shall go to hell. I have cast away my idols. I wish now to serve God, that when I die I may go to heaven." Another said:—"I was brought from my own country, and sold to the Portuguese. An English ship fought the Portuguese, and brought me to this land. When I came on shore, I was sick, and had to creep like a little child. God raised me up from sickness. God has given me a house, and clothing, and food, and three children. Every Sunday, when I go to the house of the Lord, my heart tells me that I must serve God. If I serve God, I shall go to heaven: if I do not, I shall go to hell." Another said:—"I have lived long in this country. Church lives there; Minister lives there, and preaches all time. I never remembered that I have a soul to be saved. If I do not pray to God in this world, there is no more time for me to pray for my soul. I lived in a heathen country, where we sell one another. I thank God that he brought me to this land. If I do not think upon His name, I shall lose my soul; so I wish to serve God with all my heart." I said:—"You have lived many years in this village, and never cared for your soul: what causes you to think of your soul now?" He answered: "I have to die."

February 17.—Examined four persons who applied to be taken under religious instruction. One of these persons gave the following brief relation of himself:—"I have no ears (would not hearken to advice) in my country. I do bad: my father talk; I no hear him. One man in another town owe my brother money. I go to take (steal) his gun: they catch me, and sell me. I do bad in Guinea Country; I do bad here. I come to hear God's Word.—I confess my sins. I pray to God to forgive

me." On his observing,—"Suppose I hear (hearken to) my father. I no come to this country;" I asked him whether he desired to return to his own country; when he said:—"Suppose Father (God) save me, and carry me back to my own country, I thank Him." Another person related the following interesting circumstances respecting his child, one of our day-scholars, who died a few months ago, and which appears to have made a serious impression on his mind:—"One day, after returning from his labor, his little daughter, Maria, called him. He went to her bedside; when she opened her eyes, and said,—"I want to go home; I want to go to Father (meaning, to heaven). You must try to pray; because if you do not pray hard, when I die you cannot meet me." At the time, he did not think the child was so ill as the event proved, for she died the same day. I well remember his tears when he came to tell me of the child's unexpected death.

While these labors of mercy are, it may confidently be hoped, gaining ground in the establishment of pure Religion in the Colony, it is still painful to observe the continued regard of many to their old pagan usages. We have collected a few instances of these, evincing their

Fond attachment to Greegrees, Witchcraft, and other Superstitions.

Mr. Schön, writing from Bathurst, relates—

September 17, 1836.—I was told this evening, that a child of one of my neighbors had a large greegree (charm) hanging round her neck. As the parents were connected with the church, I was not a little surprised at hearing it. The child being near, I sent for her, and found the statement, to my grief, correct. The father and mother saw the child brought to me; and, supposing what it was about, instantly employed their tongues against me. The former came quite in a rage; and when I took the charm from the child's neck, he abused me not a little. I called it a greegree: to which name he objected, because he had not bought it with any intention of killing or injuring any person, but as a medicine to cure the child, and most likely to secure it against the influence of witches. It was, in his opinion, just as if he had given some medicine to the child, or had vaccinated her. On opening the charm, I found that it was stuffed with dry grass, and a piece of paper, on which were some words in Arabic, and some singular figures. When the father saw it, he became cooler, and softened his expressions. Now and then discoveries of superstitions still existing are made; and the present was one that grieved me much, because the parents were formerly in the church, and can read the Word of God; and likewise belong to the more respectable of the place.

Mr. J. Warburton, at Kiskey, writes:—

October 14.—One of my helpers came to inquire the meaning of the word witchcraft. After explaining the word, I inquired whether there were any persons in Kiskey who were supposed to possess the power of bewitching. He told me that there were several; and that one of the candidates for baptism was charged by a person in the class of backsliders with having practised this art upon her, to the injury of her health. When the parties were called, it was surprising and painful to perceive the hold which this superstition had on the minds, even of persons long resident in the village, and who have for years attended the means of instruction. The accused denied the charge; but it was evident, from the agitated appearance of the other, that she believed herself to be suffering under an evil influence, though she seemed to be a little ashamed of it. The apprentice of the latter person stood to it, most firmly, that he and the accused went nightly unseen—for they are considered to have the power of rendering themselves invisible—into the house of his mistress, through the roof, and “sucked her blood,” which caused her illness; and that unless the accused gave her a certain medicine, which she alone could administer, the other would not recover. It is lamentable to find such an instance of superstition in one connected with us; but the inquiries which I have made on the subject, convince me that the darkness is more and more passing away, and that the light of God's Holy Word is gradually enlightening the minds of the people. One of them says,—“Formerly we believed in witchcraft, and were accustomed to put the Bible under our pillow, to drive the evil spirit away; but we do not do so now.”

THIRTY-SEVENTH REPORT OF THE SOCIETY.

We quote the concluding excellent remarks from the last Report of the Church Missionary Society, showing that

Great Faith, strong Hope, and unquenchable Love, are required in the right conducting of Missions.

To undertake, and steadily to follow up the duties resulting from this state of things in the world, requires, the Committee are sensible, great faith, strong hope, and unquenchable love. It demands, also, from those who possess a measure of those graces, constant dependence on the promised aid of the Holy Spirit, to bestow on them renewed and inexhaustible supplies of His support. How, otherwise, would they be able to bear the vicissitudes which attend the Church of Christ during her militant estate on Earth?

It is, your Committee are aware, natural to feel elated with success and depressed by fail-

ure; and this may render the mind partial to one particular Mission so long as it prospers; and cold, or even desponding about it, when in adversity. But this, surely, is not agreeable to the spirit of faith! What if the blight of a few hours should blacken the vegetation of the earth, and fill the air with pestilent exhalations? Surely that is not the time for the husbandman to let his hands hang down with despondency, as though there never should again be fruitful harvests. If such were the temper of our minds, justly might our Redeemer ask of us, in the language of rebuke, “WHERE IS YOUR FAITH?”

Sympathy, moreover, with our beloved Missionaries demands that we should persevere alike through good and adverse events; assured, that *in due season we shall reap, if we faint not*. For do not THEY persevere? Are not THEY in the fore-front of the battle, and we far off in the rear? The work which costs us a little self-denial, an occasional alarm, or a passing sigh, costs THEM the sacrifice of country and friends—costs them the privation of many religious principles, so precious to their own souls and to their rising families; it costs them many a pang, to think whether they are satisfying friends at home; and, most of all, whether they are satisfying their conscience and their God. Their personal religious state, and the progress of their Mission, seem so closely bound up together, that every fluctuation fills them with a double measure of anxiety and grief. And do THEY suffer all this, and more? and will not friends at home cheer them with strong and tender sympathy? Have THEY faith to labor, and shall not we have faith to help? The Committee are persuaded that the Members of the Society are men who will not faint in a day of trial. They are well assured, that the work which was begun in faith will, by the same spirit of faith, be carried on; and that their friends at home, and much more the Missionary Laborers abroad, will prove themselves followers of those Scripture Worthies, who *through faith subdued kingdoms, wrought righteousness, obtained promises, out of weakness were made strong, turned to fight the armies of the aliens*.

One solid proof of love to this Cause has indeed been given by the Christian Public, in the enlarged contributions of the past year. Gratefully let this be acknowledged as a gift from God himself, working upon the hearts of his people. It calls, indeed, for a godly jealousy on the part of the Society; lest He, who gave the blessing, should have cause for displeasure at any undue exultation in the receivers of it. But it suggests, also, the liveliest anticipations of hope.

Your Committee therefore, in surrendering their duties, would venture to encourage their successors with the thought, *Ye shall see*

greater things than these. Waiting with humble and lively faith on God, the Members of the Church of Christ may confidently expect blessings abundantly exceeding all that they can ask or think. *The Lord will not forsake His people, for His great Name's sake. No weapon formed against His Church shall prosper.* Even when He himself visits it in judgment, He will still say of his true Spiritual Church, known to Him, *Destroy it not, for a blessing is in it.* Our Zion may sometimes fear, and her alarms may not altogether be groundless; but spared she certainly will be—nay, more than spared—PROSPERED she will be, so long as she dwells close to the Fountain of Life, and delights in imparting its waters to the thirsty nations of the Earth. *There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High. God is in the midst of her; she shall not be moved; God shall help her, and that right early. The Lord of Hosts is with us; the God of Jacob is our refuge.*

CHURCH OF SCOTLAND'S INDIA MISSION.

THE REV. DR. DUFF'S ADDRESS.—We make some large extracts from "an Address delivered before the General Assembly of the Church, in May 1835, by the Rev. Alexander Duff, D.D., the Assembly's first Missionary to India," who had then recently returned on account of the failure of his health.

The first edition of this truly eloquent speech, consisting of 10,000 copies, has been exhausted; and we are glad to perceive, by the pamphlet from which we quote, that a second edition has been published.

The views of the nature, difficulties, and results of that kind of Missionary labor in which Dr. Duff was chiefly employed, are here set forth with great ability. Some of his remarks, it should be borne in mind, are to be understood as relating to but a small class of the Hindus, those who have learned the English language without having been instructed in the Christian religion. But as this class of the natives is rapidly increasing, and as their influence will assuredly be very great among their countrymen, they should receive special attention from every Missionary who is brought into contact with them. With reference to the duties which a Missionary has to perform towards this class, and towards other influential classes of the native inhabitants, and also with reference to the general duties and difficulties of Missionary service, the impression strongly produced on the mind of every reader of this address, is that in India, while there is room and duty for almost every grade of talent,

there is also need for the services of the first men in the church. Nowhere is a greater field or a greater work spread before the minds of Christians. It shows also, in a very strong light, the importance of those schools, in which a knowledge of the higher branches of science is communicated in connection with Christian instructions and under Christian influence. This is a point of vital importance. The character of Hindu literature, in the time to come for ages, the tone of public feeling, the salvation of immortal souls—all depend on forming and maintaining this connection.

Thus far there has been much to encourage the particular kind of Missionary effort which Dr. Duff advocates. It should undoubtedly receive a due proportion of the attention of the church. More than this Dr. Duff himself does not desire. The preaching of the Gospel, translating the Sacred Scriptures, elementary Schools, &c., should all be conducted in a Mission of adequate strength. The blessing of the Head of the church has, in time past, been given to all these modes of promoting the Saviour's cause; and doubtless the same blessing will be given in time to come, according to the faith and the prayers of Christians, and far more according to the mercy and the faithfulness of God. His "is the kingdom, the power, and the glory!"

Some of our readers may have seen this speech in other periodicals, yet many have not probably met with it; and, without subscribing to every expression, as it so well deserves a place in our pages, we only regret that our limits will not permit the insertion of the entire address.

The first three general remarks illustrate the difficulty of applying Divine truth to the mind of a Hindu, from the want of common ground between the Missionary and his hearers. They ask for evidence that his statements are true; and when he appeals to the arguments from history and from miracles, they triumphantly point to the far more ancient records and greater wonders of their own religion; while they are too ignorant of the fulfilment of prophecy to appreciate the force of the argument from that source.

The fourth remark illustrates the importance of general knowledge in India, on account of its influence on the religion of the Hindus.

While thus tossed to and fro without a resting-place, a gleam of hope seems to dawn,

when you find what amazing reverence is paid to these systems of learning; and make the grand discovery that they are all with them held sacred,—as sacred as what we would more appropriately designate their theology. And I do crave the special attention of the Assembly to this distinguishing peculiarity; for it is this that has given a zest and power to the communication of useful knowledge in India which it would not otherwise possess. It is this that stamps it with a religious tendency beyond what it possesses in the British Isles. If the aged are so difficult of access from the stupefaction of total neglect, or the dense incrustation of their faculties by false systems of religion and learning, the young are found open, lively, and ingenious. And as physical knowledge of every kind is capable of being subjected to the test of sensible evidence, you may readily understand how inestimable the advantage which the forementioned peculiarity confers on us, in our attempts to Christianize India. The elaborate systems of Hindu learning—geography, astronomy, metaphysics, medicine, law, &c.—abounding as they do with the grossest imaginable errors, are yet one and all of them found embodied in the shastras, i. e. the sacred books, the books of canonical authority. They all therefore claim the same Divine authority: they all assert the same title to infallibility. Hence it is, that if you succeed in proving to old or young (and in the case of the latter we seldom find any difficulty) the falsehood of any one of these systems, you thereby at once inject doubts as to the truth of the rest; you virtually shake their confidence in the whole. For, if it be alleged that the same inspiration dictated the systems of literature and science, as revealed the system of their theology; and if it be proved, by the testimony of the senses, that a portion of the former is false, it must follow that the strongest suspicions are thrown upon the latter. Let it then be understood, and for ever remembered, that in India all systems of learning, being of a sacred character, may be pronounced as really theological. Hence, if you demolish their geography, for instance, it is not the demolition of a mere physical error, and the substitution of mere physical truth, but, in their apprehension, it is tantamount to the demolition of a theological error, and the substitution of a theological truth. It is this view of the subject that invests all learning in India with a sanctity and religious influence which it has not in any other part of the world. A course of instruction that professes to convey truth of any kind thus becomes a species of religious education in such a land—all education being there regarded as religious or theological. Every branch of sound general knowledge which you inculcate becomes the destroyer of some corresponding part in the Hindu systems. And if branch after branch

be communicated, one stone after another will be thrown down from the huge and hideous fabric of Hinduism; and by the time that an extensive range of instruction is completed, the whole will be found to have crumbled into fragments: not a shred will be left behind. It is this that gives to the dissemination of mere human knowledge, in the present state of India, such awful importance: it is this that exalts and magnifies it into the rank of a primary instrument in spreading the seeds of reformation throughout the land. There, we are opposed by consecrated systems of learning on every subject, which present a mountainous barrier in the way of disseminating truth; and there, in reference to these systems, useful knowledge is more potent far than a whole army of destructives: it is a perfect leveller of them all: it is the hammer that can dash them into atoms. I do then with confidence make my appeal to the enlightened reason, and judgment, and common sense of men. In doing so, I ask not whether sound useful knowledge be universally necessary, either as the precursor or friendly ally of that which is Divine. Such is neither my own impression nor belief. But, seeing that the communication of useful knowledge becomes, in the circumstances described, such a tremendous engine for breaking down the accumulated superstitions and idolatries of ages, I do ask, in opposition to those who decry and denounce useful knowledge, not in the abstract, but as totally inapplicable to Missionary purposes,—I do ask, with humble but confident boldness, as in the sight of Heaven, “Who is it that will henceforward have the hardihood to assert, that the impartation of such knowledge has nothing to do with the Christianization of India?”

The fifth and sixth divisions of the speech show the difficulties under which a Missionary labors as a foreigner, in regard to climate and language. These difficulties become less in proportion to the knowledge of the native language, character, usages, &c., which a Missionary is daily acquiring. Many Missionaries have been very useful as preachers, as much so, perhaps, as any ministers of the Gospel in other countries.—Still there are great difficulties.

But suppose a European, i. e. a foreign Missionary, should be allowed to proceed with his discourse, there are other circumstances which soon enforce the conviction, that the preaching of the Gospel directly by himself, is by no means so satisfactory a mode of propagating its truths as he could desire. He soon finds, that the more glowing his zeal for the conversion of souls, the more wasteful for his own earthly tabernacle. He cannot stand the fierce rays of that burning sun, as the natives do. He cannot endure exposure at all

times and seasons, to that fell and deadly atmosphere, as the natives do. And soon his own energies become paralyzed, and his activities dreadfully impaired. When he goes forth in the morning or evening, should he want a number of hearers, he must seek for them. They are not the great, the powerful, or the wealthy, that he can ordinarily address. These will not in general attend such meetings. They are the lowest and most degraded of the people that are in this way most accessible. Still, this does not damp the zeal of the Missionary. He knows that to the poor the Gospel is preached. Forth then he goes into some thoroughfare, and takes his station beneath the shade of a tree, or bangalau, i. e. a native-built hut; and there he must endeavor to address the passing crowd, if he wish to get a hearing from any. Consider, then, the disadvantages under which he labors. In using native terms to express Christian truths—terms, pervaded and saturated with heathenism—terms, inseparably associated in the mind with preconceived ideas of a contrary nature,—he must either stop and define each term, or proceed onwards without definition. If the former, his first audience may be dispersed ere he has succeeded in conveying a precise notion of the *new* meaning, or the *new* idea that is to be attached to an *old* heathen term. If the latter, he is sure to be the producer of misconceptions without end, and heathenish interpretations,—so that the purest Gospel sermon may be transmuted into a sort of paganized Christianity. As to those whom he addresses, he often knows not whence they are, nor who they are. They come, they look, they listen for a longer or shorter period, and away they go. One party may succeed another; so that from the beginning to the end of the discourse, there may be a rotation of a dozen such parties. And what kind of fragmentary knowledge is thus communicated,—and liable to what endless misunderstandings? True, could he ensure their attendance day after day, and week after another; could he follow them to their homes, and mix with their social and domestic circles, he might resort to farther explanations and reiterated statements, and in the end teach something effectual. But this a European finds it in general difficult, and often impossible to do. Must he then condemn preaching altogether, as inapplicable and unproductive? No: by no means. But the conviction is now more strongly than ever forced upon him, that if the Gospel is to be extensively preached with power at all, it must be by natives themselves. And if by natives, then must these be duly qualified. I lay an emphasis on the terms "duly qualified," because, if native preachers are not duly qualified, past experience proves that, in general, they are not likely to command the respectful attention of their countrymen. How can they?

Ignorant, illiterate, undisciplined men, however well-intentioned, simple-hearted, and pious, cannot, as preachers of the Gospel, command the respectful attention of the educated even in Christian lands. And how can such expounders and defenders of the Word expect to succeed better, particularly amongst the learned and higher classes that influence and control popular opinion in Brahmanical India? But let native preachers be raised, duly qualified by the endowment of faculties highly exercised, by the acquisition of our superior stores of knowledge, by the possession of luminous, comprehensive, systematic views of divine truth, in its mutual connexions and dependencies, its combination of beauty, grandeur, and sublimity, its synchronism with all time, its parallelism with all eternity; in a word, let a race of laborers, through the blessing of God, be raised up, who shall thus be possessed of essentially European qualifications, and unencumbered by European disadvantages; and, if all past history and experience do not prove false witnesses, these are the men out of whom shall one day arise the spiritual reformers of India. And if men are to be thus duly qualified, then must efficient means be resorted to for the communication of all knowledge to susceptible minds,—in other words, for the thorough education of all who are to influence the surrounding mass, and especially those who aspire to the office of Christian teacher, or Christian minister.

And this conviction is vastly strengthened, when he attends to the peculiar nature of the medium of instruction. What he reckons a perfect knowledge of the native language, may not be so reckoned by his hearers. Indeed, if he be not utterly blinded, he cannot fail to discover this. He may master the language in books, read it, and understand it, nay, speak it grammatically, as well as the natives themselves; but still there may be something overlooked,—something of an essentially important nature wanting. I appeal to an English audience, if a Frenchman, or German, were to come over here to-morrow, and after a year, or a year and a half's study, were to mount one of our pulpits, and preach to you in the English language,—I appeal to you, if even in our own civilized country, there would not be many peculiarities of idiom, and grotesque oddities of pronunciation, that the audience would carry home and dwell upon, and circulate in social converse, while the substantial excellencies of the discourse might be cast into the shade, or wholly forgotten. And I appeal to our brethren from the Highlands, who are here assembled, if an Englishman were to study, for a similar or even longer period, the Gaelic language, and were to preach in it to a Gaelic congregation, whether the people would not look, and stare, and wonder, and go away mortified and disappointed. They would in

the exercise of common charity console themselves by saying, "He may be an excellent well-meaning man, but what a wretched southern accent? What a sad Gaelic scholar?" O! there is that in the tones of a foreigner's voice, which falls cold and heavy on the ear of a native, and seldom reaches the heart!—whereas, there is something in the genuine tones of a countryman's voice, which, operating as a charm, falls pleasantly on the ear, and comes home to the feelings, and touches the heart, and causes its tenderest chords to vibrate. Doubtless there have been, and there may be now, individual cases of foreigners having in some degree, or even altogether, surmounted this grand practical difficulty. But these rare cases form such palpable exceptions from the general rule, that they can scarcely be counted on, in providing a national supply of preachers of the everlasting Gospel. Thus, again, is the comparative inefficiency of European agency, when put forth directly in proclaiming the Gospel, forced upon the mind; and the necessity of having recourse to native agents in the work, is once more suggested with a potency that is resistless. They can withstand that blazing sun,—they can bear exposure to that unkindly atmosphere,—they can locate themselves amid the hamlets and villages,—they can hold intercourse with their countrymen in ways and modes that we never can. And having the thousand advantages, besides, of knowing the feelings, the sentiments, the traditions, the associations, the habits, the manners, the customs, the trains of thought, and principles of reasoning among the people, they can strike in with arguments, and objections, and illustrations, and imagery, which we could never, never have conceived. How glorious, then, must be the day for India, when such qualified native agents are prepared to go forth among the people, and shake, and agitate, and rouse them from the lethargy and the slumber of ages!

It is for reasons like the preceding, that a man of fervent piety, going forth with the fullest intention of doing nothing but directly and exclusively preaching the Gospel in the native tongues, often finds himself, in such a country as India, constrained to think of other and more effectual means of ultimately accomplishing the same work, and hastening the same consummation.

The seventh general remark is peculiarly valuable, because it presents the results of experience. We copy it entire:—

Now let us advert to some of the modes of overcoming difficulties like those now stated.

I have already shown that the communication of useful knowledge will demolish the ancient learning and religion of Hindustan. On this subject a grand experiment has been made at the expense of the British government

in the metropolis of India. About eighteen years ago there was founded, in Calcutta, a college for educating Hindu youths, in the literature and science of Europe, apart from religion. The seminary has been attended chiefly by persons of rank, wealth, and influence in society. Here then was a favorable opportunity of ascertaining the power of European knowledge, when brought in contact with the systems of Hinduism. The result was precisely such as any one duly acquainted with the subject would confidently anticipate. For the last ten years, class after class has issued forth from this institution, who, by the course of enlightened study pursued, were made alive to the gross absurdities of their own systems. These, therefore, they boldly denounced as masses of imposture and debasing error, and the Brahmans as deceivers of the people,—though many of themselves belonged to that exalted and sacred class. But no morals or religion having been taught in the institution, the young men were in a state of mind utterly blank as regards morals and religious truth,—moral and religious obligation. They were infidels or sceptics of the most perfect kind, believing in nothing, believing not even in the existence of a Deity, and glorying in their unbelief. Still, their infidelity was of a negative, rather than a positive kind. It was not the hardened infidelity of those who have apostatized from the true religion, but the looser infidelity of minds that had become emptied of a false one. Truth was with them not a thing positively rejected, but a thing undiscovered, unknown, and therefore not believed. To this class of persons much attention was directed some years ago, and I refer to their case as illustrative of one of the modes of accomplishing our great end. Of the existence of this class I knew nothing, because I had heard nothing, when I first reached my destination. With them and their condition I got acquainted by degrees,—visiting the college, and conversing with them,—meeting with them in government offices and agency houses, as clerks or copyists,—and attending various associations which they had formed for debating questions of a literary or political character. In this way I gradually became familiar with their peculiar state of mind—their habitude of thought—their modes of reasoning—their prevailing opinions—the staple of their knowledge—the subjects that were found most interesting—and the kinds of argument and evidence that proved to them most satisfactory. All subjects seemed to be more or less tolerated but religion. Against religion in every form they raged and raved. They scrupled not to scoff at Christianity;—they scrupled not to avow their disbelief in the very being of a God;—thus realizing the condition of the men, described by an ancient author, who "fled from superstition, leapt over

religion, and sunk into atheism." Again and again, did I endeavor to expostulate with them, on the irrationality of scoffing at what they had not examined, and the real merits of which they could not therefore know. For some time all was in vain. They despised the character of a Missionary, whom they thought fit for nothing, but to stand in lanes and corners of streets, and there address "the pariahs," and lowest castes of the people. For such a man they had the most profound contempt; and for a long time they could not brook the idea of listening, in order to receive instruction from one, who, like myself, exercised the functions of a Missionary.

After repeated meetings, and explanations, and changes of circumstances, which it is needless here to detail, a considerable number at length consented to give a hearing on the subject of religion; on the express condition, however, that full licence should be granted to controvert, if they thought proper, one and all of the arguments and statements adduced. Hence the origin of those Lectures and Discussions on the Evidences and Doctrines of Natural and Revealed Religion, of which previous notices have been given to this Assembly. But why, have some asked, why lectures on natural religion? Why lectures on evidences at all?—Why not proceed forthwith to preach Christ crucified? Why, just because the latter was, and the former was not, found impracticable. What, said they, do you mean by Christianity? A revelation from God, pointing out an all-sufficient remedy for transgression. What! a revelation from God! That means, in our estimation, neither more nor less than a revelation from—nothing. Prove unto us, first, that there is a something called God, from whom this revelation could come, and then we may be disposed to inquire into the contents of that revelation. I mention this, to contrast it with the case of the North American Indians.—When the existence of a God was attempted to be proved to them, they in substance answered, "Fool! do you think we do not believe that there is a God, the great Spirit?" This mode of procedure was, in consequence, abandoned. On this historical fact, coupled with the experience of the Moravians in Greenland, seems to have been founded "the theory of modern missions." Forgetful of the infinite variety of phases under which human nature is exhibited in different and distant climes, people have absurdly concluded that one rigid and invariable rule of address must be adapted to all,—as if the same mode of manual culture were adapted to every soil in every region of the world. Oh! it would be delightful, if we had only to dwell, and dwell for ever on the glories of redeeming love. For who can doubt that this is a refreshing, soul-stirring theme, compared with the cold and chilling theme of Evidence? But we must not

allow feelings, however hallowed, to usurp the place of enlightened judgment. In the case now mentioned, should I, under the impulse of theory, thus address the young men: "Gentlemen, I cannot tell you any thing about the being of a God; I came here to preach Christ; and if you will not listen to me, I am done with you."—they would with one accord reply, "Well, we are done with you." But does not sound reason, does not common sense, does not the apostolic practice say, "Meet these men on their own ground, and displace the obstacles that prevent you from getting a hearing on the higher and more glorious subject of 'Christ crucified?'"

Accordingly, with a determinate view to this noblest end, the question as to the being of a God was first entered upon. All the ordinary and more palpable arguments were advanced in forms adjusted to the occasion. And I confess I was somewhat mortified to find that the demonstrative argument from design, did not, from its novelty to their minds, produce that strong impression which, from its inherent strength, we might be fully warranted to expect. Having, in my former intercourse found that, from the metaphysical cast of mind among the higher orders of Hindus, these young men had studied our writers on mental philosophy with peculiar delight—that several of them had mastered the works of Reid and Stewart, and Brown, and Locke, in such a way as I do not remember the majority of students attending Moral Philosophy classes in our universities to have formerly mastered them,—I had recourse as a last resort, to a mixed mode of representing what has been termed the *a priori*, or metaphysical argument. After that statement all doubts vanished.—The young men, for the most part, declared, "we now believe there is a great First Cause, the intelligent Author of all things."

Still, I could not forthwith proceed to announce the gospel message. Like the elder Hindus, they demanded that I should show them my authority, i. e. that I should show them satisfactory evidence for the assertion, that Christianity is an authentic revelation from God. But totally unlike the older Hindus, these were enabled to comprehend the nature of evidence. They had studied our language, our histories, and our science. They were acquainted with the sources and facts of history and chronology. They were initiated into the first principles of inductive reasoning. They knew the laws that regulate the successions of state in the material universe. They were quite capable, therefore, of comprehending the nature and the force of an historical argument, the argument from miracles, or the argument from prophecy. Behold, then, the incalculable advantage we possessed in addressing this class of Hindus! All the usual evidences of revealed religion were adduced,

and elaborately discussed in detail. And, as an exemplification of the quickness of mind that was manifested in the discussion of every topic, I shall only state at present that, on the subject of miracles, these young men, night after night, brought forward the old and now exploded arguments of Hume; and night after night, on the banks of the Ganges, and for the satisfaction of Hindus, had I to combat the plausible reasonings and deductions of that great but misguided man.

The evidences in favour of Christianity as a revelation from God having been admitted by several as irresistible, and by others no longer opposed, we last of all came to the grand terminating object of all our labors, viz. the announcement of the message itself, the full and free declaration of the essential doctrines of the Gospel. It was then, and then only, as might have been expected, that vital impressions began to be made. Hitherto, we were engaged in the removal of obstacles that opposed our entrance into the temple of truth. Having now reached the threshold, we crossed it in order to discover and admire the beauties of the inner workmanship. Hitherto, the intellect chiefly was called into exercise. We had now something suited to the feelings and the conscience. The word of God is the alone direct and efficacious instrument in awakening and regenerating a guilty and polluted world; and the Holy Spirit of God, the alone Almighty Agent in crowning this instrumentality with triumphs that shall issue in the glories of eternity. Accordingly, it was when unfolding, in simple and absolute dependence on divine grace, the Scripture doctrine of the sinfulness, depravity, and helplessness of human nature, that the heart of the first convert became seriously affected under a sense of the guilt and vileness of sin; and, when unfolding the inexpressible love of the Divine Redeemer to our apostate world, that another heart was touched, yea, melted under the display of such infinite tenderness. Thus it was that the Gospel triumphed, and the doctrine of the cross, brought home to the heart and conscience, and sealed by the Divine Spirit, maintained its high pre-eminence, as the only antecedent to the conversion of a soul towards God.

And I must here add, that in the case of some of the individuals thus brought to a knowledge of the truth, there was exhibited a demonstration of the power of Christianity, such as I have seldom, if ever, witnessed at home. The case of the third one that was baptized, and who now conducts an institution in one of the upper provinces, was somewhat peculiar, from the trying circumstances attending his separation from his friends. Ah! could any member of this Assembly have been present on that memorable night, he would have seen what Christianity could do, even for a poor brutish idolater. It was about nine in the evening; and if any one here has been in that

far distant land, he will know what the external scene was, when I say, it was on the banks of the Ganges, and under the full effulgence of an Indian moon, whose brightness almost rivals the noon-day glory of the sun in these northern climes. Two or three had resolved, as friends, to go along with this individual, and witness a spectacle never before seen by us, and perhaps not soon again to be seen by Europeans. It was heart-rending throughout. Having reached the outer door of the house, the elder brother of this young man advanced towards him, and looking at him wistfully in the face, began first to implore him by the most endearing terms as a brother, that he would not bring this shame and disgrace upon himself and family, (which was a most respectable one.) Again and again did he earnestly appeal to him by the sympathies, and the tenderness, and the affection of a brother. The young man listened, and with intense emotion, simply in substance replied,—“that he had now found out what error was, that he had now found out what truth was, and that he was resolved to cling unto the truth.” Finding that this argument had failed, he began to assert the authority of the elder brother, an authority sanctioned by the usages of the people. He endeavored to show what power he had over him, if he cruelly brought this disgrace upon his family. The young man still firmly replied, “I have found out what error is, I have found out what truth is, and I have resolved to cling unto the truth.” The brother next held out bribes and allurements. There was nothing which he was not prepared to grant. There was no indulgence whatever which he would not allow him in the very bosom of the family—indulgences absolutely prohibited and regarded as abhorrent in the Hindu system—if he would only stop short of the last and awful step of baptism, the public sealing of his foul and fatal apostacy. The young man still resolutely adhered to his simple but emphatic declaration!

It was now, when every argument had finally failed, that his aged mother, who had all the while been present within reach of hearing, though we knew it not, raised a howl of agony, a yell of horror, which it is impossible for imagination to conceive. It pierced into the heart, and made the very flesh creep and shiver. The young man could hold out no longer. He was powerfully affected and shed tears. With uplifted arms, and eyes raised to heaven, he forcibly exclaimed, “No: I cannot stay!” And this was the last time he ever had converse with his brethren or his mother!

I could not help feeling then, and have often thought since, how wonderful is the power of truth—how sovereign the grace of God! If it be said that the Hindu character is gripping and avaricious, divine grace is stronger still, and is able to conquer it. If it is yielding and

feeble, ay, feeble as the shifting quick-sands, divine grace can give it consistency and strength. If it is feeble and cowardly, divine grace can make the feeble powerful, and convert the coward into a moral hero. What signal testimony do such triumphs bear to the power of the everlasting gospel!

The subsequent remarks relate to the School of the General Assembly in Calcutta; the effect of knowledge without religion on

the disposition of the Hindus towards the British Government; the importance of the English language as the medium of instruction, and its proper place; and the importance of an adequate and faithful employment of suitable means *at the present time* for the conversion of the numerous millions of that nation. We may, perhaps, in some future number of this Magazine, insert additional extracts from this truly excellent Address.

Board of Foreign Missions of the Presbyterian Church.

EMBARKATION OF MISSIONARIES.

THE Rev. Joseph Caldwell and Mrs. Caldwell, Missionaries to North India, embarked at Philadelphia, December 29th, in the Osage, Capt. ———, for Calcutta. Mr. C. belongs to the Reformed Presbyterian Church; and, in accordance with the wishes of the Board of Missions of that church, he is designated to the station of Saharunpur, to be associated with Mr. Campbell of the same body.

It was originally expected that Mr. and Mrs. Caldwell would have accompanied the brethren who sailed in the *Edward*, but the want of funds prevented their leaving at that time. Owing to the spirited efforts of the Reformed Churches in Pittsburgh, Philadelphia, and New-York, this difficulty has been removed; and those churches have now the gratification of knowing that their messengers are on their way to carry the glad tidings of salvation to the heathen. The sailing of Mr. C. so soon after the departure of the other brethren, and his destination to the same field, rendered additional instructions from our Board unnecessary. As a Missionary Mr. Caldwell, in the same manner as Mr. Campbell, sustains to the Board the same relationship, for the present, as that of the other brethren in that Mission. Their ecclesiastical connection with the Reformed Presbyterian Church is not in any way affected.

We trust that He who rules the

winds and the waves will give to our brethren in the *Edward*, the *Oneida*, and the *Osage*, his gracious protection and presence; and that He will, in due time, bring them to their fields of labor, richly laden with the blessings of the Gospel, and prepared to be very useful among the heathen. We need not ask our readers to offer unceasing prayers to God for their safety, comfort, and usefulness.

The following statement will exhibit to our readers the present operations and wants of the Board:—

This Board was formed by the General Assembly of the Presbyterian Church in the United States, during its sessions of 1837, and consists of forty Clerical, and as many Lay members, elected by the General Assembly to serve four years,—the places of one-fourth of this number becoming vacant every year.

The Executive Committee and Officers are appointed annually by the Board of Directors.

The seat of operations of this Board is the city of New-York. The Mission or Office Rooms are at No. 247 Broadway, corner of Murray Street.

At the first meeting of the Board of Directors, held in Baltimore, October 30th, and November 1st, 1837, the Presbyterian Foreign Missionary Society, (formerly called the Western

Foreign Missionary Society,) with all its missions and funds, was received under the direction of this Board.

On the 1st of January, 1838, there were supported by this Board four Missions, viz :—

One among the Western Indians ; having two stations, two ordained Ministers, four farmers and teachers,—all of whom are married but one ; and one unmarried female teacher. At one of these stations a native church has been formed, consisting of 12 members.

One on the Western Coast of Africa ; with one station, and one Colored Licentiate Minister.

One in North India ; having four stations, four ordained Ministers, and three educated teachers, with their wives. Two small churches have been organized ; two printing-presses are in operation ; a high school, two small boarding-schools, and several day-schools, are conducted. Three ordained Ministers, one Teacher, and one Printer, with their wives, left this

country in the autumn of last year to join this Mission.

One to China ; two ordained Ministers, one of whom is married, left this country for Canton in December, 1837.

The Executive Committee have decided to establish the following additional Missions, viz :—Calcutta, Allahabad, and Assam, in India ; and one among the Chippewas and Ottawas on Lake Superior : these Missions to be formed as soon as suitable men, and the means of sending them, can be obtained.

The smallest number of laborers wanted to occupy these Missions, and to strengthen existing Missions, will be fifteen ordained Ministers, one Physician, one Printer, one Teacher. Of these, seven have been accepted, of whom six will be ordained Ministers, and one is a Physician.

To support existing Missions, and to send out these additional laborers, with the necessary printing-presses, books, &c., will require, during the present year, \$84,000.

Miscellaneous Missionary Intelligence.

INLAND SEAS.

Episcopal Board of Missions. Syra Press.—It has been determined that the Press at Syra shall be discontinued after 1838. The Foreign Committee say :—

“ They are assured by Dr. Robertson and others that printing in modern Greek can be done more cheaply and with less prejudice at the native presses, and if other printing is required, there are now presses at which the required work might be done by contract. Our Missions at present are too limited to require a printing establishment of large extent, and it is chiefly by Missions that issues from such a press can be efficiently distributed. On the other hand, the comparative expenditure of capital, time and money, upon a moderate establishment does not produce a corresponding amount of good.”—*Spirit of Missions.*

RECENT INTELLIGENCE FROM THE BRETHREN IN THE EDWARD.—Letters have been received

at the Mission Rooms from Madeira, dated December 1st, mentioning that the Brethren, who sailed in the *Edward*, had safely reached that Island. Their passage had been tedious, but in other respects not unfavorable. Mrs. Wilson and Mrs. Morrison had been quite ill on the voyage, but were again enjoying pretty good health ; the other members of the party were in usual health. They speak in terms of great thankfulness of the kindness which Captain Cheney had shown them ; and express their gratitude for the goodness of the Lord in preserving their minds in peace, and prospering them on their way. Their religious services amongst themselves, and with the ship's company on the Sabbath, afforded them much satisfaction. They were expecting to sail again in a day or two after the date of these letters ; and we trust that, in answer to the prayers of many Christians offered daily in their behalf, they will still enjoy the protection and blessing of God. We hope to give extracts in our next number, the present number being in type before these letters came to hand.

FOREIGN MISSIONARY CHRONICLE.

VOL. VI....No. 3.

MARCH, 1838.

WHOLE No. 59.

A General Survey of Protestant Missions.

(Continued from page 43.)

India within the Ganges.

In this country our survey should include a brief view of the different educational and benevolent Institutions. General knowledge has here a direct bearing on the religion of the people. Almost every general truth that finds admission into the mind of a Hindu, tends to convince him that he has been a believer in religious error. The instructions of his sacred writings extend to geography, astronomy, history, physical and political science; and in regard to all these and other branches, they are often extremely erroneous, so that even the elementary knowledge of our common schools, if received by a Hindu, would necessarily destroy his belief in the now most revered records of his religion. Such is the direct and most important influence and tendency of a number of the Institutions, noticed in the following survey. They are performing a most important part of the Missionary's duty. They are convincing multitudes of the higher and more influential natives, that their religion is both false and absurd. They are thus sapping the foundations of that religion. We regard their progress with the deepest interest; but, at the same time, with the deepest solicitude. For while such Institutions as the School Book Society and the Hindu College are diffusing general knowledge, which is thus exerting a most important influence on the religious belief of the people, they are precluded by their immediate object, and in many cases by the character and wishes of their supporters, from giving any *Christian* knowledge whatever. Hence, if in the course of their operations a Hindu is convinced that his long received religion is utterly destitute of any just claim on his faith, he is not also convinced that the Christian religion, nor indeed that any religion, is true. His religion, therefore, becomes Infidelity. And such will be the religion of millions in India, if the Christian Church do not arise in her might, and employ such means as will sup-

VOL. VI.

ply the deficiencies existing in this great system of education and general knowledge. At present there is too much reason to fear that in India more persons, and especially persons of character and influence in the community, become Infidels than Christians. Their infidelity may not lead them to neglect external compliance with the rites of Hinduism, but it is not the less real, and scarcely the less avowed.

This state of things has been ordered or permitted in the good providence of God, and should not be contemplated, therefore, with misgiving by the Church. But it assuredly does constitute a very strong reason for entering on the cultivation of this great field with energy and promptitude; with means proportioned to the extent of the work; and with strong faith and fervent prayer to God for his blessing.

BIBLE SOCIETIES.

These Societies are Auxiliary to the British and Foreign Bible Society.

Calcutta. The issues during the year ending in July, 1836, were 12,166 copies—chiefly parts of the sacred Scriptures.

The translation of the Old Testament into Persian, by the venerable Archdeacon Robinson, of Madras, has been completed, and was in the Press. This translation was commenced by the Reverend Henry Martyn. His premature death prevented his completing it.

Mr. Yates' version of the New Testament into Bengali has been re-printed, as the best translation into that language; but neither this nor any other version is recommended at present, as a final standard copy.

The revision of the Hindui Scriptures has been completed by the Rev. Mr. Bowley; and the Urdu New Testament in the Persian character is in preparation by the same gentleman.—*25th Report Cal. Bible Society.*

This Society has in its depository the Sacred Scriptures in twenty-one Asiatic languages,—either entire versions or parts.

Bombay. The Society formed in 1813;

issues of the year 1834 were 7046 copies, forming a total of 76,792.

Madras. Formed in 1820; issues of the year 1834 were 13,291 copies, forming a total of 151,746.

The demand for the Tamil Scriptures is said to be largely increasing. The revision of the Canarese version is nearly completed. [*Miss. Reg. Feb. 1837.*]

RELIGIOUS TRACT SOCIETIES.

These Societies are Auxiliary to the London Tract Society.

Calcutta. The "Christian Tract and Book Society" printed its seventh year, ending in Sept. 1836, 351,500 Tracts, making 7,536,000 pages; of which 138,109 had been issued from the Depository. From the commencement, 835,857 Tracts, making 19,037,400 pages, have been printed by this Society. The number of publications is forty-four,—fifteen of which were either new Tracts, or printed in this year for the first time under the direction of this Society. The receipts of this year were, Sicca Rupees 6873—or about \$3435; of which sum Sa. Rs. 2027 were received from the London Tract Society, and Sa. Rs. 4846 were received from European residents in India.

Bombay. The Auxiliary reported, in its seventh year, 33,000 Tracts printed, and 46,150 circulated, including 9886 in English.

Madras. No definite accounts have been received from the Auxiliary Tract Societies in this Presidency of India. The number of Tracts circulated may, however, be estimated at considerably above 100,000.

CHRISTIAN KNOWLEDGE SOCIETY.

This Society, which is connected with the Church of England, supports a number of schools; viz.

In *Calcutta*, there were 85 boys, and 45 girls, Portuguese children, for whose support a grant of 270*l.* had been made.

In *Bombay*, there were 70 girls in four schools.

In *Madras*, and at other stations in South India, 82 boys and 37 girls were in two English schools, and 457 boys and 282 girls in eight Tamil schools. An English Grammar School is to be established at Madras, so as to afford the advantages of education in a degree far superior to anything hitherto enjoyed by the population of that city. Besides 2000*l.* for the requisite buildings, it is considered that the due maintenance of the establishment will cost, in addition to sums already available,

600*l.* per annum. Thirty-two Scholarships already exist, two of which were formed by the donation of 1000*l.* by a gentleman for that purpose. To these will be added forty-five town boys, who will receive gratuitous education, this privilege being liable to be lost by misconduct.

A constant supply of well-qualified candidates for the Mission is reckoned upon as a result of this measure.—*From the Miss. Reg. March, 1837.*

AMERICAN TRACT SOCIETY.

During the year ending in May 1837, this Society appropriated \$5,000 to different Missions in India, and \$2,000 to the Mission of the American Board in Ceylon; beside \$13,800 to the missions in the various countries denominated "India beyond the Ganges," which were under review in the last number of the Chronicle.

The Committee have designated Members of the Committee of the Calcutta Tract and Book Society, to act as an Examining Committee in the languages of India.—*Report, 1837.*

The object of this judicious measure is to facilitate the appropriation of the Society's funds, for the purchase of suitable Tracts already published in that country.

EDUCATION INSTITUTIONS.

In regard to these Institutions, we shall aim at giving only some brief statements.

BENGAL PRESIDENCY. *Committee of Public Instruction.* This Committee consists of seventeen gentlemen, nearly all of whom are appointed by the Government. They direct and superintend the expenditure of an annual sum of about \$50,000, appropriated by the Government to promote the general interests of Education, besides a larger sum for specific purposes. Within the last few years an important change has been made in the objects to which this fund is applied. For many years it was devoted almost exclusively to the publishing of various works in the native languages, and to the support of schools in which the native system of education was chiefly adopted, with all its erroneous and absurd instructions. The books published were of the same character, and were often in the Sanscrit, Arabic, and Persian languages, so that the great mass of the people could derive little benefit from their publication.

This fund is now employed in supporting 21 schools; 4 in which native sciences are taught, 1 Medical, and the rest chiefly Eng-

lish. Six new schools are to be immediately established. In these 21 Institutions, there were 218 Arabic scholars, 473 Sanscrit, 376 Persian, and 1818 English. The Committee do not discourage the scholars from becoming accurately acquainted with their vernacular language, but instruction in the higher branches of knowledge, and the Books published or purchased, are now chiefly in the English language.

In these schools the instructions do not embrace the Christian religion; the policy of the Government being that of non-interference with the religious belief of its subjects. The Superintendants are commonly European gentlemen, and the under-teachers are usually natives. As the scholars are already Heathens or Mohammedans, no change takes place in their religion, (no efforts being made to effect any change,)—unless the general knowledge which they are acquiring should convince them of the erroneousness of their belief. In such cases, and they are becoming very common, a sceptical feeling is induced as to the truth of any religion. As these schools are supported by the Government, and are conducted with great liberality, and especially as they are considered the high-road to employment in the Government service, they receive quite the preference of the natives over other similar Institutions. They are established in important and widely distant places; and their influence is certainly very great. Whether that influence shall be for good or for evil, depends entirely, as the remarks already made will have shown, on the employment by the Christian Church of a sufficiently extensive and adequate agency, to supply the radical deficiency which exists in the omission of all Christian teaching from their instructions.

School Book Society. It is stated in the last Report (the Eleventh) of this Society, that 52,243 books in different languages had been issued from the Depository, of which 32,649 were English. The receipts of the two previous years amounted to 40,626 rupees; of which about 12,000 were received from the Government, 18,287 were in payment of books, and the balance was contributed by individuals, European and Native. This Society does not supply *Christian* publications; but chiefly elementary treatises on the different branches of education and science. Its operations have been productive of very important advantages to the cause of education and general intelligence.

One of the greatest deficiencies in India is the want of suitable elementary works—a deficiency which this Society has done much to supply. The proportion of English books issued from the Depository is very large, showing the degree of interest that is pervading the minds of many natives, leading them to learn our language.

Hindu College. This institution is under the control of the natives, but receives an annual allowance from the Government, and has a European superintendant. The number of scholars, by our latest accounts, was between 400 and 500, most of whom were acquiring the English language and knowledge.

Benevolent Institution. This school, which has been carried on for twenty-six years, is under the direction of the Serampore Baptist Mission. It was established chiefly for the benefit of the children of East Indian parents. From the last account we have seen of the number of scholars, it appears that upwards of 200, of whom more than one fourth were girls, were receiving instruction. The Rev. J. Penney, of the English Baptist Mission, is the superintendant.

Ladies' Native Female Education Society. The twelfth Report mentions that Mrs. Wilson, long so favorably known as the excellent and efficient promoter of female education, has given up her connection with the central school, and has now the charge of the *Female Orphan Asylum*, which has been recently established, a few miles above Calcutta, chiefly through her exertions. In this Asylum there were, by our last accounts, 111 girls, receiving instruction and their entire support in this highly benevolent and interesting institution.

In the Central School above mentioned, 250 to 300 female children receive daily instruction; there are nine Out-stations, at five of which about 200 girls were in attendance.

Free School. This Institution was formed through the influence and efforts of the excellent Thomason, and contains 200 boys and 100 girls, chiefly of European and East Indian parents; an Infant School department has been connected with this Institution, which was in successful operation in 1836.

BOMBAY PRESIDENCY. *The Native Education Society* supports several schools, in which children are instructed in the English, Mahratta, Guzarati, and Hindustani languages. We have received no particu-

lars concerning this Society, nor concerning the *Elphinstone College* at Bombay, nor the *Sanskrit College* at Poona.

MADRAS PRESIDENCY. Education is said to be rapidly on the increase at Madras, but we regret the want of particular information. A *Native Education Society* has been recently formed, and the Government is said to be contemplating the introduction of a superior system of education for the natives. It is deeply to be regretted "that Christianity will, and perhaps must, for the present at least, be entirely excluded therefrom."

See the account of an important English School, under the patronage of the Ch. Knowl. Soc. at p. 66 above.

Concerning the Mission Stations in India, the following survey leads us to remark—

1. That they have commonly been formed at those places where the British authorities have a military force or a civil establishment. There are exceptions, but still this remark is correct in general. By being formed at such places, greater security, European conveniences, medical aid, post-office communication, and society to some extent, are enjoyed; with the disadvantage, often, of the irreligious example and influence of nominal Christians.

2. These Stations may be ranged under three Geographical divisions:—those extending from Calcutta along the course of the Ganges for about 400 miles, and seldom far distant from the direct communication afforded by that river—including, however, the General Baptist Stations in Orissa, from 100 to 200 miles S. W. of Calcutta: those in South India, extending from above Madras on the eastern coast to Cape Comorin, including some Stations in the interior, and some also on the south-western coast: and those on the Bombay or western side of India, extending from 100 miles south-east of Bombay to about 200 north of that city. A few Stations do not come within this classification, but the much larger number are included. An examination of a map will show that a large portion of the interior of South India; nearly the entire central districts; the northern and north-western regions, excepting the few Stations of our Presbyterian Board in the latter, and one or two others, are quite destitute of Missionary Stations. Even in the regions in which Stations have been chiefly establish-

ed, many large districts and populous cities are entirely unoccupied. Many millions of this people have never seen the face of a Christian minister, nor heard the name of Jesus.

3. The number of converts at these Stations has been comparatively few. This is to be ascribed in part to the prevalence of the system of *caste*, which opposes such serious obstacles in the way of individual conversions. The long-established, all-pervading, systematic character of the Hindu religion; and still more the want of efforts by the Church sufficient to exert a *general* influence on a religion which will stand as an entire system, in all human probability, until it falls generally and perhaps suddenly—are among the causes which account for the small number of converts. Yet

4. There have been many instances of hopeful conversion among the Hindus; many Churches have been formed; many persons are added to the church yearly, if not daily, of such as we trust shall be saved;—so that, even if there were not express promises concerning this subject in the Sacred Scriptures, no Christian should venture to entertain the truly awful opinion of the Abbe Dubois, a celebrated Catholic Missionary in India, that the Hindus are so vile that they cannot be saved. Besides, a great preparatory work has been accomplished; and important efforts are in full progress, in the preaching of the Gospel, the translation and publishing of the Christian Scriptures and other religious books, the establishment of schools, the diffusing of knowledge, the removal of prejudices, and especially the undermining and weakening the reverence and the attachment which many of the people formerly entertained for their miserable religion and its wicked priests.

5. The providence of God in bringing nearly all the millions of India under the influence of a liberal and intelligent Protestant Government, and in opening so widely the door for every form of Christian effort for their salvation, deserves to be considered by all Christians with the greatest seriousness, and with prayer to God for grace to know His holy will, and to perform the duty which He requires in regard to those vast multitudes of sinful, dying men. They are for the most part destitute of the knowledge of the Gospel. We possess all its blessings, and the means of extending them, in great abundance. We may carry or send to them the bread of life. SHALL WE NOT DO SO?

SERAMPORE BAPTIST MISSIONS.

These Missions are not connected with any European Missionary Society, and the Missionaries are chiefly persons who have been born and educated in India. The following notices are chiefly taken from the *Missionary Register* of March, 1837. We have not seen any later accounts.

Serampore; A Danish settlement on the Hoogley, 15 miles N. of Calcutta, and the head-quarters of the Missions—1800—Rev. Joshua Marshman, D. D., J. C. Marshman, Esq. Mr. W. C. Barclay; with Nat. As. The Rev. Messrs. Mack and Leechman were about leaving for England.

At the annual examination of the female schools, 127 Bengali girls were present, 57 of whom read the Scriptures intelligently.

In the College there are 90 students; 48 native Christians, 32 native youths of caste, and 10 East Indians.

Dum Dum; a village about 10 miles S. of Serampore, the head-quarters of the Artillery—Soobhroo, a native preacher, labors diligently at this Station.

Calcutta; with three Out-stations; Rev. W. Robinson, W. Thomas; with native assistants. Eight natives have been baptized during the year.

Barripore; a small town 31 miles S. S. E. of Serampore—1829—Rev. J. C. Rabeholm.

A native who had shown serious concern for his soul, was seized and carried off by an immense tiger, while at work in the jungle.

Sahebgunj; 65 miles N. E. of Serampore—Rev. J. Parry; and four native assistants.

Mr. Parry spends much of his time in visiting markets and other places of resort; where he labors incessantly. A native youth has been baptized.

Burishol; 140 miles E. of Serampore—1829—Rev. S. Bareiro; with native assistant.

The Communicants give the Missionary great pleasure, and there are seven inquirers.

Dacca; 170 miles N. E. of Serampore, on the main Ganges, inhab. 300,000—1816—Rev. O. Leonard.

However silently and unassumingly our schools have been conducted during the last 18 years, I have good reason to hope that their wide benefits will not be less than those arising from other institutions of the kind.—*Mr. Leonard.*

Sadamahl; 254 miles N. W. of Serampore—Rev. H. Smylie.

In the school, 21 scholars make good progress.

Mr. S. speaks well of the native communicants, although "they must be dealt with just as children."

Rungpore; 260 miles N. N. E. of Serampore—1832—Rev. W. H. Jones.

My reception at the villages and ghauts [landing-places on the rivers,] is encouraging; in some places there is not a total deadness. [*Mr. Jones.*]

Cherrapoonjee; 310 miles direct distance, N. E. of Serampore, in the Khasee hills, a place of some resort by European invalids for health—1832—Rev. A. B. Lisk.

Services are held twice on Sundays and twice in the week.

Three schools have been opened, and one is very flourishing.

Gowahati; the capital of Asam, 413 miles N. E. of Serampore—1829—Rev. J. Rae.

In the latter end of 1835 and the former part of last year, Mr. Rae took a long journey in Upper Asam, in which he had much religious intercourse with the people, and distributed many Gospels and Tracts.

Benares; 424 miles N. W. of Calcutta, on the Ganges, a great city, and considered by the Hindus as of peculiar sanctity; inhab. estimated at from 300,000 to 500,000, besides a vast multitude of people from all parts of India daily arriving and departing—1815—Rev. W. Smith.

Besides Sunday services, four are held on Week-evenings. The congregation at the chapel has sometimes amounted to 200. The communicants are about 30, European and native; and there are about 12 at Chunar, a few miles further up the river.

Allahabad; 476 miles W. N. W. of Calcutta, at the junction of the Ganges and Jumna—1814—Rev. L. Mackintosh. No report. [Mr. M.'s health and the circumstances of his family prevent his engaging in duties which he would otherwise undertake.]

Agra; 800 miles N. W. of Calcutta, on the Jumna; Rev. W. Greenway. Communicants about 30; it is probable that these are chiefly Europeans.

Delhi; 976 miles N. W. of Calcutta, on the Jumna, inhab. about 200,000—1815—Rev. J. F. Thompson.

Mr. Thompson still visits the Hurdwar fair, and continues to labor indefatigably among the multitudes who resort there.

A full room of natives of different classes attend at his house twice a week during the hot and rainy seasons, with whom religious services are conducted.

Mr. T. has not been much encouraged by conversions under his ministry, during his long residence at Delhi. He has published some Tracts, and has been employed in translating the Scriptures, and in preparing and publishing a Dictionary of the Hindustani language, and a vocabulary of the same, and one or two other elementary works.

BAPTIST MISSIONARY SOCIETY.

The following information is derived from the Report of the Calcutta Auxiliary Baptist Missionary Society of Feb. 1836—the latest we have seen.

Calcutta—1801—Rev. W. Yates, Rev. J. Penney, Rev. C. C. Aratoon—*Howrah*; opposite Calcutta, Rev. J. Thomas—*Chitpore*; a short distance above Calcutta, Rev. J. D. Ellis—*Seebpore*; opposite Calcutta, Rev. G. Pearce—three Out-stations. The Rev. W. H. Pearce is at present in England on account of ill health.

At Calcutta and the other Stations, 31 natives have been baptized; the number of native church members seems to be about 100; religious services by the Missionaries, and by several native preachers, are constantly maintained.

Schools. At *Chitpore*; a Native Girl's School containing about 30; native Christian Boys' Boarding School, containing 45 pupils, the sons chiefly of native Christian parents; an Institution for the instruction of Hindu youth in the English language, containing 250 boys. At *Seebpore*, a Female Christian Boarding School, containing 25 girls, the children of native Christian parents.

Translations. Mr. Yates, having completed the translation of the New Testament in Bengali, is now proceeding with that of the Old. An edition of the New has been printed by the Bible Society, the Missionaries having consented, with that Christian feeling which characterises them, to the original Greek words relating to Baptism remaining untranslated in the copies published by the Society.—*From the Report.*

How wide a field has God opened in India for the labors of His servants! I do seriously think there is not such another field in the world. We can go through the breadth and length of the land without opposition, and set-

tle and labor where we choose. Where shall we look for another eighty millions of human beings, [the population of the Bengal Presidency,] to whom we can have such easy access? I could almost wish that Christians in Britain would spend all their strength on this land. If India were converted, what a powerful influence would it shed on surrounding Heathen nations? How distressing is it, then, to see only one or two Missionaries arrive in the course of the year, just to fill up vacancies, but not to occupy fresh ground! And what shall we say of our own denomination, which, in the last nine years, has sent to India three Missionaries, and only three? [Rev. G. Pearce.

Cutwa; 75 miles N. of Calcutta on the Ganges—1804—Rev. W. Carey, a son of Dr. Carey. There is a small native church and a school at this Station, but no particulars have been received.

Beerbhoom; 45 miles N. W. of Cutwa; Rev. J. Williamson, with a native assistant. Communicants, 40; one person had been baptized during the year. Female scholars, 40; besides some other schools.

Some of the youths brought up in the schools are now among our best instructed and steadiest members. If truly pious, they will doubtless, in future, make our best native preachers. Those persons who are employed as itinerants are for the most part elderly, and apparently sober, good men; they possess a pretty good fund of Christian knowledge, and are able to exhibit to their countrymen a clear view of Divine truth; and to defend it with considerable ability: I have always considered it of very great importance to pay particular attention to their instruction. But I have not found them so apt to learn as those young men who have been brought up in our schools. [Mr. Williamson.

Monghyr; 250 miles N. W. of Calcutta—1810—Rev. A. Leslie, Rev. W. Moore; there is a small native church at this Station; during the year two persons were baptized, and six were received as candidates.

Patna; 310 miles N. W. of Calcutta, on the Ganges, inhab. 200,000—1832—Rev. H. Beddy. A small chapel has been built; communicants—Europeans, 5; natives, 6.

Digha; 10 miles farther up the river than Patna—1809—Rev. J. Lawrence. Among the English soldiers, Mr. Lawrence's labors had been blessed, 12 of their number having been admitted during the year. This station is immediately adjoining the large military station of Dinapore, where Henry Martyn labored for some time. The character

of the native inhabitants in such vicinities is commonly more unfavorable than that of other Hindus to their receiving the pure influences of Christianity.

GOSPEL PROPAGATION SOCIETY.

CALCUTTA. Bishop's College—1820.—This Institution was founded at the recommendation of Bishop Middleton, to be subservient to the several purposes:—

1. Of instructing native and other Christian youth in the doctrines and discipline of the Church (of England,) in order to their becoming preachers, catechists, and schoolmasters.
2. For teaching the elements of useful knowledge and the English language to Muslims or Hindus, having no object in such attainments beyond secular advantage.
3. For translating the Scriptures, the Liturgy, and moral and religious Tracts.
4. For the reception of English Missionaries, to be sent out by the Society, on their first arrival in India.

Upwards of \$500,000 have been appropriated to the founding and support of this College, of which a considerable part has been funded to meet the expenses of salaries and scholarships. Between 20 and 30 acres of ground, given to the Institution chiefly by the Government, are laid out with much taste. The site of the College is very fine, on the banks of the Hoogley, a few miles below Calcutta, and adjoining the extensive Botanical Garden of the East India Company. The property, buildings, and library are highly valuable, and much superior, probably, to the accommodations of any other Protestant Mission.

Rev. G. W. Withers, Professor. The number of Missionaries ordained from the College, in 1833–1835, is 11; that of Catechists appointed from the College, 6; and that of students now resident is 15; being nearly double the number of any preceding year.

The late Principal, the Rev. Dr. Mill, has returned to England, his term of service having expired.

The Society wishes to engage a proper person to succeed him in that important office. The salary of the principal is fixed at 1000*l.* a-year, with a retiring pension of 500*l.* a-year after the expiration of fifteen years' service.

[G. P. Society's Notice.]

Bishop Wilson says of the College, Sept. 11, 1835:—

I am now much more master of the question than I was; and my deliberate conviction of

its adaptation for eminent usefulness, is confirmed by all which I have seen and observed. It is the Institution which India wants. Its Missionaries are already beginning to appear in the field of labor and success.

Missions. Tallygunge, Rev. D. Jones; H. Moore, Cat.; **Barripore**, Rev. C. E. Driberg, W. O. B. Smith, Cat.; **Howrah**, Rev. J. Bowyer; **Chinsurah**, Mr. Betts, Superintendent of the Schools. These Stations are in the immediate vicinity of Calcutta, excepting Chinsurah, which is 22 miles N. of Calcutta, on the river. **Cawnpore**, 626 miles N. W. of Calcutta, on the Ganges, Rev. J. J. Carshore; **Madrapore**, the chief Station in an extensive district in Orissa, 75 miles S. W. from Calcutta; Rev. W. Morton.

At Tallygunge, there are about 150 converts and inquirers; at Howrah, 350 scholars, and 35 native converts; at Chinsurah, seven schools containing about 700 children, at an expense, including the superintendent, of not much above 200 rupees per month; at Cawnpore, 167 scholars, and the converts increased from 30 to 60. Mr. Morton has but recently removed from Calcutta to Madrapore.

I took down the following particulars as among the distinguishing differences between our converts and the heathen at Barripore. They live much more happy—they delight in singing hymns—the love of the wife is greater—the treatment of wife and children is quite different from what it was—there are no quarrels or disputes—the covetousness of the native character is gone—a sense of truth prevails—they live as in the presence of God—they have his fear before them—they will never join in heathen festivals, nor abstain from their usual labor on those days—but, on Sundays, they will not work, but delight in attending the Christian Church for the service of God. They try to bring their neighbors to the knowledge of God—they know the difference between false and true converts—they love their Saviour—they delight in reading and hearing the New Testament, especially the account of our Lord's sufferings—they abhor the uncleanness so universal among the heathen—they live with one wife, putting away the rest, and maintaining them till they marry.

[Bishop Wilson.]

This account may be regarded as the testimony of a warm friend, writing with sanguine feelings; yet still it affords strong evidence of the successful influence of the Gospel in renewing and controlling the minds of heathens.

MADRAS. Vepery; near Madras—1827—Rev. A. C. Thompson, and Rev. A. F.

Caemmerer; four European or East Indian catechists.

There is a seminary, a school, and a Printing Press at this station; and religious services are conducted in the Tamul and Portuguese languages. We have seen no particulars.

Tanjore; 250 miles S. by W. of Madras—1766—Rev. C. Calthrop, Rev. V. D. Coombes, and two Eur. catechists. *Trichinopoly*; 37 miles W. of Tanjore: Rev. D. Schreyvogel, Rev. T. C. Simpson. *Cuddalore*; on the coast, 102 miles S. W. of Madras, Rev. E. J. Jones; one catechist.

Tinnevely; a small town in the district of the same name, which extends along the Eastern coast to Cape Comorin, and contains 700,000 inhabitants; Rev. J. L. Irion. *Moodooloor*; in the same district.

This is the general field in which the great and good Schwartz labored. The number of nominal converts had become quite large, amounting to many thousands. They had been permitted to retain, however, many of the usages of their heathen system of caste, under the impression, on the part of the missionaries, that it was merely a civil distinction—a view which seems to have been regarded with too much satisfaction by the amiable Bishop Heber. The converts from different castes would not sit together in the churches, but occupied different parts of the church; they would not even partake of the Lord's Supper together; nor would those of higher caste receive that ordinance from the hands of the native preachers of inferior rank; in the domestic circle, the wife was not allowed to sit and eat with her husband, but was regarded as his slave; no intermarriages were allowed between the different castes; and the Christian married his daughter to a heathen of his own caste, rather than to a Christian of a lower caste. Brahmans were consulted as to the lucky time of marrying; and many heathen usages and ceremonies were retained, such as the wearing of charms, heathen processions, ceremonies of purification as to females, making vows at temples, &c. It is, indeed, surprising that the Missionaries should so long have tolerated or connived at such a state of things. The visit of Bishop Wilson, two or three years ago, as might be expected from his devoted and spiritual character, was productive of great good. He took a decided stand against this entire system of evils, and placed the matter on a Scriptural basis. Bishop Corrie, of course, maintained the

same principles, and pursued the same policy in the visit which he made to these Missions soon after entering on his diocese.—“I took my stand” said the Bishop, “on the Bible, as the rule of Christian duty, and held that all things condemned by the Bible must be given up; and when it did not interfere they should be left to themselves, insisting at present only on the equal right of all Christians to come without distinction to the Lord's table.”

The course pursued by those excellent men was received with great disapprobation by a large number of the converts, and many refused compliance. By the latest accounts we have seen, there were in the Tanjore Mission 3,225 conforming Christians, and 1,211 non-conformists. The number of church members in the Tinnevely Mission is stated at upwards of 4,000.

It has been stated that this Society has sent a Missionary to Madura, and appointed another to Dindigal, and a third to Ramnad.

CHURCH MISSIONARY SOCIETY:

NORTH INDIA MISSION. *Calcutta*—1807, pecuniary aid rendered; Mission begun, 1816—Rev. Messrs. T. Sandys, J. Haebertlin, J. C. Thompson; 6 Catechists, of whom 5 are natives; P. S. D'Rozario, Printer. The Rev. J. N. Norgate left England for this Station, Sept. 19, 1837. The Rev. F. Wybrow, appointed to the Secretaryship of the Calcutta Corresponding Committee, sailed from England on the 23d of July.

Schools: on the Church Mission premises at Mirzapore, (a part of the city,)—one of 60 native Christian and orphan boys, supported by the Mission, of whom 40 are learning English as well as Bengali; one of 20 native female children, supported by the Mission; one of 200 boys, studying English:—at other places in the city and vicinity—one English school of 100 boys, and 5 Bengali schools containing 280 boys. Baptisms—adults, 158; infants, 140; candidates for baptism reported, 29; marriages performed by the Missionaries, 36. The Press has been largely employed, chiefly for the Bible and Tract Societies.

Mission Seminaries. It would seem that Bishop's College, with its superior establishment, is not considered sufficient to meet the views of all the friends of missions in the established church, or perhaps not precisely adapted to the present circumstances of the Hindus. No reference, however, is made

to this liberally endowed Institution, in the abstract before us of the 20th Report of the Calcutta Corresponding Committee, July 1836, connected with the Church Missionary Society—which contains the interesting account of the establishment, in Calcutta, of a new Mission Seminary. "Its object is the training of native Christian youths, as catechists in the first instance, and eventually as Ministers of the Gospel." "This seminary was opened with prayer, and an address to the five youths forming the first and only class of the infant institution." It is under the superintendence of the Rev. J. Haeberlin.

In a letter to the Parent Society, dated previous to the forming of this Institution, which was conveyed to England by the late Bishop Corrie of Madras, and no doubt had received his cordial approval,—a fact which greatly recommends this effort in the estimation of every devout and liberal friend of Missionary labors among the Hindus,—the Committee say;—

We will gladly undertake the establishment and supervision of a Seminary of the nature contemplated; the object being to bestow upon the youths selected for their piety, steadiness, and ability, the highest possible religious, moral, and intellectual education, while they are trained up, in all other respects, in the same temperate and frugal habits as their humblest brethren. By the systematic pursuance of this plan, we hope and believe that it will be found practicable to raise up a body of catechists and ministers upon a level with the people in regard to all their physical wants, while they will possess all the advantages over their countrymen, which knowledge, tempered by a long course of scholastic discipline, can confer. Such men will be able to travel from village to village, impassive to most of these causes which prostrate European energies in this uncongenial climate.

All that is requisite to the commencement of an attempt to realize the splendid objects within our view, are, tutors of piety and learning; and such funds as may enable us to maintain them, and to erect suitable buildings for the accommodation of their pupils, upon the humblest possible scale. Strict economy, with respect to the diet and clothing of the youths, is of the very essence of our plan, and would be so regarded even if our supply of money were unlimited; so that we are under no temptation to undue expense.

These views were cordially approved by the Parent Society, and this Mission Seminary has been accordingly established. Its adaptation to the wants and the circum-

stances of the people, and the tone of pure and devoted piety which appears to characterize the proceedings in regard to it, lead us to expect great benefits from its establishment.

Burdwan; 50 miles N. N. W. of Calcutta—1817. *Culna*; eastward of Burdwan, on the Hoogley. *Kishnaghur*, further eastward, on another outlet of the Ganges. *Bancoorah*; westward of Burdwan. Rev. Messrs. W. J. Deerr, J. J. Weitbrecht, J. T. Linké; A. Alexander, Catechist; F. D'Rozario, schoolmaster; several native catechists. There are three native churches; number of members not stated, but not large. Nearly 2,400 scholars were reported in connection with the different schools in 1835; the precise number is not mentioned in the last report. In a female orphan school there are about 40 girls, supported by the Mission, under Mrs. Weitbrecht's care. [From Calcutta Report, 1836.]

Benares—1817—Rev. Messrs. W. Smith, J. C. Knorpp, C. B. Leupolt; R. Stewart, Master of the Free school; several Nat. Cat. Communicants, 12—scholars; boys, 239; sex not specified, 600. *Calcutta Report*, 1835. Missionary services are constantly maintained, and the Missionaries think that there is a less captious disposition, and a greater willingness to hear than in former years.

Chunar; a few miles above Benares—1814—Rev. W. Bowley; one nat. cat.

Mr. Bowley conducts various services, chiefly in the native languages, but sometimes in English. He has completed the translation and the revision of the Hindui Scriptures, and is now employed in preparing an edition of the Urdu New Testament in the Persian character.

Buxar; 408 miles N. W. of Calcutta, on the Ganges; Rev. J. J. Moore; 1 nat. cat.

The routine of duties here is, daily preaching in the bazars in the adjacent villages; morning worship with the native Christian women who form the native church; a Hindustani and also an English service, on Sundays. Scholars, 20.—Mr. Moore, 1836.

Goruckpore; 100 miles N. of Benares, inhab. 40,000—1824—Rev. M. Wilkinson. A small native church has been formed at this Station. Five natives were baptized during the year, and as many were candidates.

Agra; *Bareilly*; and *Meerut*, are Stations

at which catechists are employed; from whom no particular accounts have been received. A native convert, named Anund Messeeh, has received a title for ordination. He is stationed at Kurnal, 130 miles S. E. of Lodiana.

Summary of the North India Mission.
(As given in the Report of 1836.)

Stations, 11; Out-stations, 3—Missionaries, 13; Native Missionary, 1—Catechists, 7; Scholars, 4,520.

WESTERN INDIA MISSION. *Nassuck*; a place of pilgrimage in the Deccan, inhabited chiefly by Brahmans, 170 miles N. E. from Bombay; inhab. 30,000—1832—Rev. Messrs. C. P. Farrar, J. Dixon, C. C. Menge, C. F. Warth.

In June, 1836, the schools were one English and eight Mahratta; and contained 343 boys and 74 girls. Mahratta services are daily performed; average congregation about 120. The people are either thoroughly indifferent, or diametrically opposed to Christianity. Their indifference results from their sensuality; and an imperturbable resting on the maxim—"Our religion is best for us—yours for you." Their opposition springs from pride of caste; bigotted attachment to their own system; and, in the case of the Brahmans, the predominant apprehension of losing their wealth and distinction, as an exclusive priesthood. Their ignorance of the Christian religion precludes them from bringing forward any rational or even plausible arguments against it. Abuse, sarcasm, and obscene jesting are the weapons with which they war against it. The Tracts and books circulated in the town have been in a great degree destroyed.—*Missionaries.*

An important remark is made in reference to the usefulness of Missionary ladies, in some instances, by their intercourse with native females.

The degree of liberty sometimes allowed to European females, in visiting the dwellings of the natives, has frequently been improved by Mrs. Farrar, in her Missionary capacity; and to this circumstance, in this and various other Missionary spheres, we may confidently look as a most powerful method, under the Divine blessing, of conveying religious truth, and impressing a salutary and affectionate feeling on the hearts of the natives.—*Committee.*

In illustration of the foregoing remark, we subjoin an extract from Mrs. Farrar's journal;—in general, it may be said, the

opportunities of usefulness presented to Christian females in India, are very similar to those which they enjoy in this or any other country—at least in regard to direct efforts for the conversion of the people. The influence of their example, however, in all its varied exhibitions, is unquestionably much greater. Its light is the more beautiful and attractive, from being contrasted with the debasement and deep gloom with which every heathen woman is surrounded. Owing to the seclusion of the higher classes of Hindu women from general society, and to the peculiar usages of that country, Mrs. F. and other Missionary ladies, would enjoy much greater liberty than their husbands, in their efforts to do good to their own sex.

Sept. 16, 1836. I resumed last night my visits to Cheme's house; which have been of late suspended, in a great measure, on account of the rains. About half a dozen women sat down with me; and there were, besides, several comers and goers and listeners outside. The women began complaining of their hard condition, and of the continual drudgery to which they were doomed. This furnished me with an opportunity of telling them that, however busy they might be, they must not allow their whole hearts and thoughts to be engrossed with worldly things; that they must think of dying and what would come after death. They said, how should they know any thing of God, or His way; that all that the Brahmans taught them was, "Give us pice, give us dukahna," (a present of money to Brahmans;) and, that after death they expected to become dogs and jackals. In the simplest language I could think of, I opened to them better prospects; told them of a heavenly inheritance; of God's infinite mercy; of Jesus Christ, who gave his life to obtain the remission of our sins. Hearing of these better hopes, they said that they should like to know more of my God, and of this way. I told them that the Missionaries proclaimed it, daily, in the bazars and by the wayside. "True," said they, "and men stand by and listen, but we cannot." I replied, that I was most desirous of teaching them this way; and that they might come to me whenever they chose; and that I also would come to them. They promised to assemble again next Friday; and asked me to come at an earlier hour, when they would be more at leisure.

SOUTH INDIA MISSION. *Tellicherry*; on the Malabar coast; no report.

Cochin; on the Malabar coast, 170 miles N. W. from Cape Comorin—Rev. J. Riddale, Rev. W. John Woodcock; J. Winckler, master of the seminary. *Comman-*

cants, 117; in 9 schools, 213 boys and 67 girls.

Cottayam; 30 miles S. E. of Cochin—1817—Rev. Messrs. B. Bailey, H. Baker, J. Peet. Scholars, 1,450. This Station is established chiefly with reference to the Syrian Christians, amongst whom various services are conducted. A Syrian College is also connected with the Mission. Some interest seems to have been excited amongst them; but in general they, and especially their friends, are ignorant of the true character of Christianity.

When I talk to them, (the Syrian religious teachers,) very seriously about the errors of their Church, and endeavor to show the truth from God's word, and am anxiously waiting to hear what arguments they have to offer in support of Mass for the dead, Prayers to the Virgin, merits of Saints, &c., they will sometimes most coolly tell me, that what Sahib says is no doubt right; that they heard, before they came, that Sahib thought so and so; and there they leave it. Thus, though you read to them passages of God's word in proof of what you advance, they seem to regard it all as merely what Sahib says. Their prejudices against every thing that is what they call English, and even what savors of the West, are very strong. Preaching to them; having prayers in a language that the people understand; discontinuing Mass for the dead, &c.; all this, they say, is English custom. Tell them what truth you may, and their almost invariable reply is: "Ah! that is English—that is the English custom."

On entering the church one morning, I saw a large number of women and children, who were making a noise more befitting a bazaar than a place of worship. I presently stumbled over all sorts of cooking-utensils, cocoa-nut shells, plantain-skins, mats, cloths, and all kinds of filth; in fact the floor was literally covered with one thing and another. On inquiring into the reason of all this, I was informed that these women and children were keeping a ten days' vow to the Virgin Mary, and that during that time they eat, drink, and sleep in the church. Amidst the disputing and the apparent quarrels of some, others, I observed, were repeating their Ave Marias, and crossing themselves from shoulder to shoulder, and from the forehead to the pit of the stomach. The noise was quite stunning, and the smell by no means the most grateful. As I walked up the nave of the church, the first thing that caught my eye, (the veil being withdrawn,) was a representation of the Father, Son, and Holy Ghost, crowning or blessing the Virgin Mary. What made it more gross was, the eternal, incomprehensible God, the Father, being habited like an old

priest, apparently of the Western Church. The wall over the large altar is completely covered with pictures, and in every one of these the Virgin is the chief personage. On each side of the chancel were many most uncouth representations. Conversing with an aged Catanar about the impropriety of these pictures in a church, the old man said, "It is the custom of the Syrians; and if Sahib is surprised at these, what would he have said had he seen the church ten years ago?"—*Mr. Woodcock's Journal*, 1834.

These Syrian Christians, of whom there are about 70,000, have a considerable number of churches in a district of the country 150 miles long by 30 broad; their religious services are conducted in the ancient Syriac language; their Christianity, however, is little more than nominal. Its present corrupt and ignorant character, the mournful truth ought to be widely known, is mainly owing to the efforts of the Roman Catholic Missionaries. The Church of England Christian Spectator says:—

"When first discovered by Europeans [the Portuguese,] their church was opposed to Rome in every thing peculiar to that corrupt church; they knew nothing of the Pope's supremacy, of transubstantiation, the adoration of images, purgatory, chrism, auricular confession, extreme unction, the forced celibacy of the priesthood, or of more than two sacraments; but after their sixty years' subjugation under the Jesuits, their bibles, prayer books, and records being destroyed; two generations having lived and died without being allowed to read or hear any thing of the old faith; and the whole race of priests having been educated and ordained under the Jesuits; there seemed no alternative in the oblivion of these vestiges of their history, [all their historical records having been burned by those Vandal Missionaries,] but that they should retain the Romish doctrines and ceremonies in which they had been educated."

The efforts which have been made by the present Mission do not seem to contemplate a separation of the really pious Syrians from the others, but rather the elevation of the Church through its own ecclesiastical system. It is said that a decided, though a gradual and slow, improvement has been effected in the state of this church.

Allepie; between 30 and 40 miles S. by E. of Cochin; inhab. 30,000—1817—Rev. T. Norton; J. Roberts, Cat.; 6 nat. as.; communicants, 15; in 2 schools, 41 boys and 27 girls.

Palamcottah; 65 miles E. N. E. of Cape

Comorin; inhab. 9406; head-quarters of the Mission in the district of Tinnevely—1820—Rev. Messrs. C. Blackman, G. Pettitt, T. H. Applegate, H. Harley, J. Devasagayam—a native, and E. Dent; 110 catechists and schoolmasters; scholars in 104 schools, 2514 boys and 134 girls.

Mayaveram; 160 miles S. S. W. of Madras; inhab. 10,000—1825—Two native catechists; the Rev. B. Schmid was obliged to leave on account of ill health.

Mudras—1815—Rev. J. Tucker, Secretary of the Corresponding Committee, Rev. J. Thomas; P. Batchelor, printer; with several native catechists and schoolmasters.

Summary of the South India Mission, taken, with the preceding statistics, from the Miss. Reg. March, 1837.

Stations, 7—Missionaries, 11; Native Missionaries, 2; Laymen, 2; native and East Indian teachers—male, 244; female, 18; Schools, 206; scholars—boys, 5240; girls, 1000; youths and adults, 231; total, 6471.

TINNEVELLY GERMAN MISSIONARIES.

The Missionaries, Rhenius, Schaffter, Müller, and Lechler, after a very unhappy difference of opinion and discussion concerning a number of matters between them and the Church Missionary Society,—with which they were all connected, and some of them for a long period—at length withdrew from that Society, which had previously dissolved its connection with Mr. Rhenius. Very serious and greatly to be lamented evils attended the separation, and the subsequent proceedings of the two parties in the same field. But we cannot here give even a sketch of this painful history. The German Missionaries have received liberal pecuniary aid from Europeans in India. We have seen a statement in some of the newspapers, that the Lutheran Church in this country intend to contribute towards their support.

The Missionaries write in May 1837, that their Mission comprehended ten districts, including 205 villages; inhabited, at least in part, by a Christian population, amounting to 2071 families, or 7005 souls; and among them were 104 Native Catechists and assistants, and 63 places of public worship. Of the Christian population, 505 men, 396 women, and 462 children have been baptized; and the remainder were ranked as candidates for baptism. In 76 vernacular schools, there were 2583

children; in the *Preparandi* class, 17 persons, under a course of instruction either as Catechists or Schoolmasters; a Seminary of 25 boys, and also one of 27 girls, boarded by the Mission, and receiving an education in English and Tamil.

LONDON MISSIONARY SOCIETY.

Calcutta—1816—Rev. Messrs. A. F. Lacroix, T. Boaz, J. Bradbury.

Mr. Lacroix has continued chiefly to direct his attention to the *adult* part of the native population, amongst whom he is daily engaged. The chapels have been generally well attended; and a new and pleasing feature has been perceptible; viz. that a considerable number of the same persons, and among them some well-educated young men, have come regularly to hear the Gospel.—*Report, Bengal Aux. Miss. Society, October, 1836.*

Mr. Boaz has the charge of Union Chapel, and is occupied with English services. Mr. Bradbury cannot yet have made much progress in the language, having but recently arrived. The Rev. T. L. Lepell embarked from England to join the Mission in Bengal, Aug. 7, 1837.

Kidderpore; near Calcutta, with Out-stations at *Krishnapore, Ramnatchoke,* and *Gungree*;—Rev. J. Campbell, Rev. C. Piffard. Communicants, 59; baptized but not communicants, adults and children, 111. In Bengali schools, 350 children. The Christian Institution, for the benefit of the children of native Christians, contains 30 boys and 18 girls, supported by the Mission.

Chinsurah; inhab. 30,000—Rev. G. Mundy. Missionary services as usual, though with but little encouragement. Schools, 4 for boys, 1 for Bengali girls, and 1 for Portuguese girls—number of scholars not stated.

Berhampore; 120 miles N. of Calcutta, and 5 E. of Moorshedabad, with a surrounding population of 20,000—1824—Rev. M. Hill, Rev. J. Patterson. *Moorshedabad*; the ancient capital of Bengal; inhab. upwards of 100,000—Mr. T. Cussons. Missionary services prosecuted with vigor. During the cold seasons Mr. Hill with his family is accustomed to make tours among the natives, when he enjoys many opportunities of preaching the Gospel to those who never before heard it. Mrs. Hill (at present in England on account of impaired health,) has exerted an important influence by dispensing medicine to sick people, and by conversation and example.

Native communicants, 12; scholars—boys, 60; girls, 30; in the English school, 15. In the Orphan Asylum there are 12 boys. About 40 acres of land are attached to this Institution for its support.

For some years after Mr. Hill's arrival at Berhampore, whenever he preached he was hooted and hissed at; his voice was drowned with the clapping of hands, and shouts of *Haribol*—and men have even followed him from preaching with clubs to beat him. Things are now different. People are no longer afraid to ask for a tract; the Brahmins themselves are as eager for tracts and Gospels as the other castes. We now obtain congregations (many of them respectable,) whenever and wherever we wish. In all principal thoroughfares, crossways, and markets, we have never to wait five minutes for a congregation. As Missionaries we are well known: our object is comprehended, and our assistance sought in various ways. There is a very pleasing growing acquaintance with the principal truths of the Gospel manifested by our hearers, especially in those places where we preach most frequently. Still in all these there is not conversion; but we hope they are signs of a better spirit, a preparing of the mind by the Holy Ghost for the reception of Divine truth. There are twenty-two preaching places.—*Missionaries.*

Benares; Rev. Messrs. W. Buyers, J. A. Schürman, R. C. Mather; Narapot Singh, nat. as., who has given proof of his sincerity, in the sacrifice of an estate of the value of nearly \$100,000, consequent on his embracing the faith of the Gospel.

The Missionary labors of these brethren are numerous and unwearied—not less than twenty-six services being conducted at fifteen different places.

Discouragements and encouragements are blended together: there can, however, be little doubt but the people understand our doctrines, as well as our object, much better than they did. Their minds are, I think, becoming more prepared for the reception of the truth. During the past year our little Hindustani church has received six members. A Boarding school for the sons of native Christians, and orphan children of heathen parents, contains 12 boys, all of whom are very promising.

Naripot, I am happy to say, goes on with great zeal and energy in his work, and assists us much. His labors are abundant, and his acceptance among his countrymen considerable.—*Mr. Buyers, Calcutta Report.*

That India shall be given to the Lord, this I know, from the promises of God, but it is

only by a faith which has to do with things not seen. That there is much doing in a preparatory way, is true; we are warranted to expect that something will be realized at a future time: but, as yet, we do not see that result; and it is a mournful fact, that in a few years, one whole generation of men will have passed away since Missionary efforts were first commenced in Benares; and, as yet, nothing has been done which would stand a year, if the European laborers were withdrawn. I think we all feel this more or less, and at the present time we are about to investigate the causes. I hope we shall be led to some happy result.

Mrs. Mather has now a Christian Boarding school, in which there are seven girls. My preaching has been continued with little or no interruption, and the congregations have been pretty fair; some inquirers have come.—*Mr. Mather, Calcutta Report.*

The Missionaries at Benares are engaged in preparing another version of the Scriptures;—

“In a simple style of language, that may be understood by the mass of the people. Martyn's Hindustani translation is not understood in this part of India, unless by men of learning. Our other Missionary brethren in the neighborhood are engaged in the same work. We generally spend a considerable part of almost every day together in this work, as we find vivâ voce consultation on each rendering a more successful way than making separate translations.”—*Mr. Buyers.*

Surat; 177 miles N. of Bombay; inhab. 300,000—1813—Rev. W. Fyvie, Rev. A. Fyvie; Ballo, Nat. As.: J. Hutchinson, Printer.

The entire Scriptures have been translated into Guzarati, the vernacular dialect of the province of Guzarat, which contains 5,000,000 of inhabitants; and upwards of 200,000 Tracts have been circulated. Nine individuals, six men and three women, have been received into the fellowship of the Gospel from among the Heathen. Six schools, containing upwards of 300 children, have long been in successful operation.—*Mr. A. Fyvie, Aug. 1836.*

Belgaum: a British military Station, 75 miles N. E. of Goa; inhab. 25,000, prevalent language, Tamul—1820—Rev. J. Taylor, Rev. W. Beynon; two nat. as.; communicants, 25; candidates for baptism, 6; in 8 schools there is an average attendance of 261 children; 1099 books, and 5500 tracts have been distributed.

Bellary; 187 miles N. of Seringapatam, and 300 N. W. of Madras; inhab. 38,000;

prevalent language, Canarese—1810—Rev. J. Reid; B. H. Paine, printer; 1 native preacher; 2 nat. cat.; communicants—10 Europeans, 13 East Indians, and 23 natives; candidates, 6; in 9 Canarese, 3 Telooogo, and 2 Tamul Boys' schools, and 1 for Canarese girls, there are 535 children; in the Orphan school, 10 boys and 7 girls; in the English school, 48 scholars; and 30,000 religious books of different kinds have been printed, and about 14,000 circulated during the year.

Bangalore; 215 miles W. of Madras; 3000 feet higher than Madras; very salubrious; inhab. 25,000 to 30,000 who speak Canarese, and an equal number who speak Tamul; has extensive military cantonments—1820—Rev. C. Campbell. Communicants—34 English, 32 natives; in the Canarese seminary, 40 boys, supported by local aid; in 4 schools, 111 boys.

Six Stations are now occupied by native teachers, and five students are preparing for the ministry. It has been the object of the seminary to train up those who might probably become readers, schoolmasters, or teachers.—*Directors*.

Coimbatore; 100 miles S. of Seringapatam—1830—Rev. W. B. Addis; 6 native readers; 9 communicants; in 13 schools, 532 children.

Quilon; on the Malabar coast, 88 miles N. W. of Cape Comorin; inhab. 40,000; prevalent language, Malayalim—1821—Rev. J. C. Thompson; T. Cumberland, as., with native readers; scholars—boys, 230; girls, 50. In the girls' boarding school 27 are maintained at an expense of about 16 rupees (£8) per annum each.

Mr. and Mrs. Pattison were about embarking from England for this Station, Nov. 1st, 1837.

Nagercoil; 14 miles from Cape Comorin; prevalent language, Tamul; head-quarters of the Mission in the eastern division of South Travancore—1806—Rev. C. Mault, Rev. W. Miller; with native readers. Congregations connected with the Mission, 43; comprising about 1150 families; a large church, 144 feet by 74, is nearly completed; buildings are still required in 12 villages for places of worship; 101. with the assistance of the people, will be sufficient for each of them; 2000 boys and 300 girls are in 50 schools; 74 girls are boarded and educated by the Mission; the Orphan school contains 17; the number of communicants,

not stated. The Press has been actively employed.

Notwithstanding the apathy of many who profess Christianity, the cause of Christ has steadily advanced in this district; and its progress is marked not only by numerous accessions to the congregations, but also by the increased consistency and devotedness of a large number of the converts.—*Report*.

Mr. Russell was on the eve of sailing from England to join this Station, Nov. 1st, 1837.

Neyoor; head-quarters of the western division of the Mission in South Travancore; prevalent language, Tamul—1828—Rev. C. Miller; Ashton, ast.; 18 native readers and 25 assistants, having under their care 63 congregations, comprising 1085 families; average attendance on public worship on the Sabbath, in the various congregations, 2259 persons; schools, 56; scholars, 1328; in the seminary, 43 scholars are boarded and clothed by the produce of the Mission lands, and 12 by private aid; in a girls' school 49 children are instructed. The Rev. C. Mead was about leaving England, at our last date, on his return to this Mission, accompanied by his eldest son and daughter, and Mr. and Mrs. Abba. Mr. Mead has labored 20 years, with much encouragement in this field.

Combaconum; 20 miles N. E. of Tanjore; inhab. 42,000, with many large and populous villages—1825—Rev. J. E. Nimmo; 5 native readers; Rev. E. Crisp is now in England on account of ill health; native Christians, including children, amount to 167; in 12 schools, there are 949 scholars.

Mr. and Mrs. Cox have been appointed to *Trevandrum*, the capital of Travancore, and the residence of the Rajah and his court. Mr. Ramsay, who has practised in the medical profession, accompanied by his wife and daughter, was about leaving England to be attached to some of these Stations as an assistant and medical Missionary.—*Miss. Mag. Nov. 1837*.

Chittore; 80 miles W. of Madras; inhab. 10,000, within a circuit of 30 miles, 60,000—1826—Rev. J. Bilderbeck; 5 native Readers; communicants, 7; in 11 schools, 385 children.

Madras—1805—Rev. W. H. Drew; J. A. Regel, as.; 4 nat. as.; communicants, 51 English, 31 natives, and at Tripasore, 24; in the schools, 524 children, of whom 48 are girls, and 264 are at Out-stations. The Rev. Messrs. B. Rice, G. Turnbull,

with their wives, and the Rev. W. Thompson reached this Presidency, 29th Dec. 1836, and proceeded to their respective Stations, the names of which are not mentioned in the account before us.

Cuddapah; 153 miles N. E. of Madras; inhab. 60,000; prevalent language, Teloo-goo—1822—Rev. W. Howell; with natives; communicants, 21; scholars in 6 schools, 170; the Christian village has 156 inhabitants.

Vizagapatam; a seaport, 438 miles N. E. of Madras, and 557 S. W. of Calcutta; inhab. between 30,000 and 40,000; prevalent language, Teloo-goo—1815—Rev. J. W. Gordon, Rev. E. Porter; with native Reader; communicants, chiefly English, 17; schools, 13 for boys and 2 for girls—scholars, 450.

An aged Mahratta woman has been baptized; which is the first baptism in this neighborhood by a Protestant Missionary for the last 25 years.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

Bombay—1812—Rev. D. O. Allen; E. A. Webster, printer; G. W. Hubbard, teacher; Mrs. Webster, Mrs. Hubbard, and Miss Graves, teachers.

Ahmednuggur; 175 miles N. E. of Bombay; inhab. 50,000, using the Mahratta language, with many villages easy of access, and English cantonments of about 1000 soldiers—1831—Rev. G. W. Boggs, Rev. H. Ballantine; A. Abbott, teacher; and their wives. Dajeeba, nat. helper.

Malcolm Paitih; on the Mahaburlishwur hills, a temporary health Station—Rev. A. Graves and wife.

Alibag; in the Concan, the maritime portion of the Mahratta country—Rev. C. Stone and wife; 1 nat. helper.

Jalna; 120 miles N. W. of Ahmednuggur—Rev. S. B. Munger and wife.

The chief force of the Mission has been thrown more inland during the last year. Mr. Allen has the principal editorial care of the printing establishment at Bombay. The Seminary is to be at Ahmednuggur. It is not yet certain that a Missionary will be allowed to reside permanently at Jalna, which is in the dominions of the Nizam, who is a Musalman, and nominally independent.

The Mahratta printing from Jan. 1st to Sept. 30th, 1836, amounted to 42,750 copies, and 3,301,400 pages.

The number of schools, by the report of the

year before last, was 40, containing 1,620 scholars.—*From the Abstract of Report, Jan. 1838.*

Madras; Rev. M. Winslow, Rev. J. Scudder, M. D. and their wives.

The leading object of this Mission is to sustain a large printing establishment for printing the Scriptures, religious tracts, and other necessary books, in the Tamul language. The Brethren find a wide door of usefulness opened before them. They have 25 schools, containing 500 boys and girls; and have regular preaching on the Sabbath.—*From the Abstract of the Report.*

Madura; in the Carnatic, 75 miles from the coast, and 120 N. of Jaffna; inhab. about 50,000, with 20,000 in the neighboring villages; prevalent language, Tamul—1834—Rev. Messrs. D. Poor, W. Todd, J. J. Lawrence; and their wives: thirteen native helpers.

Dindigal; northward of Madura—Rev. R. O. Dwight and wife; five native helpers.

Stations not yet known—Rev. Messrs. H. Cherry, E. Cope, N. M. Crane, C. F. Muzzy, W. Tracy, F. D. W. Ward; J. Steele, M. D.; and their wives;—who arrived at Madras in March, 1837.

The schools connected with the Mission are 30 in number, containing 1814 scholars. A school of higher character has been opened. Nearly half of the 18 native helpers are from the Seminary at Batticotta in Ceylon.—*From the Abstract of Report.*

GENERAL BAPTIST MISSIONS.

Cuttack; the chief town in Orissa; 251 miles S. W. of Calcutta; 60,000 inhab.—1822. **Poorer**; near the great temple of Jugannath, on the coast S. of Cuttack—1823. **Balasore**; a town of 14,000 inhabitants, 8 miles from the sea, and about 120 miles S. W. of Calcutta. Rev. Messrs. Sutton, Lacey, Brown, Goadbey, Brooks, and Stubbins; and their wives. Five native preachers. Native and European converts from 70 to 80.—*From Miss. Reg. March, 1837.*

WESLEYAN MISSIONARY SOCIETY.

Bangalore; including Seringapatam and Mysore—Rev. T. Cryer, Rev. T. Hodson; J. Guest, As. Missionary; salaried teachers, 6; members, 76; scholars, 184, of whom 70 boys are in an English school.

Negapatam; a sea-port, 48 miles E. of Tanjore; inhab. 15,000 to 20,000—1821—

Rev. S. Hardy, Rev. G. Hole; salaried teachers, 7; members, 85; scholars, 250.

Melnapatam; a large village of Romanists and heathens, about 40 miles S. of Negapatam; A. Ambrose, As. Missionary; one salaried teacher: scholars, 35.

Madras—1917—Rev. R. Carver, Rev. T. Haswell; C. Aroolappen, As. Missionary; salaried teachers, 10; members, 126; adult baptisms, 15; scholars, 343.

The Gospel is preached in English, Tamil, Canarese, and Portuguese; and religious instruction has occasionally been given in Telugoo.

Nor is encouragement wanting in our past experience. Several native assistants of great zeal and usefulness are already employed. Many are our converts, some of whom have died in the triumph of Christian faith; and all are decisive proofs of the power of the Gospel among the Hindus.—*Report*, 1836.

CHURCH OF SCOTLAND MISSIONS.

Calcutta—1830—Rev. W. S. Mackay, Rev. D. Ewart.

The students at the Assembly's Institution, or English School, amounted to between 600 and 700 at the date of our last accounts. A branch at Takee, supported by two native gentlemen, has 150 pupils. New branches have been formed at Fort Gloucester, 15 miles from Calcutta, and at Rungpore, 275 miles N. E. from that city.

The demand for teachers, trained in the thoroughly Christian method of the institution, from various districts of central India is daily increasing.

Preaching in English at the chapel in Simla (a quarter of the city not far from the school,) is maintained every sabbath evening for the benefit of the young natives, now amounting to thousands, who pursue the study of that language; the chapel is crowded with the students of the Hindu College, and the most promising of the native youth, who listen with every appearance of interest. "I am preparing," says Mr. Mackay, "a series of Lectures for week-day evenings, on the Deistical systems, as compared with one another and with Christianity; this subject has been selected in consequence of the fact, that nearly every educated Hindu in Calcutta professes Deism." A Bengali service is held on Wednesday evenings.

The testimony of Lord William Bentinck, lately Governor General of India, to the excellence of this school is very decided.

"It is impossible," his lordship writes, "to praise too highly the management of the Se-

minary established by the General Assembly of the Church of Scotland at Calcutta; and in saying this, I speak the general opinion of the European community at that place. Its great success, and its great claim to encouragement, consist in the complete victory which those, who have had the direction of it, have, by their tact and judgment, been able to gain over the distrust and prejudice which the natives have hitherto felt to all education of which the knowledge of the Scriptures formed a part, and of which Christian ministers were the agents."

The Rev. J. Macdonald, lately Pastor of a Presbyterian congregation in London, has given up his charge to engage in this Mission, and was to embark for Calcutta during last summer.

Bombay—1828—Rev. J. Wilson, D. D. *Poonah*; 100 miles S. E. from Bombay; Rev. J. Mitchell.

Hurnee; Mr. Drake here acts as an assistant under Mr. Mitchell.

These Missions were established by the Scottish Missionary Society, but have been transferred to the care of the General Assembly.

At Bombay, 16 adults in all have been baptized; scholars, 820 boys and 180 girls; the English Seminary, of which Mr. W. H. Payne is teacher, under Dr. Wilson, contained 215 pupils. The Press has been in great activity; 34,500 Gospels, Tracts, &c., varying from 4 to 150 pages each, were printed in the year; nearly all of them edited by Dr. Wilson. He has continued his course of labors, preaching on the Sabbath in English, Mahratta, and Hindustani; and occasionally in Guzarati, to four congregations, both of the old and young; besides various other services during the week. After speaking of efforts to uphold the Gospel through the Press against learned Hindus, Parsees, and Mohammedans, Dr. W. adds,—

As usual, I have kept a watchful eye on the native periodicals, the influence of which, for good or for evil, is greater than is at first sight apparent. I have furnished them with many articles explanatory of Christianity—expository of native superstitions—and commendatory of works of general benevolence. In no instance has the insertion of any of my communications been refused.

At Poonah, Mr. Mitchell preaches four times in English; and has various Mahratta services in the chapel and Poor Asylum; besides daily preaching in the bazars and in the streets; there is no difficulty anywhere in procuring an audience. There are 200 boys and 69 girls in the schools; besides 150 boys in

an English school, on the plan of the Assembly's schools in Calcutta and Bombay.

Madras—1836—Rev. J. Anderson. A school of 82 boys had been formed at Madras, on the model of the school at Calcutta.

Expenditures. It is proposed to erect suitable buildings at Calcutta, at an expense of 5000*l.* In addition 3744*l.* per annum is pledged, viz.—salaries at Calcutta, 1174*l.*; and for the Institution, 1000*l.* Bombay, exclusive of local contributions, 1220*l.* Madras, for salary 350*l.*—*Report*, 1837.

GERMAN MISSIONARY SOCIETY.

Mangalore; on the coast of Canara.—J. C. Leihner, S. Hebick, C. L. Graner. Four additional Missionaries have since arrived, and a second Station at *Hoobley* was formed. Services and schools in the Konkona and Canarese languages. Later intelligence is of a painful nature.

An insurrection has broken out in this province, which can hardly end without much bloodshed and a protracted struggle. It is feared that the houses and property of the German Missionaries have been destroyed; but their lives have been mercifully preserved.

[*Miss. Reg. July*, 1837.]

PRESBYTERIAN BOARD OF FOREIGN MISSIONS.

Lodiana; near the Sutlej; 1170 miles N. W. of Calcutta; the most remote of the British Military Stations on the north-west; inhabitants, 30,000 to 40,000—consisting of Hindus, Sikhs, Afghans, and Kashmiris (Cashmerians)—1833—Rev. J. Newton, Mr. J. Porter, and their wives; 1 native printer; native assistant teachers. The Rev. J. C. Lowrie is at present in this country on account of ill health.

Mr. Newton, besides having the temporary superintendence of the printing establishment, is diligently engaged in prosecuting the study of the native language, in preaching, and distributing the Scriptures and religious tracts, frequently to persons from distant places. (See his Letters and Journal at pp. 52, 146, and 166 of last vol. and p. 47, of this year.)

Mr. Porter has charge of the High School, in which about 60 native youths are learning English—several of them of highly respectable connections, and belonging to Hindu, Panjabi, Afghan, and Kashmir families. A building has been erected for the accommodation of this school. (See p. 82 last vol. and p. 21 of this vol.) Three or

four orphan girls at our last dates were under the charge of Mrs. Newton, supported by the Mission.

The printing establishment consists of two presses, and three founts of type, English, Nagari, and Persian. A native newspaper is printed in Persian once a fortnight for an English gentleman. An edition of a Tract, called "A sermon for the whole world," was published, and an edition of the Gospel of Luke was in progress; others were contemplated. A printing office was erected during the year. Until the printer arrives, it is deemed expedient not greatly to enlarge the operations of the Press.

A church, consisting of three converts, beside the members of the Mission, has been organized.

Subathu; 110 miles N. E. from Lodiana; elevation 4000 feet; in the protected Hill states, which embrace a region of country 200 miles in length by 60 in average breadth, intermediate between the snowy Himalaya mountains and the plains of India, and extending from the Sutlej to the kingdom of Nepal; population of the Hill States, 250,000; of Subathu, the largest town, and its immediate vicinity, 12,000; people, Hindus without any Mohammedans—1836—Rev. J. Wilson, Mr. W. S. Rogers, and their wives.

These Brethren did not reach this Station until the beginning of last year; since that time they have been diligently acquiring the language of the Hill people, which is said to be a dialect of the Hindi, in which there are no printed books of any kind.

A female school of about 20 children is under Mrs. Wilson's care.

For particular information concerning the Hill tribes, see *Miss. Chron. Vol. 4. pp. 101—108, July*, 1836.

Saharunpur; near the Jumna, 130 miles S. E. from Lodiana, and 105 miles N. E. from Delhi; inhabitants, 40,000—1836—Rev. J. Campbell, Mr. J. M. Jamieson; and their wives.

The study of the native language has received their chief attention; they have opportunities of distributing, in the mean time, portions of the Sacred Scriptures, and religious tracts. For this purpose they attended the great Fair at Hurdwar in April of last year—which will be an exceedingly important place for Missionary labors. There the Ganges enters the plains of India, and the place on that account is consi-

dered peculiarly sacred. The annual fairs are attended by 200,000 or 300,000 people from all the surrounding regions. Once in twelve years, owing to particular ceremonies then observed, the resort is greatly increased, amounting in 1809 to upwards of two millions of persons. Multitudes attend for purposes of trade or barter. Hurdwar itself is an inconsiderable village, and not perhaps suitable for a Mission Station; but it will generally be quite practicable for our Missionaries to attend when the Fair is held.

The school at Saharunpur contains 17 pupils, and its prospects are encouraging.

Mr. and Mrs. Jamieson were spending, by our last advices, the hot season at Suthu, on account of the ill health of Mrs. J.—(See pp. 132 and 150, last vol., and pp. 20, 21 of the present.)

Allahabad; at the junction of the Ganges and Jumna; 475 miles N. W. of Calcutta—1836—Rev. J. McEwen and wife.

This city was under the consideration of the Executive Committee as a Station for Missionary operations, when Mr. McEwen was led by providential circumstances to remain there for some time, instead of proceeding directly to the Stations in the north-west. He has met with much encouragement in his labors, having formed a church of 10 or 12 members, one of whom is a native, the others persons partly of European descent,—whose minds received their first serious religious impressions under his ministry. In the boarding-school there were 7 boys and 4 girls; there were about 30 day-scholars.—(See Mr. and Mrs. McEwen's Letters, p. 116 and 186 last vol.; and Mr. McEwen's Journal, p. 18 of the present vol.)

Designated to *Lodiana*—Rev. H. R. Wilson, Jr., Mr. R. Morris, printer, and their

wives: to *Allahabad*—Rev. J. H. Morrison, Mr. J. Craig, teacher, and their wives—who all sailed from Philadelphia, in the *Edward*, Oct. 16, 1837; (see the notice of their departure at p. 161, last vol., and the instructions at p. 162.)

Designated to *Saharunpur*—Rev. J. Caldwell and wife; (see the notice of their embarkation at p. 62 of this volume.)

Allahabad is at present connected with the Mission in the north-west—but the distance from those stations makes the connection inconvenient. The Executive Committee contemplate forming a separate Mission, the head-quarters of which will probably be at Allahabad; at any rate that city will be one of the Stations. They also design to form a Mission at Calcutta: to be commenced as soon as they obtain suitable men and adequate funds.

AMERICAN BAPTIST BOARD OF FOREIGN MISSIONS.

Madras—1837—Rev. S. S. Day, Rev. L. Hall, and their wives. This Mission is designed to operate amongst the Hindus who speak the Telinga language. Mr. and Mrs. Day arrived in India, Feb. 1836: Mr. and Mrs. Hall sailed from Boston in October, 1836.

AMERICAN FREE-WILL BAPTIST MISSION.

Two Missionaries, the Rev. Messrs. Philips and Noyes, and their wives, accompanied the Rev. Mr. Sutton, of the English General Baptist Mission, from this country, and arrived in India in February, 1836. They are stationed in Orissa, and laboring, we believe, in connection with their English brethren. We have seen no particulars.

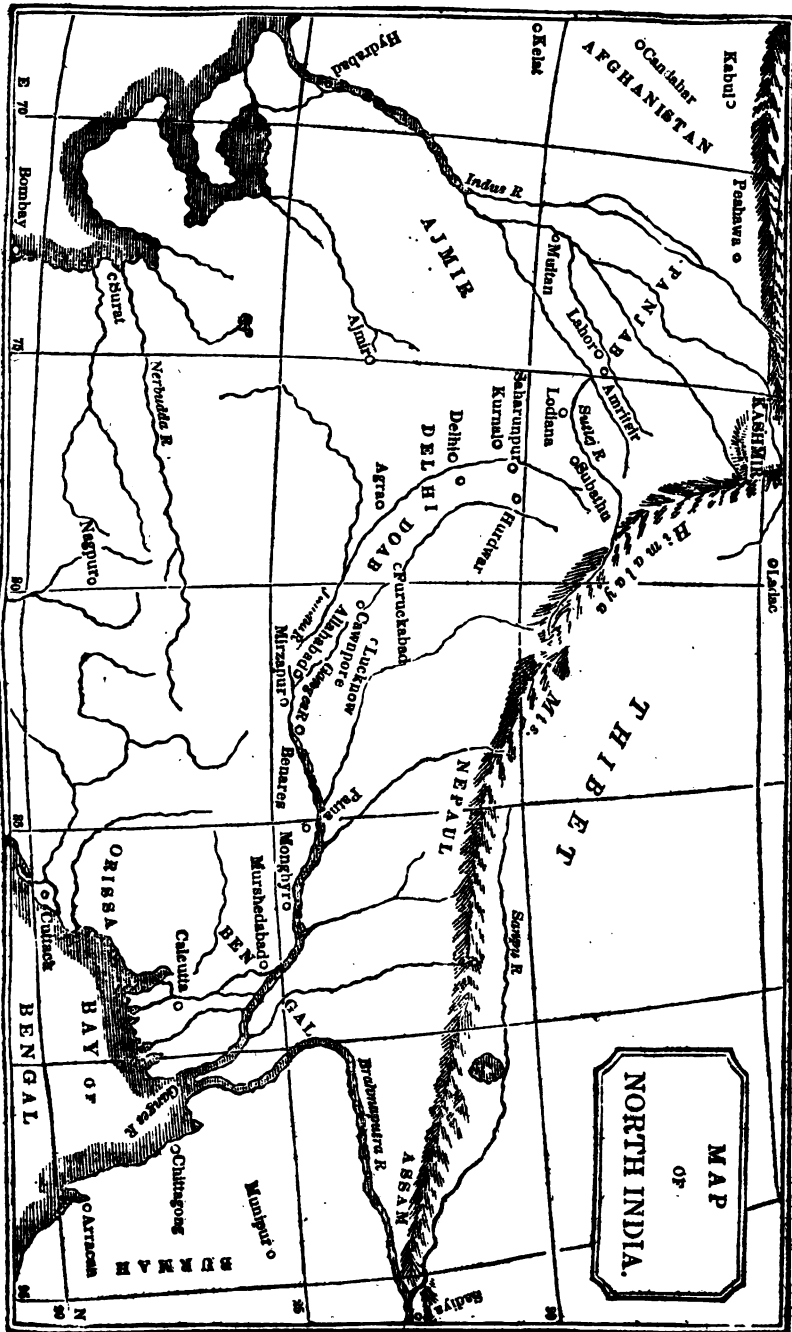
(Survey to be concluded.)

MAP OF NORTH INDIA.

India is situated in the south-eastern quarter of Asia, and is nearly comprehended between the latitudes of 8° and 35° north, and the longitudes of 68° and 92° east; being 1500 by 1500 miles in extreme length and breadth, but, on account of the irregularity of its figure, not containing more than 1,260,000 English square miles.

Population: under the British Government 83,000,000; British Dependents and Tributaries, 40,000,000; Independent States, 11,000,000; total, 134,000,000.

The map on the opposite page will enable our readers to see the boundaries and prominent geographical features of North India, and also the position of some of the principal cities and Mission Stations. We hope it will prove the more satisfactory, as it shows the places occupied by the existing Missions of our Board, in that country, and as it represents vast regions, in which we trust that many stations will yet be established under its auspices.



Proceedings and Intelligence.

BOARD OF FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH.

MISSION IN NORTH INDIA.

LODIANA. *Journal of the Rev. John Newton, continued from page 50.*

Repeated visits of a Fakir and a Mogul.

April 14. A Fakir, who, with several other persons, had visited us during the Mela, came several days in succession, but at length told us, that unless we would support him, he could not continue to learn from us, for he must spend the time in begging a subsistence. But it is out of the question to support all who may come to us under the pretence of being religious inquirers. In that case we might have every idler in the country depending on us.

The Mogul mentioned above, (see April 2,) was quite regular in his attendance for a few days; but he soon showed the cloven foot. When he thought he had been with us long enough to have secured our confidence to some extent, he represented himself as in needy circumstances, and desired either employment, or an advance of money to establish him in business. But we gave him to understand, that at present we could give him no employment; and as for silver and gold, we had none for him, but such as we had we would most cheerfully give—we would teach him how to obtain eternal riches. Being chagrined that he had thus lost his aim, he immediately set himself against us, and has since done all that he could to bring us and the Gospel into reproach. Such things have been of so frequent occurrence in this country, that we are in a measure prepared to expect them.

An inquirer from Kabul.

Last sabbath another inquirer came, whose case thus far appears well: but there is so much deception among the people, that a long period of trial is necessary before we can feel any degree of confidence. This man is about fifty years of age, and has been one year from Kabul. He had been reading one of our tracts on the 'Fall and recovery of Man;' but being imperfect in Hindustani, he was not able to understand it all. He wanted, therefore, to have the doctrine explained. He knew he was a great sinner. Every day he transgressed the

commandments of God, and no matter how much he tried to avoid sin, it was all of no avail. He found himself completely the servant of sin. Altogether his statements were similar to Paul's, *When I would do good, evil is present with me.* This was his situation, and how should he be delivered from it? He said Mohammed had promised to obtain salvation for all his followers in the day of Judgment, but that was not enough; he wanted to be delivered from his sins *now*. I explained to him how the Gospel was adapted to such a case as he had described; being intended to procure sanctification for sinners, as well as justification. He expressed himself pleased with what was said, and promised to come and learn more about it.

Organization of a church, and reception of members.

On the 29th of April, we organized a Mission church, calling it the "First Presbyterian Church of Lodiana." On the next day, it being the sabbath, we admitted three young men to the communion. Their names are, Golak Nath, Haldhar, and John Baptist Lewis. The former two were Hindus—natives of Bengal: the last is of European extraction, (though in his appearance, not to be distinguished from the natives,) and belongs to a Roman Catholic family. They are all of a respectable class in society, and the first is a Brahman of the highest order. His father is a tea merchant of considerable wealth in Calcutta, and every inducement has been offered, both by him and his wealthy friends, to bring back the young man to the profession of Hinduism. These youths have all a tolerably good knowledge of the English language, and having read the Scriptures with me almost daily for the last six months, they have attained a pleasing acquaintance with the truths of Christianity. Their ages are about 21, 25, and 17.

I feel anxious to have a house of worship erected in the centre of the city. In that case we might hope to have many spectators on sacramental occasions; and I may say *auditors* too, for by the time a house of this description could be got ready, I would expect to be able to have regular service in the Hindustani language.

In the afternoon of the same day that the baptism of the two first-named youths was performed, we celebrated the Lord's Supper. We were a little band—only our four selves, (missionaries), the three new members, and an English surgeon, who is a warm friend of every good cause. A few of the school-boys also were there: but their only object was to see a strange sight. I was glad of an opportunity to set before them Christ crucified for sin in so interesting a light; especially as some of them could understand a part of what was said on the occasion.

Reflections on the character of inquirers.

Experience is teaching us to hope less from the professions of those who come to inquire about religion. The number of those whose cases at the time seemed interesting, is not small, but they have gradually disappeared. Some come to converse only once, others twice or three times, and some more, but we have no evidence that any have certainly been persuaded to embrace the Gospel. There was one encouraging case, of a person who lived at a distance: and perhaps we might find more such if we could follow the people when they leave us, to their homes, and witness the workings of their minds and consciences in reference to the truths they learned. However strong a hold the truth might take of their hearts, we are likely, in many instances, to hear no account of it, in consequence of their being removed far out of our reach. And it has so happened that many of our inquirers have been strangers, who were accidentally at Lodiana. That favorable impressions are sometimes left on the minds of such, I have reason to hope from one instance that I happened to hear of a few days ago. It was not a case of conversion, but of conviction—that is, conviction of the truth of the Gospel, and a continued desire for instruction. But while some who learn from us the way of life, may, when far off, be inclined by the Holy Spirit to walk in it, and we be ignorant of the fact till it is revealed in the next world, others, from the immediate neighborhood, of whom we had the most hope, have disappointed us. They have for the most part seemed to lose their interest in the subject. I do not look upon this as any real ground of discouragement: it is what may always be looked for, to some extent, where there are human hearts. Men do not naturally love the truth. *Many are called, but few chosen.* The parable of the sower

teaches not only what reception the Gospel met with in our Saviour's day, but what it was to expect in every age.

Visit from a company of Akalis.

A few days ago I was visited by fifteen *Akalis*. These are Sikh fanatics. They are quite numerous in all the Sikh states, and are such desperadoes, that all classes live in dread of them. *Steel* is the goddess to whom they may be said to be devoted. This, however, is true of all the Sikhs: for every true man of that religion, it is said, pays homage to his sword. The *Akalis* always go armed, and in the boldest and most conspicuous manner use their weapons for the destruction of human life. Other men might be checked in such a murderous course; but the sacredness which religion throws around the persons of these men, protects them from justice. It is common to propitiate them by presents of money, whenever they are audacious enough to demand it, and often when it is not demanded. Even Ranjit Singh is known to have submitted to their enormous extortions in the most unkingly manner, rather than run the risk of incurring their displeasure. Those who called on me were remarkably civil. Indeed, they have rarely dared to treat Europeans (that is, white people) otherwise. They were not residents of Lodiana, but were passing from Lahor to Sirhind, and their object in calling was to pay their respects to me as a *Padri*. As they promised to come again before they left the city, I hoped to learn from them some particulars about the Sikh religion, and especially their own sect; but for some reason they did not return.

SHIP EDWARD.

Extracts from the Journal of the Rev. Henry R. Wilson, on board the ship Edward.

Oct. 14, 1837. Left Philadelphia by steam-boat for New Castle, where our ship (the *Edward*, Capt. Cheyney) lay at anchor. I will not attempt, nor indeed am I able, to describe my feelings on taking what will probably prove to be my final leave of this beautiful city, and the dear Christian friends, who thronged around, to press us by the hand, and say, *farewell*. O! it was a solemn hour. And yet there was nothing of sorrow, nothing of reluctance, mingled with my feelings. It was the very thing for which I had been toiling, and sighing.

[March,

and praying, for months; and why should I now regret that God had heard and answered my prayer by giving me the desire of my heart? And yet it was impossible for me not to feel solemn. A number of our Christian friends accompanied us as far as New Castle. When the steam-boat had landed the Baltimore passengers, we obtained permission from the captain to have religious services with our friends, in the cabin. It was truly an impressive hour. Instead of accepting the kind offer of our New Castle friends to share their hospitality, we deemed it best at once to go on board our ship, which lay at anchor in the middle of the Bay. This, my dear wife found to be the most trying hour of all. To part with a beloved sister, who had accompanied us from Virginia thus far, was, indeed, like sundering the tenderest fibres of the heart, and causing it to bleed from every pore. No time was now to be lost for collecting and adjusting our things, which had been huddled on board before the ship left Philadelphia. This proved to be no small task. As it was Saturday afternoon when we came on board, to gratify us, the owner (Mr. Foster) consented that the ship should remain at anchor until Monday, and not put out to sea on the Lord's day. This we took as a special favor from Mr. Foster. For this token of good we bless the Lord. About 9 o'clock in the evening we had family worship, and then retired to spend the first night in our new abode on the bosom of the deep. Never did I feel more secure or more cheerful in committing myself—wife—friends—all—all into the hands of Him who is faithful.

Oct. 15. Sabbath. Preached on shore in the morning for the Rev. Mr. Decker. Brother Morrison preached on board ship in the morning, and for Mr. Decker in the afternoon. Oh! I felt that the sanctuary of God was dear to my soul, and that it would cost a struggle to give it up. After church, we remained and took tea with Mrs. D.'s family—spent awhile in social prayer—then went down to Mr. Decker's, where we met Brother and Sister Morrison, (the rest of our company having gone on board immediately after church)—spent a season in prayer, and then by the light of a beautiful moon, were rowed to our ship. Here we joined the rest of the family in worship, and retired with hearts grateful for the refreshing privileges of the day, which our covenant God had permitted us to enjoy.

Oct. 16. Arose in the morning, and found we had weighed anchor, and were under way, drifting with the current—there being no wind. When the tide changed we were obliged to drop anchor and wait for the ebb. Not having wind enough to direct the ship, for fear of getting aground, were obliged to drop anchor again, and remain until the next day—still within sight of New Castle.

Oct. 18. Still becalmed. Went ashore in small boat in hopes of getting some fresh provisions, but failed. Shortly after returning to the ship, a breeze sprung up, which enabled us to weigh anchor and get under way. About 10 P. M. got to the mouth of the Bay, where we discharged our pilot—Now fairly at sea—the motion of the vessel such as to produce sea-sickness among all the passengers.

Oct. 30. The last twelve days, in consequence of sea-sickness, have been almost a perfect blank as to usefulness, but not so as to suffering. We have not had any storms, but head winds most of the time, which produce very high seas, and make the motion of the ship almost intolerable. It is this which occasions the disease called sea-sickness—a disease which I will not attempt to describe, for it will admit of no description, being 'sui generis,' and requiring new terms to explain it. Indeed, no one can form any idea of it but those who have suffered from it, and they will not be likely soon to forget it. I suffered much more at this time than I did some years ago, when I made my first voyage, in consequence of being very bilious when I came on board. Mrs. Wilson suffered, perhaps, less than any of the other ladies. This was, probably, in consequence of the medicine which she had taken just before leaving Philadelphia. Within a few days my appetite has returned, and my strength begins to recruit. For the last two days, the weather has permitted us to take a little exercise on deck, which, after our long confinement, is very refreshing. Yesterday morning we saw a large shoal of porpoises on the lee of our ship. There were perhaps some hundreds of them. These, together with a few flying fish and sea gull, are the only objects we have seen for many days, save the blue sky, and the ocean spread underneath and all around us.

Nov. 2. Wind somewhat more favorable to-day—advancing more rapidly, or rather less tardily on our way.

"Bear us on, thou mighty ocean."

Our work is *before* us, and so is our reward—heaven with all its glories. Why, then, should we look upon those things which are behind! O! to be more crucified to the world, and the world to us. I find, that although, in one sense, I have left all to follow Christ, yet I am carrying much of the spirit and temper of the world in my heart. O! for sanctifying grace to make me what I ought to be—a devoted Missionary of the Cross.

Nov. 3. Have been reading the life of Schwartz, that devoted Missionary to India. When I compare, or rather contrast, myself with such a man, what abundant reason do I find for humiliation and self-abasement.—Yet I would not make Schwartz, nor even the Apostle Paul, my exemplar, but the Lord Jesus Christ. By looking unto him, who endured the cross, despising the shame, may I be transformed into His blessed image.

Nov. 4. One of our number (Sister Morrison) taken down with the bilious fever.—High winds, and a head sea; the motion of the ship very great. Most of our company again complaining of sea-sickness. To-day a vast number of Black fish made their appearance close along the lee side of our ship. They are huge monsters, having a large hole in their forehead, similar to that of the whale. Some of them came within fifteen or twenty feet of the ship. They followed us for several hours, and kept up with the ship, although sailing at the rate of nine knots the hour.

Nov. 5. This is the Lord's day, but alas! we have not the quiet and peaceful privileges of the sanctuary. Sister Morrison no better, and Mrs. Wilson taken ill. Weather squally, and sea very rough. In the afternoon, the men, together with those of our company able to be up, assembled in the cabin, where I addressed them from those words, *The secret of the Lord is with them that fear him; and he will shew them his covenant.* All appeared attentive and solemn. O! that God may bless his own word, and cause it to redound to the glory of his own name. The noise of the vessel was such as to oblige me to speak at the top of my voice in order to be heard, although my little congregation were gathered close around me; and such was the motion of the ship, that, in order to keep my feet, I was obliged to hold fast to the table with both hands.

How different, thought I, from the circumstances under which our dear friends in America are worshipping the same God.—And yet we feel it to be a privilege to be permitted even thus to worship Him. Saw a large ship at a distance, but were not able to speak her—the first one we have seen.

Nov. 6. Spent a sleepless night. Mrs. Wilson very ill through the night, but, thanks to our heavenly Father, she is much better this morning. Sister Morrison still very sick. How good, under this conviction of our weakness, to be permitted and enabled to cast all our burdens upon Him who careth for us. These fatherly chastisements are intended by Him who sends them, as blessings; and such, I hope they will prove. Mrs. Wilson appears not only patient and submissive, but even joyful under her sufferings. The Lord is kindly prospering us on our way.

Nov. 7. Last evening we observed the monthly concert of prayer. How sweet the privilege to be permitted to unite with the dear people of God, at the mercy seat, though far, far off on the bosom of the deep. How delightful the conviction that the earthly presence of Jehovah is not confined to temples made with hands, but that even the ocean may prove a "boundless Bethel."—Our thoughts naturally turned to the dear churches with which we are severally connected, and where, if in any place, our worthless names are remembered before the throne of him who is a prayer-hearing God. How many of those who said to us, "Go, dear brethren, and we will sustain you"—of those who profess to love Zion, even in her rubbish, are now pleading with Zion's God for her welfare! Can it be that in any of those churches, embracing two, four, or six hundred disciples, there are not more than two, four, or six dozen times engaged! We will not believe that it can be so. Surely, with the vows of God resting upon them, they will not labor during the whole month for the world, and yet refuse to spend a single hour in unitedly pleading for those of us, who, having given up all, go as their representatives to the perishing Gentiles, to plead in behalf of the suffering millions of heathen going down to the grave with a lie in their right hand—nay, to plead for the Lord Jesus Christ, that he may see of the travail of his soul and be satisfied. Yes: we will fondly hope that this cause is viewed with increasing interest, and that these meetings will be attended by increasing numbers of pray-

ing Christians. Mrs. Wilson is much better this morning—able to be up. Sister Morrison is also better.

Nov. 8. All pretty comfortable. Mrs. Wilson able to be upon deck, and finds the sea-breeze very refreshing. The sea very calm—ship hardly moving. I think I can say that our minds are as tranquil as the waters around us. No stormy passions, no raging fears, no clouded prospects. O! that our whole lives might pass thus. But alas! the calm is often but the precursor of the storm. May the Lord preserve us by his grace from wandering from him, and then we shall continue in peace. But oh! these unbelieving hearts, which tempt us to depart from the living fountain, vainly to hew out for ourselves broken cisterns that can hold no water, and give no comfort. O! to be free from these bodies of sin—these hearts of unbelief—to be more like Jesus. I have constant reason to cry, *Create in me a clean heart, O God; and renew a right spirit within me.*

Nov. 9. This morning at day-break, we were awakened by the cry of "land in sight." As soon as we could dress, we were all on deck to behold the joyful sight. Two of the Western Islands were full in view to the naked eye. The nearest was Fial, and immediately beyond it Pico reared its lofty head to the clouds. Its summit is 9000 feet above the level of the sea, and is covered with perpetual snow. Shortly after we came in sight of the Island of St. Georges. We passed within thirty or forty miles of these islands. You can scarcely imagine with what joy we once more looked upon "terra firma." How infinitely greater will be our joy, on beholding the shores of the heavenly Canaan, when the voyage of life shall have ended, and when, all our toils and dangers being past, we shall be permitted to walk the streets of the New Jerusalem, clothed in robes of spotless white.

"O happy hour—O blest abode;
I shall be near and like my God."

Nov. 10. Wind ahead. Having tacked in the night, found ourselves this morning nearer to Pico than we were last evening. The patience of our captain and crew seems to be much tried. It is now twenty-seven days since we set sail, and yet we have five or six hundred miles to Madeira, which they expected to reach in twenty days from the time we embarked. But, instead of complaining, we have great reason to bless

God for his patience and forbearance towards us.

Nov. 11. Wind a little more favorable. Sea pretty rough. Both Mrs. W. and myself somewhat unwell.

Nov. 12. "This is the day the Lord hath made." What a blessed institution is the sabbath:—no less adapted to our comfort and growth in grace than to the honor and glory of Him by whom it was instituted. And yet how fearfully desecrated by professed Christian nations—nay, by Christians themselves. How little is the extent and spirituality of the prohibition understood and regarded—*Not even to think our own thoughts or speak our own words.* Alas! how often are we guilty, in the sight of God, if not in our own estimation, of the violation of this command. Lord write this law upon my heart, that I offend not against thee. Had service this afternoon on deck. Bro. Morrison preached from these words, *Thou shalt call his name Jesus, for he shall save his people from their sins.*

Nov. 15. Winds still unfavorable—making but little progress. In the afternoon spied a ship bound the same way with ourselves—probably a ship that left New-York a week before us for Madeira. Being on the other tack, we were unable to speak her. If our conjectures be right, we have been favored notwithstanding our detention.

Nov. 16. Got another view of the ship we saw last evening. We have gained ten or twelve miles on her, and are now ahead. During the last three days we have sailed at least 500 miles, and have not advanced more than 40 on our course.

Nov. 17. Before day this morning, the wind changed in our favor, and we are now making good progress. Spoke two ships by signal. They proved to be British, bound to the West Indies. Sea exceedingly rough—some sea-sickness experienced, but all are able to be up. May our gratitude bear some proportion to our mercies.

Nov. 19. Sabbath. Preached on deck in the afternoon, from Luke 19, 41. All the men and passengers were present, and very attentive. Thought much of our dear Christian friends at home, and tried to pray for them.

Nov. 21. Wind contrary. Spied a ship, but could not speak her. The Lord still deals with us in mercy.

Nov. 23. Perfectly becalmed. Ship not moving. Sea as smooth as glass. The waters served as a mirror to reflect the

beauties of the sky. How great the change within a few hours. Some on board complain, but we will wait patiently upon the Lord. Perhaps he is keeping us back from unseen danger. It is good for us to trust the Lord, and commit our way entirely to Him.

Nov. 24. Notwithstanding our ingratitude, the Lord has sent us favorable winds to bear us on our way—have made a good run through the night, and find ourselves this morning in the full view of Madeira. If favored, we hope to reach it this afternoon.

Nov. 26. For the last twenty-four hours we have had a rough and squally time—we were obliged to stand off from the island for fear of being dashed against the rocks. Mrs. W. very ill.

"Jesus, lover of my soul
Let me to thy bosom fly,
While the billows near me roll,
While the tempest still is high."

Unable to have any religious service on board. The first mate, with four of the sailors, attempted to take one of our fellow-passengers ashore in the boat. It was calm when they left us, but soon after, a squall came up, and we were obliged to stand out again from the island.

Nov. 27. Have been beating for the last 24 hours, trying to get into the bay, but have not succeeded. Last night exceeding rough and squally—scarcely able to carry any canvass. Our little boat has not yet returned from the shore—the poor sailors are nearly exhausted.

Nov. 28. This morning about 8 o'clock we dropped anchor within about a mile of the shore—the wind has ceased, and the Bay is quite smooth. The city of Funchal, which covers the face of the hill, is spread out before us. We were shocked to find that our boat has not been seen, nor heard of. We fear they have found a watery grave—no: the Lord has saved them. A Portuguese man-of-war has just come in with all of them on board. When likely to perish, they were picked up by a little schooner, herself in distress, and afterwards taken on board this Portuguese ship. All on board rejoiced as though the dead had been brought to life. In the evening we held a meeting, with the officers and men, to express our gratitude to God for this signal interposition. A good deal of solemn feeling was manifested.

Dec. 2. Mrs. W. well enough to come on shore—the rest of our party well. Ex-

VOL. VI.

pect to hoist sail on Monday morning, and commit ourselves again to the waves, or rather to that God who commands the waves.

MISSION TO THE WESTERN INDIANS.

IOWAY. *Extracts from a letter of Mr. Ballard, dated at the old Ioway Station, Nov. 20, 1837.*

After stating that Mrs. Ballard had been sick, but was then restored, he says:—

We feel very much indebted to Dr. Holt, who came 25 miles to visit us, and stayed all night without accepting any compensation. This kind act was more noticed by us, because we were entire strangers to each other. He requested us not to feel any delicacy in sending for him at any time that we might need his assistance.

You will perceive that we are yet at the old Station. As soon as the lines were run, we went on, and put up one house, and secured some hay. We expected to remove the next week, but circumstances prevented. Afterwards the going became so bad as to render it difficult to get teams; and now it is so cold that people do not like to swim them across the river. I fear we shall not be able to move until the river freezes. We feel very anxious to get settled at the new Station, but the Lord has sustained us hitherto, and I trust he will in his own time, and in his own way, lead us to our destined home. Mr. Hamilton, I am happy to say, has arrived since I commenced writing.—We feel very thankful for this favor, and humbly hope that his labors may be owned and blessed abundantly of the Lord.

Extracts from a letter of the Rev. Wm. Hamilton, dated Old Ioway, Dec. 18, 1837.

When I last wrote you, I thought we would ere this have been at our permanent place of residence. But although we have been disappointed, we are not discouraged—believing that all these things will work together for the glory of God and the good of souls. It is now four weeks since we reached Liberty Landing. After reaching that place, I spent several days in trying to hire a team to transport ourselves and baggage to this place, but without effect. I then concluded to visit this place alone, as I could obtain no certain information respecting the Missionaries here. With some difficulty I found the place, and was pleased to find Mr. Ballard and family still here. Mr. Irvin re-

moved some time since. After consulting together, we concluded to send our baggage, with some provisions which he had purchased in the settlement, immediately to the new Station. As it was uncertain when the teams would start, and it being also necessary for them to go round by Fort Leavenworth, we came to this place on horseback, intending to proceed as soon as convenient to the new Station. We have been here since the 6th inst., how much longer we shall have to remain seems yet uncertain. Nearly all the Indians have been for some time absent on their hunt—still I feel anxious to become settled, that I may commence studying the language, a knowledge of which seems to be indispensable. The interpreter is there, and is willing to give us his assistance. If God permit me to instruct these poor heathen, and point them to Jesus, I shall be satisfied. I rejoice that I have been permitted to come to this people. I feel that the Lord is good; but we need your prayers, and the prayers of the Church. I have seen most of the chiefs. They all appear very friendly, yet we have many difficulties to contend with. We know, however, that the Lord can remove them all.

AMERICAN BOARD OF COMMISSIONERS
FOR FOREIGN MISSIONS.

The following extracts are from a letter of Mr. Homes, dated Jerusalem, May 27, 1836. They exhibit in a strong light the degraded character of the corrupted Christianity of the east.

Miracle of the Holy Fire.

I was happily enabled to escape from quarantine, just in season to arrive at Jerusalem to see the so-called *holy fire*, which for so many years, it has been pretended on the part of the Oriental Christians, issues miraculously from the tomb where Christ was buried on the Saturday of Easter week.

The place where the Lord lay is claimed to be under one of the domes of the church, each dome bearing some resemblance to the rotunda of the capitol. A small edifice in the centre of the dome serves as the monument. It is upon the top of the modern marble sarcophagus, within this small house, that the fire appears. The fire is passed out to the people through a small opening in the wall, from the hands of the archbishop. Friday night thousands of Christians, men, women, and children, continued in the church, locked in by the Turkish guard, and awaited the morning's dawn. As soon as the one sole door of the church was again opened, other thousands

rushed in, and immediately every gallery, balcony, niche, window, and hole and standing-place was filled with anxious and various worshippers. Row after row, in all directions, was arranged high up the lofty dome, from which the crowd above gazed down upon the pressing, waving, buzzing crowd beneath. Although the fire does not make its appearance till three o'clock, yet the nine hours preceding were not unoccupied. They were occupied by disorders, riots, and orgies, that would have astonished us among a tribe of savages, or in a temple of India. I looked down upon the scene from under the arches of the columns that appertain to the Latins. I saw an overwhelming crowd pressing one upon the other, clapping their hands, and shouting, each one in his own tongue, mingled oaths and hallelujahs, that echoed with deafening clamor throughout the vaulted roofs. With the aid of cowhide whips a passage of about three feet wide was kept open through the people that encircled the sepulchre. It was for the sake of the actors, men of the people, who were continually passing around, walking, trotting, galloping, clapping their hands, singing with fearful shrieks, distorting their faces, abounding in antic gestures, leaping one upon the other, and anon all falling down in a confused heap. Sometimes the scene was varied by men who were carried about standing on other men's shoulders, four sometimes joining face to face to support four others who formed a column on their shoulders. All are continually being met by the violent crowd, who jam, push, and eventually prostrate a large mass suddenly upon the marble pavement. The gazers on accompany these wild troops of runners, with cheers, and a peculiar Arab whoop. The excess of the crowd at times prevents these processions. Counter troops and counter crowds strive to usurp each other's places. They deal about blows most unmercifully among their comrade pilgrims. Many are pressed down to the ground, and you begin to fear, what is not a rare occurrence, that some will lose their lives. But immediately rushes up a score of Turks, armed with heavy whips and knotted clubs, who contend for some time unsuccessfully, in beating the poor Christians upon their heads and shoulders, and they mutually push, rage, shriek, and swear, until at last they succeed in drawing off some of the more malignant offenders. The pilgrims to still the tumult commence again their noisy chorus, and the sports of the ring are renewed. And the same thing happens, not once, but many times during the day. By reason of the crowd many have stripped off their outer garments, and are to be seen bare armed and bare legged for freer action.

I should not be so minute in these shocking details were it not that the scenes occurred in

a Christian church—the church of the holy sepulchre on Mount Calvary, and owned by the principal sects of Christendom, except the Protestants.

Up to this moment the priests have had no part in this mockery of honor shown to Christ. But as the moment of the miracle draws near, a procession of the highest dignitaries of the churches advances from the magnificent Greek chapel, and clad in dark robes, as emblematical of humility, mourning, and supplication, march around the sepulchre, accompanied by banners adorned with pictures of the virgin and the more notable saints. The round completed, all escape with difficulty from the crowd, except the bishop, grey-bearded, and tottering with age, who is hustled from the crowd by the Turks into the sepulchre, with an assistant to aid at the miracle, and the door is shut upon them. It is represented by the people that the bishop enters for prayer, and to collect the fire to hand to the people. None others would be noble or holy enough to enter, and none would suspect the bishop of collusion. Soon after his entrance the white stone that covers the cave becomes covered with luminous points of fire, which with a piece of cotton are collected together in a heap, and placed in a vessel from whence the candles are lighted. When there have been disagreements between the sects, and the Armenians refused to join, the fire has been two hours in coming; this day, however, it appeared in five minutes after the entry of the bishop. Till the fire appeared, the people renewed their loud and fearful exclamations, as if demanding the boon. Sometimes their excitement seemed agonizing, as though they could tear open the sepulchre. Not the Neapolitans themselves could be more vociferous in demanding with curses the liquefaction of the blood of Januarius, than were these superstitious Christians. The thousands with uplifted hands, holding each a bunch of small candles in their hands, with their eyes intently fixed on the opening, were soon relieved by seeing the first bunch of sacred illuminated candles drawn out. Then again did the domes re-echo with the cheers of the men, and the shrill whirr of the women in praise for the gift. With impetuosity they presented their candles to receive the first possible heat and light from the holy fire. The devout, who had first lighted their candles, officiously ran to the remotest galleries and lodges to offer to the less favored. Others let down their candles by cords from one hundred feet above, to have them lighted. An express courier immediately started off for Bethlehem, to carry the sacred fire to the church of the nativity. But a very few minutes had elapsed before the church in every corner, high or low, near or remote, was filled with ten thousand candles in the hands of the people, or the

lamps hanging around. The uproar still continued; all were occupied with invocations, bowings, and crossings. Every part of the body from head to foot, with every article of raiment that they had brought with them, must be exposed to the action of the flames. Men, and especially the women, most shamefully exposed themselves, that they might the more effectually receive the flame, and be thereby preserved from evil during the coming year. The lighting of the candles was followed by the procession of thanksgiving. The archbishops of five sects, Greek, Armenian, Copt, Abyssinian, and Nestorian, in light colored robes of gold and silver, with banners, crosses, mitres, and censers, four times surrounded the sepulchre with songs of praise. From the comparative order and richness of decoration, this latter was an imposing scene, but yet it was shocking to the feelings to think that there were among those priests, men who know there has been no miracle, and yet pretend to gratitude and thankfulness.

In looking back upon the emotions excited upon that occasion, I am lost in wonder. It was with affright and trembling, with horror and disgust, with pity and compassion, that I gazed upon the ignorant deluded multitude, who were shouting, fighting, and leaping, as if infuriated, within the walls of that venerable church. That, in honor of which they were assembled, is such a glaring imposition upon credulity, that nothing in the history of false miracles can be compared to it. I could not join in the persecuting spirit of a catholic priest, who exclaimed to me, as we gazed, "Why does not God send down fire from heaven and destroy these idolaters?" Yet I could not but say, "Oh Lord, how long, and when shall thy true glory and thy true worship be manifested to this people?" This riotous assembly is not gathered around a car of Juggernaut, nor around the Caaba of Mecca; but it is in a peculiarly solemn Christian temple, and by people called after the name of Christ, that these scenes are enacted. The Musalman crowds around, and laughs us to scorn, and feasts his passions in regarding it, as he would were it a comedy. When shall the lips of the priests of these people be indeed touched with holy fire, and the hearts of these people burn with true holy zeal!—*Miss. Her.*

**BOARD OF MISSIONS OF THE PROTESTANT
EPISCOPAL CHURCH IN THE U. S.**

CRETE. *Letter from Rev. J. H. Hill, dated Athens, Sept. 30, 1837.*

When I wrote you last we had just entered upon our summer vacation, and were about to go to Crete to visit Mr. and Mrs. Benton. We sailed on 26th of July, at night, and after passing a day at Hydra, where we were ex-

tremely well received by our friends, we arrived at Canee on the morning of the 28th. Miss M. and Elizabeth of Crete accompanied us.

It will not be necessary for me to repeat the causes of the delay that occurred in opening the Missionary Schools. By a combination of circumstances, his Highness Mehemet Ali, Viceroy of Egypt, before he reached Canee, during his temporary residence at Candia, two or three days distant from the former city, received an erroneous impression as to the real objects of our missionary establishment, and pronounced an unfavorable opinion. At the same time there arrived from Constantinople at Canee an Armenian, high in the confidence of Mehemet Ali, and who had come expressly to meet the Pasha. With him I had become acquainted while in the Lazaretto, and through him the affairs of the school were laid before the Pasha when he arrived at Canee. Mons. N. the Armenian, took a deep interest in the cause, and before I left the island I had the pleasure of learning that Mehemet Ali had withdrawn all opposition, and I left Mr. Benton preparing to open the school. I have since received letters both from him and from Mr. Bonnal, our consul, giving a flattering account of the first beginnings of the school. A curious feature in the history of our infant Mission in Crete, is that it is, I believe, the only station within the dominions of the Sultan where the influence of the Greek patriarch has not been able to put down and destroy Missionary establishments. Constantinople, Broussa, Smyrna, Scio, Cyprus, all have been visited by the powerful mandates of the Patriarch. Crete also they attempted to subjugate, for it was through the intrigues of the Greek Archbishop of Candia that Mr. Benton was arrested in his first attempt to open the schools. But the energetic measures that were adopted by our consul, the powerful aid of N——, and the universal sentiment of the foreign consuls and the people, combined to overthrow the machinations of the Archbishop; and the providential arrival of the Pasha of Egypt, who affects to be a promoter of all liberal institutions within his pashalick, gave a sort of official sanction to the undertaking. Another interesting fact in this history is, that it was deemed prudent at the outset to refuse to receive in the schools the children of the Greek Rayahs, i. e. the subjects of the Sultan; while at the same time the children of the Greeks belonging to the kingdom of Greece, (called, by way of distinction, Hellenes,) were received freely. It has produced a strong feeling of indignation on the part of the former against their Archbishop and the clergy, who, the parents say, are the authors of this state of things, as the Americans say they cannot receive *their children* into the school, not wishing to give offence to the Archbishop,

and to expose the parents and children to the excommunication threatened by the Archbishop to all who send their children to the American school. They see their children deprived of the benefits which they have long been sighing for, which their neighbors' children enjoy, and which even Turks and Jews avail themselves of, (for there are a few Jewish, and some Turkish, who go to the school.)— And they were, at the last accounts, about to address a petition to the Patriarch of Constantinople, through the Archbishop, begging his Holiness to remove the ban.

We have had the rare opportunity, of course, of seeing Mehemet Ali, probably one of the most extraordinary men of the present day, or of the present age. He made his *entree* into Canee while we were there, and departed the same day we did, after a stay of seven days, during the whole of which period the town was illuminated every night. He came to Suda, accompanied by a large portion of his magnificent fleet. There were in all fourteen or fifteen sail of vessels, of which four were ships of the first class. We went on board the admiral's ship, the *Mansoura*, of 110 guns, having 1270 officers and men on board, and were perfectly astonished at the order and cleanliness of every part. I had also the gratification of becoming acquainted with the celebrated surgeon *Clot*, a Frenchman, whom the Pasha has deservedly loaded with every mark of distinction and honor.— Egypt is indebted to him for the celebrated hospitals and other institutions for the relief of suffering humanity in that hitherto barbarous country. His skill in operations of the most difficult and delicate character is known throughout Europe, and I was witness to his humane attentions to the most wretched beings who besieged his doors, day by day, during his short stay, to none of which he refused himself, and scarcely allowed himself one moment's repose.

AFRICA. *From the Journal of the Rev. Dr. Savage. Journey to Rabookah.*

April 5, 1837.—We left next morning for Rabookah, the residence of Barrak Kibby, king of Bulyemah country. This part of our journey was performed wholly on foot, along a heavy sand beach, a distance of eight or nine miles, and under as hot an African sun as I have ever experienced. I suffered more from this walk than I did from any other part of our journey. The hand of a gracious Providence, however, shielded me from any permanent injury, though for hours after my arrival I apprehended serious consequences.

We were received at Rabookah with great cordiality. The king is an old man, gray with the lapse of many years, and differing greatly in character from the king of Grand

Cavalry. His manners are mild, and exceedingly pleasant for a heathen man. His relation to his people is more that of a father than of a king or ruler. Here boys were pressed upon us by their parents, but we could receive only a small number, not deeming it desirable at present to increase our school beyond twenty. The king, in token of his friendship and approbation, gave us another son with one of his brothers.

Pledge for the establishment of Schools.

During this visit, a copy of the Deed, by which a conveyance was made of the Bulymah country to the Maryland State Colonization Society, at the time of Dr. Hall's agency, was shown to me. One of the considerations in view of which this was done, was the *establishment of schools for the education of their children*, and this is a point to which they fondly cling, while they wonder at its non-fulfilment. Here then is a *solemn pledge*, highly honorable in its character, and one which gives to the cause from which it originated an exalted name; while, at the same time, it refutes many a charge against colonization. This pledge, coming from the source it does, binds every philanthropist of America to its full performance. And when we consider the opening it gives, the encouragement it throws out to Christian effort, we hesitate not to say, it binds in a solemn manner every member of the Church of Christ to its redemption.

Desire of the Natives.

To test the sincerity of their desire for schools, I put a number of interrogations to their king and head men, somewhat as follows: "Why do you desire schools for your children?" "That they may sabby (or know) book," was the reply. "And what do you mean by sabbying book—what book?"—"God's book," was promptly answered. But, as I have before remarked, they have not a very definite idea of their wants in this respect. This desire does not arise from a sense of sin. The necessity of pardon, and a mediation or atonement, enters not into their religious rites nor conceptions. The system of sacrifices, as found among almost all their known heathen nations, is absent. Occasionally something is found among some tribes approaching to it in shade only, but no real identity can be made out. Their whole aim seems to be to keep off, or to conciliate the devil. The religion of Africa, along its western coasts, has no reference to an *offended God*. A supreme being, other than an evil one, does not fall within their recognition, except so far as they have been taught in their intercourse with Christianized people, and alas! all that many of them know of God, is to take his name in vain, and in the profanest manner, which too they have learned from the

same source. Their desire for schools, therefore, cannot arise from a *hungering and thirsting* after righteousness, or a longing for the truth as it is revealed in the Gospel, upon which Christ has pronounced a blessing. But, as I have also before remarked, from a wish to be like the Americans, and to be like the Americans is, they know not what: all they know about it is, (in their own vague dialect,) to be "*fine*"—"fine." "White man pass black man," is the universal confession of the African negroes; and for one black man to be in some degree like him, is to pass (or surpass,) another. To reduce this desire to a healthful, practical influence, and to convert it into an *open door* for the entrance of light and true religion, remains within the power of the patient, judicious, and devoted Missionary. And it seems to me, that the present moment is one of the highest importance in regard to the speedy success of the religious teacher. The waves of commerce from other nations are rapidly rolling in upon this vast continent. The eye of cupidity is opening upon it. It is beginning to enlarge too, beneath the vision of natural science. Curiosity and speculation are awake to its mighty, though unknown resources, of geographical knowledge and wealth. Its inhabitants, too, begin to feel that they also, with other nations, form a part of this lower world. They see that, on the one hand, their country, so long neglected, possesses attractions in the eyes of the commercial world, and that they themselves are becoming objects of interest to the benevolent and the Christian. They feel that a change of the same kind awaits them, and their minds are open to that kind of influence to which they may be first subjected. Any one, who has made the African character his study, must know how easily can be engrafted upon it the vices and degrading habits of that class of civilized society, who visit them from any other than from motives of Christian benevolence. It is all important, therefore, that the same stream that bears onward the slaver, the merchant, and the man of science and research, should likewise carry forward the messenger of grace—the Missionary of the Cross. It is only by the self-denying efforts of the latter that they are convinced that the object of the white man is to do them good. But why wait for the tide in the affairs of commerce and of scientific exploration? Why should not the Christian teacher, if his object be holy—if the Africans be indeed so ignorant, so degraded, so lost to virtue;—why should not *he*, professing to love his neighbor as himself, precede all others in the great work to be done among this people? He should be first to find out their moral condition, and to make known their moral wants. But where is he? His footsteps mark only the whitened beach, and there they are but "few and far between."

The burning deserts—the gloomy and almost impenetrable forests—the lakes and the rivers of the interior, have all been visited and revisited by the white man—the profanely curious. But where is the Christian, the man of God, who, before them, should have planted his feet, shod with the preparation of peace. The desert and the forest—the mysterious waters—the sunken native of the interior, still, and alas! will long send back the echo, *where is he?* How long, oh Lord! how long?

Another question put to the king of Rabookah was, "What will you do to aid us in opening a school among your people?" His reply was, "I will furnish all the timber, my people shall do all the labor, if you will find the nails for a house; and I will furnish food, all the same as my people eat, for the teacher." I was urged to make a solemn promise that I would open a school at once. They literally pleaded with outstretched arms for this privilege, so easily granted by the people of America!

These facts speak for themselves. I leave them with the Committee. I leave them with the Church; and imploringly ask, "Will you not send us more helpers—more teachers? Shall these poor starving people plead in vain? Shall they be turned off by the Church of Christ, to grope their way down to endless despair?"

"Shall we, whose souls are lighted
With wisdom from on high?
Shall we, to men benighted,
The lamp of life deny?"

The following day we returned to Mount Vaughan with renewed strength, and hearts filled with gratitude to God for his numberless and undeserved mercies, and for the many circumstances of encouragement developed by our journey, all swelling the rapidly accumulating evidence, that, *"the set time is coming to favor" Africa.—Spirit of Miss.*

Domestic.

Annual Report of the Missionary Sewing Circle of Indianapolis, Ia.

In presenting their first annual report, the Indianapolis Missionary Sewing Circle desire to record the goodness and mercy which have smiled on their efforts thus far, and which have proved, in the general blessings of the members of the Society, the faithfulness of Him, who has assured us that it is more blessed to give than to receive.

On September 23, 1836, a number of females of this place, desirous to do something for the ignorant, the destitute, and lost in heathen lands, and thus in some small measure express their sense of obligation to the Hand which has filled their cup with overflowing mercy, met and formed themselves into a Sewing Society, by adopting a Constitution, and choosing officers, whose terms of service expire this evening.

The immediate object before the Society in its organization, was the support of Mr. Thomas Brown and wife, who had gone from this vicinity as Missionary laborers in Asia Minor. And with reference to their personal use, as well as to render the efforts of the Society most available, our exertions have been directed by the labor of our hands, to the preparation both of clothing and fancy articles; by which, although the time devoted has been limited to an afternoon and evening each week, the results have far exceeded our anticipations.

The means of the Society consisted of ma-

terials which were liberally bestowed by the citizens of our place, in addition to the manufacture of which for Missionary use or sale, we were able to execute considerable work for others, receiving the value thereof as additions to our resources.

By the first day of December, after our organization, a sale of a number of articles made by the Society took place—and such kind and partial liberality was extended to the objects of the Society by strangers present, and many of our kind friends and neighbors, by the purchase of the articles offered, that we were enabled to realize on that occasion the sum of \$99.00.

Since then, although we have had no public sale, the articles made by the Society have been mostly purchased by the friends of the cause, whose continued attendance on the evening of our meetings, and liberal patronage, have done much to cheer us on our way, and are remembered with deep and abiding gratitude.

A box of clothing was made up of materials furnished by citizens of our place, which was valued at about \$40.00, and intended for the use of Mr. and Mrs. Brown at Smyrna, but which, owing to their return, was sent to the Western Foreign Missionary Society, under whose care they had been, to be appropriated to the general cause of Missions, wherever they might deem it most wanted.

Although our ardent anticipations of the usefulness and continuance of our Missionary friends, to whose support our labors were first

directed, were not realized, yet as a higher object had cemented our circle than an interest limited to any individual, the efforts of our Society were continued, and the proceeds appropriated to the general cause of Foreign Missions, wherever our Heavenly Father should send our contributions.

It may not be improper to mention, that for a time during the past winter, the labors of the members of the Society were directed to the wants of the poor in the midst of us, and for more entire devotion to relieving their necessities, the efforts for foreign Missions were for a time suspended. It was very gratifying to find it proved, in this instance, as it is believed will always be shown, that if aid is wanted for the needy and suffering at home, we may most safely depend on those who are awakened to sympathize with wretchedness and woe wherever it may be found, although the benighted objects of it may suffer under other skies, or vainly worship other gods.

This done, as we hope, cheerfully and sufficiently, we returned to our remembrance of the stranger.

The whole income of the Society since its organization, including the box of clothing, has been \$327,12½.

The expenditure for materials has been \$68,87½. And the appropriation forwarded to the Western or Presbyterian Foreign Missionary Society, has amounted to \$229,00, being \$10,75 paid out by the Treasurer more than had been received.

It is our trust, that the funds which we have been the humble means of contributing toward the Missionary cause, have not been the only fruits of our circle. The life, trials,

and feelings of our dear Missionary brethren and sisters, who have left all, to gather in the distant wanderers from our Saviour's fold, have been continually before us, by the perusal of their memoir at our weekly meetings. And thus, while our hands have labored for their support and comfort, our hearts have been warmed with kindling interest in the exertions of those, who are bone of our bone, although in distant lands; and whom, although we may see no more in the flesh, we hope to meet above—beyond—when our labors shall have done, when the harvest shall be reaped, and the gathering of the saints shall be from the East and the West—the North and the South; when with many tongues and people, and kindred and nations, we hope to sit down in the Saviour's kingdom with the ransomed of the Lord, clad in the white robes of his righteousness, harping with the harps of his love, and mingling in the cap-stone shouts of victory on Zion's hill to Zion's king.

Believing, dear Sisters, that the enjoyment of our labors have been in proportion to the faithfulness and prayerfulness with which we have attended, we would desire to commence our second year with renewed interest in the object of our association, for as much as we know that our labor is not in vain in the Lord. To such constancy and diligence, we trust, that all our dear members will be steadfastly awaked while life is spared us—that our friends and patrons will not cease either in prayer or liberality—and, above all, that we shall have the good-will of Him whose favor is life, whose loving-kindness is better than life.

Donations in January.

<i>Albany, N. Y.</i> A friend of Missions, by Rev. Dr. Breckenridge,	200,00	life mem. by Rev. W. B. McIlvaine,	30,00
<i>Bedford, N. Y.</i> Jared Knapp, by Rev. J. Green, towards sup. Rev. Mr. Orr.	17,50	<i>Easton, Pa.</i> A few ladies, chiefly of Pres. ch. 10, Mrs. Hutchinson & by J. M. Porter,	15,00
<i>Bridgton, N. J.</i> Mo. con. by Rev. J. Kennedy,	30,00	<i>Ebensburg, Pa.</i> Miss. soc. bal. to constitute Rev. M. M. Jones a life director, by Judge Roberts,	7,64
<i>Carlisle, Ia.</i> Mrs. Elizabeth Blackburn, by Wm. S. Cruft,	30,00	<i>Elizabethtown, N. J.</i> 1st. Presb. ch. by J. J. Bryant, for sup. of Rev. John A. Mitchell, to constitute Rev. N. Murray and J. J. Bryant life directors, and ALEXANDER OGILVIE a life member,	326,03
<i>Cheraw, S. C.</i> Rev. JOHN C. COTT to constitute himself a Life Director,	100,00	<i>Florida, N. Y.</i> Sewing soc. by Rev. Dr. Cummins,	14,00
<i>Claysville, Pa.</i> Fem. mis. soc. by Rev. P. Hassinger,	5,00	<i>Greenville, Pa.</i> La. miss. soc. for sup. of Rev. J. R. Campbell, by Rev. J. G. Wilson,	30,00
<i>Columbia, Pa.</i> Fem. miss. soc. bal. to constitute Rev. HENRY R. WILSON, Jr. a life director, by Miss. Eliza A. McKissock, Tr.	20,00	<i>Hilands' cong. O.</i> By Rob't Hilands,	28,44
<i>Columbia, S. C.</i> Pres. ch. 100, John S. Scott 10, G. T. Snowden 50,	160,00	<i>Hudson Presb.</i> Towards sup. of Rev.	
<i>E. Liberty, Pa.</i> A member of E. L. ch. to constitute DANIEL NIGLEY a			

James Wilson,	104,00
<i>Huntingdon, Pa.</i> Mo. con. col.	35,00
<i>Indianapolis, Ia.</i> Miss. sewing circle to constitute their pastor, Rev. JAMES W. M'KENNON a life director, and Mrs. M'KENNON and Miss JUDITH BENNETT, life members,	200,00
<i>Jamaica, L. I.</i> Mo. con. by Rev. E. W. Crane,	18,00
<i>Lansingburgh, N. Y.</i> Col. in Presb. ch. to constitute the Rev. PHILO PHELPS a life director,	100,00
<i>Lawrenceville con., Pa.</i> Mo. con. cols. by Rev. R. Lea,	17,20
<i>Mauch Chunk, Pa.</i> Presb. ch. mo. con. by Rev. R. Webster,	17,00
<i>Middletown, N. J.</i> by Rev. Mr. M'Lean,	14,00
<i>Monroe, Mich.</i> "M." by Rev. Dr. Philips,	6,00
<i>Mt. Pleasant, N. Y.</i> By Rev. J. V. Henry,	60,00
<i>Morgantown, Va.</i> Contents of miss. box of Miss E. P. by Rev. J. Davis,	3,50
<i>N. Brunswick, N. J.</i> Rev. J. J. Janeway, D. D.,	100,00
<i>N. Castle, Del.</i> Presb. ch. mo. con. by M. Kean,	26,00
<i>New Hagerstown, O.</i> By Rev. A. D. Campbell,	13,00
<i>N. York City.</i> Scotch Presb. ch. mo. con. for Jan. 50, R. L. & A. Stuart 500, T. H. Faile 100, E. Penfold 50, a friend of missions 50, A. Mitchell 50, S. Thompson 50,	850,00
8th Presb. ch. col. in part,	135,00
Rutger's st. ch. col. in part,	121,00
Laight st. ch. col. in part,	112,02
1st Presb. ch. mo. con. for Jan.,	89,17
Murray st. ch. by J. Phyfe,	67,70
	1374,89
<i>Philadelphia,</i> 1st Presb. ch. in Penn Township, by Robt. Wallace,	28,19
1st Presb. ch. don. fm J. M'Alister,	5,00
Central ch. additional col.	56,00
	89,19
<i>Pittsburg, Pa.</i> Sab. Sch. No. 1, of 1st Presb. ch. 35. Young la. miss. soc. of do. 50. mo. con. cols. in do. for 1837, 31,75,	116,75

In three Presb. chs. on 1st. Monday of January, 1838,	42,07
	158,82
<i>Pittsgrove, N. J.</i> By Rev. G. W. Janvier,	30,00
<i>Rahway, N. J.</i> Presb. ch. in part of sub.	49,00
<i>Red Clay cr. and Lower Brandywine chs., Del.</i>	17,00
<i>Richland, Pa.</i> By Samuel Hueston,	8,00
<i>Shippensburg, Pa.</i> Presb. ch. by Rev. H. R. Wilson,	18,50
<i>Trenton, N. J.</i> Fem. miss. soc. to constitute Rev. CHARLES WEBSTER, NATHANIEL BURROWS, and ROBERT M. NSELY life members,	100,00
Leonard Tuttle, by W. S. Martien,	5,00
James Walker, by H. Magoffin,	2,50
	\$3579,21

NOTE. In January number, read for 'blank' in the 16th line from the top, 'Adonaga,' and for James read John.

PAYMENTS FOR THE CHRONICLE.

Miss Agnew, E. S. Belknap, W. Bran, M. Carothers, E. S. Chambers, H. Chase, A. Clark, Mrs. Cooley, R. Cooper, D. N. Demarest, J. Dewing, C. Fitch, J. Goldsmith, D. Hageman, Mrs. Heaton, A. M. Lafancherie, X. J. Maynard, J. Nichols, Mrs. Phelps, J. Ray, H. Rockwell, Miss Rogers, S. Sadler, W. Scott, Mrs. Sistare, J. Skidmore, G. W. Smith, T. J. Stryker, L. L. Sturges, C. M. Tate, F. M. Thomas, G. C. Thorburn, G. O. Vanamringe, R. Vanpelt, C. Vanrensselaer, Miss Ward, B. Waring, R. Webster, J. West, E. Wilson, S. R. Wheeler, \$1 each; S. E. Blair, W. Bonnell, S. Boylen, M. Burnet, S. Catnan, P. Clark, E. Fahnestock, E. Hancock, I. Harris, Dr. Hitchcock, G. M'Ewen, S. Moore, J. Morehead, J. Prentiss, J. L. Roberts, J. Scott, J. Slater, J. Stuart, H. Walker, E. Woolley, M. Wurts, A. R. Wynkoop, 50 cts. each; H. M'Millan, N. Morehead, T. Pollock, D. Veech, \$1,50 each; T. C. Ryerson \$3. Total, \$61,00.

POSTSCRIPT.—RECENT NEWS FROM INDIA.—Letters have just been received of as late a date as August 10th. Our brethren were prosecuting their usual labors. Mr. and Mrs. Rogers had suffered from chills and fever—rather an unusual illness in the hills, we believe; from which, and from a serious attack of the liver complaint, Mrs. R. had not recovered. We greatly regret to mention that Mr. M'Ewen had continued so ill that his medical attendants had directed him to leave that climate as the only means of saving his life. Particulars in our next.

✂ Notice to the Friends of the Missionaries. All Letters, Newspapers, Pamphlets, Parcels, &c., intended for the Missionaries at any of the Stations,—if sent free of expense to the Mission Rooms, 247 Broadway, corner of Murray-street, New-York,—will be forwarded by the earliest opportunities that may offer.

FOREIGN MISSIONARY CHRONICLE.

VOL. VI....No. 4.

APRIL, 1838.

WHOLE No. 60.

A General Survey of Protestant Missions.

(Concluded from page 82.)

Ceylon.

THIS Island is situated at the western entrance of the bay of Bengal, between 5°40' and 10°30' N. and 79° and 82° E.; its extreme length is about 300 miles, the breadth varies from 40 miles to 100. It is separated from the continent of India by the Gulf of Manaar, and is 160 miles distant from Cape Comorin. The inhabitants are estimated at from 800,000 to 1,000,000. The far greater proportion of the inhabitants are native Ceylonese or Singalese, who are Hindus and Buddhists in religion; on the coasts there are Malays, who all profess the Mohammedan religion, and the descendants of the former Dutch and Portuguese rulers of the island, most of whom are Roman Catholics, yet retaining many Pagan customs. The government of this island is not vested in the East India Company, but belongs to the British crown.

BAPTIST MISSIONARY SOCIETY.

Columbo; the capital of Ceylon; inhab. 50,000, consisting of almost every race of Asiatics—1812—Rev. E. Daniel, Rev. H. Siers; with native assistants. **Hangwell**, Out-station, distant 20 miles.

Divine worship has been maintained, at stated intervals, at 15 different places in and around the city. Many other places are included in occasional itineracies, most of which are performed on foot, the villages being otherwise inaccessible; 17 individuals have been admitted to baptism, and a new church has been formed at Byamville, consisting of about 30 members. The various schools contain about 600 children; and the press has been employed for the issue of tracts.—*Report*. 1836.

CHURCH MISSIONARY SOCIETY.

Colta; 6 miles S. E. of Columbo; inhab. 4500—1822—Rev. Messrs. J. Bailey, J. Selkirk, J. Marsh; W. Ridsdale, printer; 4 nat. cat.; one native school visitor; 1 East Indian school-mistress; 17 male, and 1 female native as.; average attendance at

13 places of worship, 570; communicants, 22; in the Christian Institution, 24 youths; in 17 schools, 378 boys and 99 girls. The Scriptures, in the vernacular Singalese, have been completed at the press, and 1500 copies have been printed. Of three new tracts, 2750 have been printed.—*Miss. Reg. March*, 1837.

There is a kind of respectful behavior shown by those who are in the habit of attending our services; but it is with great difficulty we can get on comfortably when strangers are present. Their hearing, for the first time, the children say the loud Amen—a word which probably they never heard before—their seeing and hearing their own language read by a white man—their hearing strange things out of the Bible read—and the kneeling down, and standing up, and sitting down, in the different parts of our [Episcopal] service—all, indeed, which they see and hear, excites their wonder, and they take no pains to conceal it.

[*Mr. Selkirk.*

Kandy; 80 miles E. N. E. of Columbo—1818—Rev. T. Browning, Rev. W. Oakley; 4 nat. cat.; 11 nat. as.; average attendance at 6 places of worship, 331—of whom many listen with attention; communicants, 20; in 8 schools, 176 boys and 17 girls.—*Miss. Reg. March*, 1837.

Our congregations, both in town and country, continue to give us some degree of encouragement. The number of hearers has rather increased of late. The number of children who attend our schools is also rather on the increase. Our communicants continue steadfast. Success belongs to God. Our work and labor, if it be indeed the work of faith and the labor of love, will not be in vain. Yet how painful the reflection that multitudes around us still live in indifference to the care of their souls, refusing to listen to the calls of the Gospel, and determining to follow their own absurd and degrading superstitions! These things, at times, weigh heavily on our spirits.

[*Mr. Oakley, May 13*, 1836.

Baddagame; a village 12 or 13 miles

from Galle—1819—Rev. G. C. Trimmell, Rev. G. S. Faught; 1 nat. cat.; 20 nat. as.; communicants, 8; schools 10, with 378 boys and 96 girls.—*Miss. Reg. March, 1837.*

We can have no reasonable doubt, that the Lord in some degree acknowledges and blesses our labors; for our congregations, both at the church and the several school-houses, are more attentive to the preaching of the Word: and considerable is the knowledge of the Gospel which members of both sexes possess; particularly those whose minds have been imbued, by means of our schools, with early impressions of their need of a Saviour.—*Missionaries.*

Satan never appeared more active, more busy, than at present: perhaps he sees his kingdom in some degree tottering to its fall. Within about a mile of our dwellings, a foot-mark has lately been cut in a rock, a fac-simile of the reputed miraculous one at Adam's Peak in the northern part of the island, for Buddhu; to which the people, in crowds, resort to worship, and to present their offerings.

[*Mr. Trimmell, Nov. 9, 1835.*

Nellore; near Jaffna, in the northern part of the island; inhab. 5000 or 6000—1818—Rev. J. Knight, Rev. W. Adley; 3 nat. cat.; 1 native school visitor; 18 nat. as.; communicants, 55; in the seminary, 35 youths; in 19 schools, 347 boys and 37 girls.—*Miss. Reg. March, 1837.*

At the close of the year, there was not one of the seminarists who did not profess to give his whole heart to the Saviour, and express his repeated desire to be admitted into the Church.

The cause of Missions is evidently making a steady though slow advance; the means of instruction and general knowledge are yearly multiplying around us. Schools, both Government and Mission, for instruction in the English language, and the branches of a general education, abound throughout the island, and especially in the northern province; and very great is the desire of the native youth to avail themselves of the benefits thus offered to them. Light and truth are in this manner making their way over gross darkness and superstitious error; and there can be no doubt, these steps being persevered in, of our beholding ultimately, and we believe are long, that truth is great, and must prevail. We are therefore led the more earnestly to supplicate, *O, send Thy light and Thy truth!*

[*Mr. Adley, Miss. Reg. May, 1837.*

WESLEYAN MISSIONARY SOCIETY.

SINGHALESE DIVISION—1814—*Colombo*; with Colpetty—Rev. R. S. Hardy; two

nat. as.; members, 134; scholars, adults and children, 533. *Negombo*; 20 miles N. of Colombo; inhab. 15,000; with two Out-stations and 20 villages—Rev. B. Clough, Rev. T. Kilner; 1 nat. as.; members, 182; scholars, 739. The Rev. Mr. Clough has been obliged by ill health to retire to the Cape of Good Hope for a season, after more than 22 years' service. *Caltura*; 27 miles S. of Colombo; Rev. W. Bridgnell; one nat. as.; members, 147; scholars, 818. *Galle*; 75 miles S. of Colombo—Rev. E. Toyne; 1 nat. as.; members, 75; scholars, 837. *Matura*; 100 miles S. S. E. of Colombo—Rev. D. J. Gogerly; 1 nat. as.; members, 61; *Berlapnater*; two or three days' journey in the interior—W. A. Lalmon, nat. as.; members, 47.

TAMUL DIVISION.—*Batticaloa*; on the east coast, 60 miles directly N. of Matura—Rev. J. George; 1 nat. as.; members, 32; scholars, 284. *Trincomalee*; on the north-east coast, 75 miles N. of Batticaloa—Rev. R. Stott; 1 nat. as.; members, 34; scholars, 218. *Point Pedro*; at the northern extremity of the island—J. Katts, nat. as.; members, 11; scholars, 249. *Jaffna*; Rev. P. Perceval; 2 nat. as.; members, 60; scholars 511.

Summary of these Missions. Stations, 10—Missionaries, 9—Assistant Missionaries, 12—Members, 783—School-teachers, 123; Scholars, 4209. The above particulars are from the Report of 1836. In the Report of 1837, the number of members is given at 848; of scholars, 4956.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

Tillipally—1816—Rev. B. C. Meigs, and wife; 9 native helpers. *Batticotta*—1817—Rev. H. R. Hoisington, Rev. J. M. S. Perry, N. M. Ward, M. D., and their wives; one native preacher; 17 native helpers. *Oodooville*—1820—Rev. L. Spaulding, and wife; 7 native helpers. *Panduripo*—1820—Rev. J. R. Eckard, and wife; 5 native helpers. *Manepy*—1821—E. S. Minor, Printer, and wife; 4 native helpers. *Chevagacherry*—1833—Rev. S. Hutchings, and wife; one native preacher; 11 native helpers. *Varany*—Rev. G. H. Apthorp, and wife; 6 native helpers. Eight Out-stations; 12 native helpers. These Stations are all in the northern part of the island.

In this mission there are 155 free schools, with 6035 pupils, nearly one tenth of whom

are females; 37 pious school-masters; a female seminary, with 75 boarding scholars; a seminary for males, with 166 boarding scholars; 302 native members of the Church in good standing; an average native congregation on the Sabbath at each Station of nearly 400 persons, a considerable proportion of whom are native youth in the schools. Not less than 15,500 children have been taught in the schools since the commencement of the Mission. The desire of parents to enter their children in the seminary has been so great, notwithstanding the strong probability that they will there become Christians, that the Mission has resolved no longer to give board to any in their preparatory studies. The parents will bear the expense.

Of books and tracts in the Tamul language, 346,500 copies and 8,947,800 pages, were printed last year, making 14,785,400 pages from the beginning. Three presses are in operation.

This mission has been blessed with as many as seven gracious visitations, or revivals of religion, since its commencement. As a consequence of the sixth, 61 were called to the churches; and 77 as a consequence of the last.

[*Abstract of Report, Miss. Her. Jan. 1838.*]

Indian Archipelago.

SUMATRA, the most westerly of the Sunda Isles 1050 miles long, by 165 average breadth; inhab. 3,000,000; under the authority of the Dutch.

JAVA, an island governed by the Dutch, lying between the sixth and ninth degrees of South latitude, 600 miles long, by 95 average breadth; the population has been estimated at 6,000,000.

AMBOYNA, also a Dutch island, 32 miles by 10; inhabitants, about 50,000.

BORNEO, a large island in those seas, about which not much is known. It has been stated that there are more than 40,000 Chinese on the coasts, with upwards of 200,000 Dayaks in the interior, a wild race of heathens; and a number of Malays in the sea-ports.

BAPTIST MISSIONARY SOCIETY:

Samarang; in Java; inhab. 200,000 natives, and 10,000 Chinese—1816—Rev. G. Bruckner. This Missionary has made a translation of the New Testament into Javanese, and compiled a Javanese and Dutch Dictionary. He has been forbidden to distribute the New Testament among the natives by the jealous policy of the European Governors of the island, lest it should excite

them to insurrection. No particulars in the Report of 1836.

Padang; in Sumatra—1821—Rev. N. M. Ward.

Mr. Ward's exertions are confined for the present to researches into the Malay language, with a view to the preparation of a new version of the Holy Scriptures in that language [*Report, 1836.*]

LONDON MISSIONARY SOCIETY.

Batavia; the capital of Java, containing within a circuit of about 20 miles, 300,000 inhabitants, of whom 30,000 are Chinese—1814; revived, 1819—Rev. W. H. Medhurst is at present in England; 3 assistants; 27,297 publications have been printed, and 33,039 distributed.—*Report, 1836.* In the Report of 1835, it is mentioned that the Malay congregation averages 40; communicants, 7; candidates, 5; scholars—day, 20; orphans, 20; Malays, 10; Chinese, 40.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

Batavia—1836—Rev. Messrs. E. Doty, J. Ennis, E. Nevius, W. Youngblood, with their wives, and Miss Condit.

The Missionaries all commenced the study of the Malay language. After three months, Messrs. Doty and Nevius began the study of the Chinese. Permission has been received from the Government to reside at Batavia; and leave has been requested for Messrs. Doty and Ennis to visit the Eastern shores of Java, and some other islands under Dutch Government, to determine upon the permanent site of the Mission. No answer had been received.—*Abstract of Report, Jan. 1838.*

These Missionaries belong to the Reformed Dutch Church.

Sambas; in Borneo—1836—Rev. W. Arms, Rev. S. P. Robbins and wife.

Mr. Arms spent four months of the last year in Borneo; travelled interior a hundred miles, and saw the Dyaks in their villages; he found not more than 20,000 in the neighborhood of Sambas who speak one language. Those whom he saw at Pontiana and in the interior speak other languages. The Dyaks are severely oppressed by the Malays; and the authority of the Dutch, except in a few small districts, is merely nominal. Mr. and Mrs. Robbins were to proceed from Singapore in March.—*From the Report, 1837.*

The Netherlands Missionary Society have several Mission stations in Amboyna, and the adjacent small islands, concerning

which we can meet with no information of a later date than 1833. The accounts then were not favorable. The Missionaries, in several instances, had accepted stations under the Dutch government to the neglect of the heathen. There were, however, some of their number who appeared to be laboring faithfully in their appropriate vocation.

Australasia.

NEW SOUTH WALES, an English Colony on the eastern and partly on the southern coast of New Holland. NEW ZEALAND, two large islands, east of New Holland, the northern about 600 miles long by 150 in breadth, the southern nearly as large.

CHURCH MISSIONARY SOCIETY.

Wellington Valley; in New South Wales, 240 miles N. W. of Sydney, the capital—1832—Rev. W. Watson, Rev. J. C. Handt, Rev. J. Günther. The Missionaries have continued their labors; no particulars.

Summary view of operations in New Zealand. Stations, 10; commenced at different periods, from 1815 to 1835—Laborers in the field and on their way: 6 Missionaries, 23 catechists, 1 printer, 16 native assistants, and 24 married females and 1 unmarried—Attendants on public worship, 1530; communicants, 64; schools, 31; scholars, 1019.—*Report, 1836.*

The New Testament, translated by the Rev. W. Yate and the Rev. W. Williams, has been accepted by the British and Foreign Bible Society, which has engaged to defray the expense of printing 2000 copies.

The New Zealand converts appear to be a superior and interesting class of Christians, not unlike some of the converts among our Western Indians. One of their chiefs made a fine remark in reference to the increase of the Missionary band; he observed to his people—

Now that the Missionaries are coming, we shall, for the first time, become a people. Other Europeans stay for a time only; but if these people come, they will continue with us.

The latest intelligence we have seen is encouraging;—

The Missionaries were well, and encouraged by many tokens of the Divine blessing on their labors.—*Mr. Marsden, May 23d, 1837.*

WESLEYAN MISSIONARY SOCIETY.

Mangungu; in New Zealand—1826—Missionaries, 4; printer, 1; native assistants, 17; members, 20; scholars, 500.

[*Report, 1837.*

Polynesia.

FEJEE ISLANDS: 18° S. 178° E. FRIENDLY ISLANDS; 18° to 21° S., 174° to 176° E. There are more than a hundred small islands in these groups.

WESLEYAN MISSIONARY SOCIETY.

Summary. The Stations were commenced at different periods, from 1822 to 1834—Missionaries, 13; native assistants, 440; members, 8027; scholars, 7753.

[*Report, 1837.*

A printing press is in vigorous operation. Portions of the Scriptures, hymn books, and some elementary works, have been printed. These islanders, like most others in the Pacific, were a very degraded people; so that the success which has attended the labors of the Missionaries is the more remarkable. By the latest accounts, they were still rejoicing in the success of their efforts, although the heathen party had been excited to make an attack on the Christians in some of the islands.

Communications to October 1836, show that Christianity is in glorious and rapid progress; extending to other islands and groups, for which further help is requested. They contain an appeal of the deepest interest in behalf of missions to the Fejees, grounded on facts and statements of the most appalling nature, relating to the horrible cannibalism and barbarity that prevail among that people. On the whole, we never had more cheering accounts from these Missions; nor had we ever such urgent calls for their further extension.

[*Committee, July, 1837.*

The London Missionary Society has one Station, and three native teachers in the Fejee Islands.

NAVIGATORS' ISLANDS; 13° S., 171° W.; inhabitants of the group, 50,000.—HARVEY ISLANDS; 19° S., 159° W.; inhabitants, 10,000 or 12,000.—SOCIETY ISLANDS; 16° 27' to 27° 53' S., 147° to 155° W.—AUSTRAL ISLANDS; 24° S., 149° W.—PAUMOTU ISLANDS; 16° S., 146° W.—MARQUESAS ISLANDS; 9° S., 139° W.—GAMBIER ISLANDS; 23° S., 135° W.

LONDON MISSIONARY SOCIETY.

In the Austral, Paumotu, and Gambier Islands, there are native Teachers, who are visited occasionally by some of the Missionaries from the other groups. Stations were commenced in the Navigators', in 1831; Harvey, 1821; Society, 1797; Marquesas—begun, 1797; relinquished, 1798; resumed, 1834.

Summary. Missionaries, 19; as. 1; native assistants, 63; communicants, 1726; candidates, 40; scholars, 5631—printed, 10,000 spelling books. *Report*, 1836; but the returns were not complete.

The temporal state of the people in general may be considered prosperous; but the brethren lament the worldly-mindedness which has prevailed, and the comparatively few indications among the people of the growth of piety.

In some of the Stations the state of the schools is encouraging; while the attendance of the people on the means of religious instruction has been more regular than formerly.

Favored with uninterrupted peace, and the salutary regulations of the native Government for encouraging Temperance, several of the Stations in the Windward Islands [in the Society Island group] appear to be recovering from the calamities with which, during the out-breakings of civil war, they were afflicted from the excessive use of ardent spirits, and from accompanying licentiousness and other social evils.

The complete revision of the Scriptures in the native language has been accomplished.

Early in the year a number of Popish Missionaries entered the Pacific, and landed at Akena in the Gambier Islands, where native teachers were laboring. The party consisted of a Bishop and two priests; another party have subsequently arrived at the same islands, and the native teachers had left Akena.

[*From the Report*, 1836.]

The Rev. J. Williams, author of a recent volume relating to these Missions, who had been in England for three years, has left on his return.

He is to undertake an extensive exploratory voyage among the groups of islands to the North-west, for the purpose of ascertaining the state and disposition of their inhabitants, and settling native teachers among them.

The Directors have appointed three brethren to reinforce the Marquesan mission; four to the Society and Harvey Islands; and four to the Navigators' Islands.

[*Low. Miss. Mag.* Nov. 1837.]

SANDWICH ISLANDS; 19°18' to 23°45' N., 156° to 165°49' W; inhabitants, in 1832, 130,313; in 1836, 108,579—the population

is rapidly decreasing, the result of long-continued vices.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

Island of Hawaii—1820—Stations, 4—Rev. Messrs. A. Thurston, C. Forbes, S. Lyons, D. B. Lyman, T. Coan, and their wives.

Island of Maui—1823—Stations, 3—Rev. Messrs. D. Baldwin, M. D., L. Andrews, E. W. Clark, S. Dibble, J. S. Green, R. Armstrong; E. H. Rogers, printer; and their wives; Miss Ogden and Miss Brown, teachers.

Island of Molokai—1832—Rev. H. R. Hitchcock and wife.

Island of Oahu—1820—Stations, 4—Rev. Messrs. H. Bingham, R. Tinker, L. Smith, A. Bishop, J. S. Emerson, B. W. Parker; G. P. Judd, M. D. physician; L. Chamberlain, secular superintendent; H. Diamond, book-binder; E. O. Hall, printer; and their wives.

Island of Kauai—1820—Stations, 3—Rev. Messrs. S. Whitney, P. J. Gulick, W. P. Alexander, and their wives.

Stations not yet known.—Rev. Messrs. I. Bliss, D. T. Conde, M. Ives, T. Lafon, M. D.; S. L. Andrews, M. D. physician; S. N. Castle, assistant secular superintendent; E. Bailey, A. S. Cooke, E. Johnson, H. O. Knapp, E. Locke, C. McDonald, B. Munn, W. S. Van Duzee, A. Wilcox, teachers; and their wives. Miss M. M. Smith and Miss L. G. Smith, teachers.

On a visit to this country.—Rev. E. Spaulding and wife. The Rev. W. Richards and wife left on their return to the Islands in November of last year.

During the year ending June 1, 1836, the Mission solemnized 1350 Christian marriages; admitted 212 natives to the church; the number of native church members in good standing, 916; the number received from the beginning, 1,078; the average number in the congregations on the Sabbath, 14,500, or 900 to each congregation. The printing amounted to 157,929 books, making 11,606,429 pages. The expense of printing last year was \$5,336, or more than twenty-two pages for a cent. Most of the pages were duodecimo; upwards of 900,000 were octavo, and 675,000 were quarto.

Some progress has been made, the past year, in translating the Scriptures of the Old Testament. Another edition of the New Testament will be immediately needed. Mr. Armstrong writes from Wailuku, that when the late edition of the New Testament came out, the people crowded the houses of their two missiona-

ries all day long, and even in the night, trying to purchase a copy, offering the worth of it in produce or labor. There were not copies enough to supply one-tenth of the demand. The motive, in most cases, as the daily conduct of the people too plainly shows, could not have been the love of truth or righteousness. Still, who could deny them the Scriptures in their own language when they were anxious to purchase them? Of the semi-monthly newspaper of four quarto pages, called *Kumu Hawaii*, 3000 copies has been circulated. The natives write more and more for it.

The experiment of manufacturing cloth has thus far been as successful as was expected.

The efforts for common schools during the last year have been chiefly directed to the children and youth; and they have been attended with unexpected success. Yet comparatively little can be done for want of suitable teachers. Twenty or thirty of some value were obtained from the class which left the seminary at the close of the year.

In the higher school, or seminary, instruction has been communicated in arithmetic, geometry, and trigonometry; geography, Scripture chronology, and church history; the number of the scholars is 88.

The missionaries say :—

In the social and domestic character, and in the general condition and habits of the common people, there has been a perceptible improvement during the past year. At many of our Stations, societies of native parents, or maternal associations are formed, which promise much good to the land. By means of the instruction communicated in the meetings of these societies, a happy influence is, we trust, exerted on the social relations.

Habits of industry appear to be slowly gaining ground, and nothing is probably wanting to render them general but proper incentives to labor.

The quantity of clothing worn by the natives, is, we think, annually increasing. Perhaps no article of foreign manufacture is so much called for among the natives as our domestic cottons; and none is probably more useful to them.

Crimes of a daring nature are becoming less common in these islands, but secret sins are practised to a painful extent. The great mass of the people are still "earthly, sensual, devilish," they cherish their darling lusts.

The manufacture, sale, and use of ardent spirits is prohibited on all these islands except Oahu. On this island are three distilleries, all owned by the king. In consequence of the great trouble among the seamen touching at the port of Honolulu, by means of rum, a petition was drawn up during the past year, and signed by twenty-five shipmasters, praying the king to suppress all the grog shops in the

place. Soon after, another petition was drawn up and signed by the high chiefs, and more than 3000 of the most respectable natives of Honolulu and its vicinity, asking of the king the entire suppression of the sale, manufacture, and use of ardent spirits on the island. Neither of the above petitions was granted by the king, and the deluge of intemperance still rolls on.—*From the Report, 1837.*

Spanish American States.

In these countries the Roman Catholic is still the predominant religion. Other denominations of Christians, are not, usually, permitted to make any systematic or open efforts to promote the spiritual welfare of the inhabitants. The remark has been often made, and with great appropriateness, "if a person would understand the true character of the Roman religion, let him study it in those countries where it has the entire ascendancy." There its legitimate influences and effects are seen,—unmixed, as its friends would say, with the false liberality of other systems; but in truth uncorrected, unmodified by their superior knowledge and purity.

It would seem that some kind of effort is practicable, to a limited extent, at some places in South America. Perhaps if Christians were more watchful and faithful in availing themselves of opportunities of indirect usefulness, much more might be accomplished.

MISSIONARY SOCIETY OF THE METHODIST EPISCOPAL CHURCH.

The only Protestant Missionaries in the Spanish American States, are supported by this Society.

Rio de Janeiro; capital of Brazil, inhabitants, estimated at 110,000—1836—Rev. Justin Spaulding.

It seems that confidence in the Catholic Church and priesthood, and the superstitions of that community, is daily weakening; and a brighter day, it is hoped, will ere long dawn upon that interesting portion of the American continent. Brother Spaulding has succeeded in forming a small society, and establishing regular preaching every Sabbath, as well as in forming Sabbath Schools for the benefit and instruction of the youth. At the earnest solicitation of the people, he has opened a day-school, which is well attended by the children of the English and American citizens. And from his representation of the need of a school, and of the entire practicability of es-

tablishing one on very advantageous terms, we have engaged a young gentleman of piety and of classical learning, who is expected to sail for that place in the latter part of this summer or beginning of autumn.

[*Report*, 1837.

It does not appear clearly, from the above, whether Mr. Spaulding's labors are chiefly among the foreign residents or among the native inhabitants.

Buenos Ayres; on the river La Plata; inhabitants variously estimated from 45,000 to 60,000.

Rev. John Dempster, of the Oneida Conference, arrived at Monte Video, not far distant from Buenos Ayres, Dec. 26, 1836.

[*Report*, 1837.

Guiana and the West Indies.

BAPTIST MISSIONARY SOCIETY.

In *Jamaica*, where the first Station was formed in 1816, there were 52 stations and sub-stations; 18 Missionaries; 13,818 members; 29,550 attendants on public worship; 752 day scholars; 473 adult evening scholars; 3,498 Sunday scholars. The increase of the year had been 2650 baptized, 268 received, 200 restored; and the decrease, 211 dismissed, 156 excommunicated, and 356 had died. In the *Bahamas*; there are 20 stations and sub-stations; with 3 Missionaries and 490 members.

The Committee rejoice to avow their conviction that an abundant blessing continues to rest on the labors of their Brethren in the west.—*Report*, 1836.

CHURCH MISSIONARY SOCIETY.

In *Jamaica*, there are 14 Stations; 5 Missionaries; 10 catechists, and 3 native assistants; in *Trinidad*, 3 Missionaries and 1 catechist; in *Demarara*, at 2 Stations, 6 catechists; in *Berbice*, 1 Missionary.

[*Miss. Reg. March*, 1837.

Previous to Nov. 1st of last year, 2 Missionaries and 8 assistants, most of whom were married, had proceeded to join these Missions: we have not seen any statement of the number of communicants.

GOSPEL PROPAGATION SOCIETY.

This Society has funds at its disposal, for the benefit of the West Indies, amounting to upwards of \$300,000. Grants have been made out of this fund toward the cost of building or enlarging 46 churches or chapels, and 57 schools; 63 clergymen, and upwards

of 100 schoolmasters, receive a portion of their stipends out of the Society's funds.

[*Miss. Reg. March*, 1837.

LONDON MISSIONARY SOCIETY.

In *Guiana*; 13 Stations; 10 Missionaries, and 7 catechists. In *Jamaica*; 8 Stations; 7 Missionaries, and 3 catechists. The returns incomplete, but give 887 communicants in *Guiana*, of whom 229 were admitted during the year; and 1912 scholars:—in *Jamaica*, 2200 hearers, and 302 scholars.

[*Report*, 1836.

We observe that two Missionaries and one assistant have since died, and one has returned home on account of ill health.

SCOTTISH MISSIONARY SOCIETY.

In *Jamaica*; Mission commenced with one Missionary in 1824; at present there are 8 Stations.

Six churches, attended by 6000 or 7000 persons of all colors, under the pastoral supervision of the Society's Missionaries, and native elders chosen and set apart to their office. Upward of 1000 negro men and women have, in the judgment of charity, been admitted to the Lord's table; who, with few exceptions, are adorning the doctrine of God their Saviour, and giving decided proof of conversion to God.—*Rev. J. Watson*, 1836.

UNITED BRETHREN.

At 7 Stations in the Danish islands there are 17 married Missionaries, and 10,348 negroes under instruction, of whom 4017 are communicants. In the British Islands, there are 21 Stations, 30 Missionaries, nearly all married; and 30,587 negroes under instruction, of whom 8376 are communicants. In *Guiana*, there are 9 married Missionaries at 3 Stations; at one of which, 3395 negroes are under instruction, of whom 1255 are communicants. Total, 31 Stations; 56 Missionaries; 44,730 negroes under instruction, of whom 13,648 are communicants; being an increase, during the year, of 238 communicants.

[*Miss. Reg. March*, 1837.

We learn, by more recent accounts, the removal by death of three Missionaries and the wives of two others.

In August, 1837, three unmarried Brethren left Europe to join these Missions.

WESLEYAN MISSIONARY SOCIETY.

At 41 Stations and the Out-stations connected with them, there are 95 Missionaries, most of them married; assisted by upwards

of 1000 teachers, chiefly gratuitous. The members are 40,842, an increase of 3921 during the year: scholars, 16,014.

[*Report*, 1837.

The Committee have engaged, in common with other Missionary Societies, to aid in promoting the Government plan of Negro education. As his Majesty's Government have laid down the principle, that religious instruction must be made an essential part of the education to be given to the negro children in the schools for which the Parliamentary grant has been made—leaving it, at the same time, to the respective Societies to communicate that instruction in their own way—the Committee conceived that the Society was loudly called on to promote, according to its ability, an undertaking so eminently calculated to enforce the cause of religion itself.

[*Wesleyan Committee*, 1836.

AMERICAN BAPTIST BOARD OF FOREIGN MISSIONS.

In *Hayti*; one Station at *Port-au-Prince*—1835—Rev. W. C. Monroe; members of the church, 21—of whom 8 were baptized during the year previous to Feb. 5, 1837.

The congregation is much larger than it was, and more punctual in attendance. The people seem to have an inquiring mind. Missionaries are much wanted in different parts of the island.—*Mr. Monroe, Report*, 1837.

The Baptist Board has several Missionaries in France and Germany. We have not, however, included the nominally Christian countries of Europe in our survey.

Various other benevolent societies, chiefly for the promotion of Education, are making vigorous efforts for the benefit of the West Indies; we cannot give a particular account of their proceedings, for want of room.

In no part of the world does greater success appear to have attended the efforts made by Christians for the conversion of ignorant, depraved, and degraded people. And the accounts which are given of the converts, for the most part, represent them in a very interesting light—as a warm-hearted, simple-minded class of persons, whose religious views, though often defective, are yet sincere; and whose thankfulness to their instructors must be a very gratifying reward to them for their self-denying labors.

North American Indians.

AMERICAN BAPTIST BOARD OF FOREIGN MISSIONS.

OTTAWAS: near Lake Superior; number between 3000 and 4000.

Sault De St. Marie; on St. Mary's River, near Lake Superior—Rev. A. Bingham, Rev. I. D. Cameron; A. J. Bingham, teacher; Mrs. Bingham and Miss Rice. Church members, about 20; scholars, 38, of whom 17 are boarders. The translation of the New Testament is in progress.

[*Report*, 1837.

OTTAWAS: in Michigan; number of that tribe and of the Chippewas in Michigan, 6500—who are under treaty stipulations to remove west of the Mississippi. The Mission appears to be suspended in consequence of the Indians having ceded their lands to the Government.—*Report*, 1837.

ONEIDAS: in New-York; number of the New-York Indians, 4176.

Tonawanda; near Niagara—Rev. J. B. Rollin, Mrs. Rollin, and two assistants. Members, 17; scholars—average number, 25.

Reading, writing, and arithmetic are the chief branches taught. Instruction is also given in husbandry and housewifery. Both sexes are taught.—*Report*, 1837.

CHEROKEES: in North Carolina, Georgia, and Tennessee; 14,000, under treaty stipulations to remove to the West.

Valley Towns; with numerous Out-stations—Rev. E. Jones, Mrs. Jones. Native assistants, Rev. John Wickliffe, two other preachers, one interpreter. Members of the church, 44—of whom 36 were added during the year.

Considerable difficulties were experienced from the measures designed to effect the removal of the Indians to the Western Territory. In August, Mr. Jones, and Mr. Foreman (the Interpreter,) with several others, were arrested by the commanding officer of the U. S. troops, and subsequently obliged to leave the Indian territory. The post at present occupied by Mr. Jones is near Columbus, Tennessee. From that place he makes visits to the Stations.—*From the Report*, 1837.

Amohee; near Candy's Creek; 70 miles from Valley Towns—Native preachers, Rev. Jesse Bushyhead, Doyanungheeskee, or Beaver Carrier. Of their labors Mr. Jones says;—

Their exhibitions of the plain and important truths of the Gospel are solid, fervent, and interesting.—*Report*, 1837.

SHAWANOEES, or *SHAWNEES*: reservation of 1,600,000 acres west of the Mississippi; number, 1272.

Shawano; three miles west of the line

of Missouri, and about eight miles south of the Missouri river—Rev. J. Lykins, J. Meeker, preacher and printer, J. G. Pratt, printer, and their wives. Rev. D. B. Rollin, Missionary to the Creeks, and R. Simerwell, teacher to the Potawatomes, and their wives, are temporarily resident at this Station.

The church numbers 22, of whom 8 are natives. Several small works, in the Shawanoe and Delaware languages, were printed. The Mission had suffered much from sickness.

[From the Report, 1837.]

DELAWARES: reservation of 2,208,000 acres, north of the Kansas river; number, 826.

Station, near the junction of the Kansas and Missouri rivers—Mr. I. D. Blanchard, and wife; Miss Case, teacher; one Delaware exhorter.

Mission buildings completed; school of 7 scholars, average attendance; one person baptized; a Harmony of the Gospels translated by Mr. B., and printed at Shawanoe.

[Report, 1837.]

POTAWATOMIES: the number of Indians of this name in Indiana is stated at 2950, and 73 have removed to the west of the Mississippi; others are classed with the Ottawas and Chippewas, of whom 1500 are east of the Mississippi, and 2191 have emigrated to the west of that river.—Mr. Simerwell, teacher, (see Shawanoes), has spent much time with the Potawatomes—but would defer settling among them until their permanent location was settled.

[From the Report, 1837.]

OTOES: this tribe and the MISSOURIAS number 1000; they are an indigenous tribe, that is, they have not been removed to the west, like the tribes east of the Mississippi.

Station, on the north bank of Platte river, six miles above its junction with the Missouri—Rev. M. Merrill and wife; 28 males and 8 females joined the school, though the average attendance was only from 8 to 12. The translation of the New Testament into Otoe is in progress.

[Report, 1837.]

OMAHAWAS: an indigenous tribe, numbering 1600, whose lands lie on the north bank of the Platte river, and south-west of the Missouri—Rev. C. Curtis and wife.

Mr. C. proceeded to this Mission in Nov. 1836, spending that winter at the Otoe Station.

[Report, 1837.]

OTTAWAS: see Potawatomes and Ot-

VOL. VI.

tawas in Michigan, above. Missionaries designated, Mr. J. Meeker and wife.

The territory of the Ottawas is 7 miles by $7\frac{1}{2}$ in extent, of a rich soil, well watered and timbered, and healthy. The number of settlers is now 600; 2000 could probably be accommodated.—*Report, 1837.*

CREEKS: in a newspaper statement, purporting to be derived from official documents, in January, 1838, the number of Creeks west of the Mississippi is said to be 476, and the number east, 1000—who are under stipulation to remove.

Ebenezer; north of Arkansas river, and 4 miles west of Verdigris river—Rev. D. B. Rollin, Rev. C. R. Kellam, and their wives; Miss Taylor, teacher; church members, 87; of whom 1 Creek and 5 Africans were baptized during the year. The scholars averaged from 10 to 15.

Some disturbances had occurred, partly in consequence of jealousies fomented against the Missionaries by interested white residents; and the Mission family removed to Shawanoe. "Previous to the late, and we trust, transient disturbances, urgent application had been made for additional Missionaries"—"men of ardent piety, inflexible integrity and learning;" Mr. Rollin being convinced that the opinion is erroneous—that "men of ordinary talents, and a limited education, are all that the Indian service requires;"—the board heartily sanctions Mr. R's views.

[From the Report, 1837.]

Canadian Station; on the north fork of the Canadian river—Rev. J. Davis and wife.

Mr. Davis is a native missionary, and removed to this Station early in March, 1836.

[Report, 1837.]

CHOCTAWS: reservation of 15,000,000, extending from the Arkansas river on the north to Red river on the south-west; number, 15,000.

CHOCTAW agency; 14 miles west of the eastern Choctaw boundary, and 4 miles south of Arkansas—Rev. I. Smedley, school teacher. **Bethlehem;** 25 miles south-east of Choctaw agency—Rev. E. Tucker, and wife, school teacher. **Bethel;** 8 miles south-west from Choctaw agency—A. Allen, M. D., school teacher. **Providence;** 6 miles north of Red river, and 10 miles west of Fort Towson—Mr. R. D. Potts, preacher and school teacher; Mrs. Potts.

The relation sustained by these missionaries to the Board is chiefly advisory, they

being recommended by the Board, but appointed and sustained [supported] by the United States Government.—*Report*, 1837.

Summary.—Stations—14, among 12 tribes; ordained missionaries, 11; physician, 1; male assistants—teachers, printers, natives, &c., 15; female assistants, 19; church members and scholars—reports not complete; 191 of the former, and about 100 of the latter are mentioned.

**AMERICAN BOARD OF COMMISSIONERS
FOR FOREIGN MISSIONS.**

CHEROKEES: see under Baptist missions. Commenced, 1817.

Brainerd; Rev. D. S. Butrick; J. Vail, farmer; A. E. Blunt, mechanic; and their wives. *Creek Path*; Rev. W. Potter, and wife; Erminia Nash and Nancy Thompson, assistants. *Willstown*; Rev. W. Chamberlin and wife; John Huss, native preacher. *Candy's Creek*; Stephen Foreman, native preacher; E. Butler, physician and catechist, Mrs. Butler.

The condition of the Cherokees, and the embarrassments to which the missionaries and teachers have been subjected, [arising chiefly from the unsettled state of the tribe, in consequence of the measures in progress for their removal,] have been similar the past year to those mentioned in previous reports. In five schools, about 150 pupils; whole number of church members, probably about 220; added during the year, 20. The meetings at Brainerd have been large and interesting.—*From the Report*, 1837.

ARKANSAS CHEROKEES; 7,911 have emigrated to the west of the Mississippi. Mission commenced, 1820.

Dwight; on the Salisa, a northern branch of the Arkansas, 30 miles east of Fort Gibson—Rev. C. Washburn; J. Orr, farmer and superintendant of secular affairs; J. Hitchcock, steward; A. Hitchcock, teacher; and their wives; Ellen Stetson and Emeline Bradshaw, teachers. *Fairfield*; Rev. M. Palmer, physician, and Mrs. Palmer. *Park Hill*; Rev. S. A. Worcester; S. Newton, catechist and teacher; J. F. Wheeler, printer; and their wives. Esther Smith, and Sarah A. Palmer, teachers. Sophia Sawyer, on the way to the mission.

In four schools, 145 pupils, of whom nearly 70 are boarded in the mission families; 17 members have been received into the church at Fairfield; a new church of ten members has been organized at Park Hill; the Temperance Society embraces 248 members. The print-

ing press has been removed to Park Hill. [*Report*, 1837.]

CHOCTAWS: see under Baptist missions. *Wheelock*; Rev. A. Wright and wife; Jared Olmstead, teacher. *Stockbridge*; Rev. C. Byington and wife, Elizabeth A. Merrill, teacher. *Mountain Fork*; A. D. Jones and wife, teachers. *Bethabara*; Rev. L. S. Williams and wife; Nancy W. Barnes, and L. M. Williams, teachers. *Greenfield*; Rev. J. Wood, and wife; Eunice Clough, teacher. *Bethel*; P. Auten, and wife, teacher. *Pine Ridge*; Rev. C. Kingsbury and wife; Anna Barnham, teacher. *Good Water*; E. Hotchkiss and wife, catechist.

Schools have been taught at each of the Stations. The interest of the Choctaws in the subject of education does not seem to have increased. The congregations have generally been small, though rather increasing. At Pine Ridge fifteen persons have been admitted to church membership, most of whom were from the neighboring military post, where Mr. Kingsbury spends about half his Sabbath, and where there has been an interesting revival of religion. Rev. L. S. Williams, on account of ill health, has retired from the service of the Mission. About 30,500 copies of ten religious tracts, and an almanac for 1837, have been printed.

During the last year the Chickasaws have secured a residence for themselves among the Choctaws, their former neighbors and brethren of the same language. The western part of the Choctaw country has been assigned to them, with permission to settle on other unoccupied parts, for which they pay to the Choctaws \$550,000. The field of labor open to the mission will be enlarged, by this addition, of perhaps 3000 to the population of the country. [*Report*, 1837.]

OSAGES: west of the Mississippi; 5,120 Indians.

W. C. Requa, farmer and catechist.

Owing to the hostility of portions of the tribe to the mission establishment, and apparently to all measures for introducing Christian knowledge and the arts of civilized life; the efforts of Mr. R. to reestablish a mission among them were abandoned. No Mission Station is now maintained among the Osages. [*From the Report*, 1837.]

CREEKS: see under Baptist missions.

R. L. Dodge, physician and catechist.

The mass of the Creeks, especially those of mixed blood, have not been favorably disposed to missionary labors in their country. In September last [1836] they presented a peti-

tion to the United States' Agent requesting that the missionaries and teachers of all denominations might be removed from among them. This was done. The way has been again opened for the entrance of missionaries to this numerous tribe.—*Abstract of the Report, Jan. 1838.*

PAWNEES: indigenous tribe of 12,500, west of the Mississippi. Rev. J. Dunbar; S. Allis, jr., assistant; and their wives.

An elementary book of 74 pages has been prepared by Mr. Dunbar in the Pawnee language, and 500 copies printed.—*Abstract of Report, Jan. 1838.*

Sioux: an indigenous tribe of 21,600, west of the Mississippi.

Lac Qui Parle; Rev. T. S. Williamson, physician; A. Huggens, farmer; and their wives; G. H. Pond, farmer and teacher; Sarah Poage, teacher. *Lake Harriet;* Rev. J. D. Stevens, Rev. S. R. Riggs; and their wives; Rev. S. W. Pond; Lucy C. Stevens, assistant.

The Missionaries and assistants are still pursuing the study of the Sioux or Dakota language. Seven persons, including three Dakotas, have been received into fellowship with the church. Two schools have been taught, embracing 50 or 60 pupils, only a small part of whom attend constantly. Dr. Watts's second catechism for children has been translated into the Dakota language, and 500 copies printed.—*Abstract of Report, Jan. 1838.*

OJIBWAS: see under Baptist missions.

La Pointe; Rev. S. Hall and wife; G. T. Sproat, catechist and teacher; Delia Cook, teacher. *Fon du Lac;* E. F. Ely and wife, catechist and teacher. *Pokeguma;* F. Ayer, catechist; J. L. Seymour, teacher and mechanic; and their wives; Sabrina Stevens, assistant. *Leech Lake;* Rev. W. T. Boutwell and wife.

The Church at La Pointe embraces nine members, exclusive of the mission family, four of whom are Ojibwas. To the new church at Pokeguma, four Ojibwas were admitted. In the schools about 80 pupils have been taught at some seasons of the year—while at other seasons, the aggregate was not more than 35. At Leech Lake, Mr. Boutwell has had little encouragement in his labors.—*Abstract of Report, Jan. 1838.*

STOCKBRIDGE INDIANS: on the south-east side of Fox river, 20 miles from Green Bay; number, probably 250. The Gospel was

first preached among the Stockbridge Indians by Sergeant and Edwards, nearly 100 years ago, and a large church gathered.

Rev. C. Marsh; C. Hall and wife, teacher. Church members, about 50; scholars, from 40 to 60.

The deportment of the members of the church, and of the more intelligent portion of the tribe has been orderly and exemplary.

The Indian claims to most of the lands in the vicinity of Green Bay and Fox river have been extinguished; and attempts have been made to purchase the reservation belonging to this band, though as yet without success.

[*Abstract of Report, Jan. 1838.*]

NEW-YORK INDIANS: see under Baptist missions.

Tuscarora; G. Rockwood, and wife, catechist; Miss Burt, teacher. *Seneca;* Rev. A. Wright, and wife; two female teachers. *Cattaraugus;* Rev. A. Bliss, and wife; Miss Adams, teacher. *Alleghany;* W. Hall, and wife, teacher and catechist; scholars, about 230; church members, in the four churches, 188—of whom 8 were added during the year.—*Abstract of Report, Jan. 1838.*

ABERNAQUIS: a small tribe in Lower Canada, below Montreal. P. P. Osunkherhine, native preacher.

Six or seven years ago the whole of this band were Papists, while now more than 30 persons attend Mr. Osunkherhine's meeting on the Sabbath, all of whom have renounced the Papal church; and three have joined a Protestant church, and others appear to be pious. The school numbers from five to fifteen pupils.—*Abstract of Report, Jan. 1838.*

INDIANS WEST OF THE ROCKY MOUNTAINS: Rev. H. H. Spalding; M. Whitman, physician; and their wives; W. H. Gray, mechanic.

Messrs. Spalding, Whitman, and Gray arrived at Fort Wallawalla, 300 miles from the mouth of the Columbia, on the 3d of September, [1836]; and immediately proceeded to select stations and prepare for a winter residence among the Indians. From the western boundary of the state of Missouri to Wallawalla, they estimate the distance to be 2,200 miles, the country most of the way being barren, sandy, and uninhabitable. They found the Indians west of the mountains, especially the Nez Perces, to whom their early labors will be principally devoted, ready to welcome them. The number of the Indians, from the mountains to the Pacific, and from California to the 55th degree

of north latitude, is estimated by Mr. Parker, at about 70,000.

All the necessities of life are found in abundance at Forts Wallawalla and Vancouver. The prospects of the Mission are favorable.—*Abstract of Report, Jan. 1838.*

Summary. Stations, 29—among 12 tribes; ordained missionaries, 23; physicians, 3; male assistants—teachers, farmers, natives, &c., 33; female assistants, 58; church members and scholars—reports not complete; 510 of the former, and 707 scholars are reported.

MISSIONARY SOCIETY OF THE METHODIST EPISCOPAL CHURCH.

1. **WYANDOTS:** in Ohio and Michigan; number, 575. Missionaries, 3; native preachers, 2; church members, 200; scholars, about 30.

2. **CHOCTAWS:** see under Baptist and American Board missions. Preachers, 2 white men and 5 native, with a suitable number of class leaders and stewards; church members, about 1000; scholars, about 380.

3. **ONEIDAS:** in New-York; see under Baptist and American Board missions. Missionary, 1; school teachers, 2; church members, about 130; scholars, between 80 and 100.

A gracious revival of religion has been witnessed on this Mission during the past year; and not less than 200 have signed the pledge of total abstinence from all intoxicating liquor.

4. **The South Indian Missionary District,** within the bounds of the Arkansas Conference, comprehends three circuits; viz the CHEROKEE, CREEK, and CHOCTAW; [See under Baptist and American Board Missions,] and six schools.

Through the opposition of some of the ruling men, the Missionaries have been dismissed from the Creek Mission, but they now very much regret the step which they have taken, and wish for their return. The Cherokee and Choctaw Missions are in a prosperous state, especially the latter. On these Missions there are four Missionaries, and three school teachers. Within this district there are computed to be 1284 church members, of whom 1225 are native converts.

This district appears to include the Choctaws, noticed above separately.

5. **The North Indian Missionary District,** within the bounds of the Missouri

Conference, includes five circuits, viz. Missions to the SHAWNEES, DELAWARES, [see under Baptist Missions,] PEORIS, [number, 133;] KICKAPOOS, [number, 588;] and KANSAS, [number, 1606]. Missionaries, 6; church members, 472; besides school teachers.

Those who have embraced Christianity are improving in the arts of civilized life, building houses, cultivating their lands, and learning useful trades.

6. **SAGANAWS and HURONS:** in the Detroit district; numbers not stated in any of the documents before us.

The reports not so favorable as some others, owing to the influence of ardent spirits, and the impracticability of calling the natives from the pursuit of game, and other uncontrollable causes. On the Huron Mission, however, there are 12 native members of the church, and 5 or 6 children under instruction.

7. **ONEIDAS and MENOMINEES:** near Green Bay; numbers—Menominees, 4000; Oneidas, originally from New-York, 725. Converts about 50.

8. **Missions at the Sault de St. Marie and Kewauemon.**

One white Missionary, one native Missionary and wife, one white school teacher, and one native interpreter; in all about 60 members in the church, and about 50 scholars.

9. **CHEROKEE Mission,** within the bounds of the Holstein Conference. Members, 521.

10. **Oregon Mission;** west of the Rocky mountains. Missionaries, 5; school teacher, 1; physician, 1; blacksmith, 1; carpenter, 1; all married but one or two; and 4 female teachers. The greater part of these embarked near the end of 1836, and others in January, 1837, for this Mission, by way of the Sandwich Islands. Prospects of the Mission flattering.

11. **WINNEBAGOES:** 4500, under stipulation to remove west of the Mississippi; and other tribes who inhabit the prairies on the upper Missouri.

Rev. A. Brunson and three others are devoted especially to the benefit of the Indian tribes. Openings are presented for the Missionary among the Winnebago, the Chipeway, and the Sioux Indians.

The preceding details as to the number of the Missions, missionaries, members, and scholars, are taken from the *Annual Report, 1837.* The names of the missionaries, or of their Stations, are not often mentioned in the Report.

BOARD OF MISSIONS OF THE PROTESTANT EPISCOPAL CHURCH.

Mission School at Green Bay—Rev. D. E. Brown and wife, Misses Sarah and Susan Crawford.

This school contained 70 children, male and female, the greater part of them Menominees and Oneidas; but on account of the contemplated removal of these Indians to the west, the number has been reduced to about 20.

ONEIDAS: see under Methodist Missions. **Duck Creek**; Rev. S. Davis and wife; S. B. Sherwood, schoolmaster; A. Nimham, interpreter; communicants, 80; scholars, about 40.

The Mission is in a highly prosperous condition. The Oneida Indians have made considerable advancement in civilization, and now cultivate their farms, and enjoy the comforts of settled domestic life. They are enabled to defray one half of the expense of the Missionary's support, and pay \$100 a year towards the support of a school for their children. In autumn last, the Chiefs made an appropriation of \$2000 for the erection of a church, and \$500 for building a parsonage. One of them made a donation of \$200 towards the purchase of a bell for the church. They have erected a school-house at a cost of about \$300. The sale or exchange of a portion of their lands placed funds in their hands, a portion of which they have thus set apart for the service of Almighty God.—*Report*, 1837.

BOARD OF FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH.

WEAS: reservation 20 miles west of the state of Missouri, between the Osage and Kansas rivers; Indians, 222 in number. Mission commenced, 1834—Rev. J. Fleming; Mrs. Fleming is with her friends on account of ill health; H. Bradley and wife, J. Duncan, teachers; native communicants, 10; catechumens, or persons desirous of uniting with the church, and under particular instruction, 20.

The Rev. J. Kerr and wife received an honorable dismissal from the service of this Mission, on account of the impaired health of Mrs. Kerr. (See Letters and Journal of Mr. Kerr at p. 13 and p. 85, and Letter from Mr. Fleming at p. 168, last vol.)

We have great reason to abound in thanksgiving to God for the prosperity with which he has blessed this Mission. Beside what has been done in bringing some of this people into the church, and training them up, as we hope, for eternal glory; a striking reformation has taken place in the habits of the whole tribe. They were notoriously filthy, indolent, and addicted to drunkenness and other de-

grading vices; but they now manifest a spirit of industry and cleanliness, and their condition is improving.

[Mr. Fleming, Aug. 22, 1837.]

IOWAYS: an indigenous tribe of 1500 Indians, on their reservation between the Great Nemashaw river and the north boundary of the Kickapoo Indians, bounded also by the Missouri river on the north and east. Mission commenced, 1835—Rev. W. Hamilton; S. M. Irwin, A. Ballard, teachers; and their wives; Miss N. Henderson, teacher, at present with her friends; one interpreter.

The SACS, 500 in number, have settled about a mile from the Ioways, and will receive the Christian attention of the Missionaries.

These Indians resided north of the Missouri river when the Mission was commenced; during the last year they have removed to their present lands, and their abode is now considered permanently settled. Owing to this change, however, the operations of the Mission have been somewhat interrupted; but now efforts are again in progress; several children have been received into the Mission family, and the Missionaries believe that a strong moral influence has been exerted in the tribe. Mr. and Mrs. Hamilton (see p. 30 and p. 89 of this vol.) had nearly reached the Station, and, as well as the other Brethren, were in good health and spirits. The prospect before them is certainly an encouraging one. (See Letters at p. 15, p. 86, p. 168, last vol., and p. 89 of this vol.)

EUROPEAN SOCIETIES.

The United Brethren have three married Missionaries among the *Delaware Indians*, at New Fairfield, Upper Canada; and one among the *Cherokees*: among the former there were 39 communicants, and the congregation consisted of 247 persons.

The Church Missionary Society has had a Mission for fifteen years at the Red river settlement, near Lake Winnipeg, Upper Canada: Rev. D. T. Jones, Rev. W. Cochran, with 5 schoolmasters; churches, 3: attendants, 870; communicants, 195; scholars, 652.

The Wesleyan Missionary Society has 14 Stations; 13 missionaries; 1369 members; and 2000 scholars, among the *Chippewa and other Indians* in Upper Canada. During the year 319 members were added, nearly all Indians.

The Gospel Propagation Society has established a Mission at Sault de St. Mary, among the Indians on the northern shore of Lake Huron; another was to be formed on the Manitoulin island.

[*Miss. Reg. March 1837.*]

Labrador.

UNITED BRETHREN.

Nain—1770—five Brethren. *Olkak*—1776—five Brethren. *Hopedale*—1782—four Brethren. Of these, 12 are married. Communicants, 340; baptized—adults, 162; children, 355; candidates for baptism, new people, and excluded, 46.

[*Miss. Reg. March, 1837.*]

Greenland.

UNITED BRETHREN.

New Herrnhut—1733—four Brethren. *Lichtenfels*—1758—three Brethren. *Lichtenau*—1774—three Brethren. *Fredricksthal*—1824—three Brethren. Of these, 8 are married. Communicants, 744; baptized—adults, 329; children, 606; candidates for baptism, new people, and excluded, 127; total under instruction, 1806.

[*Miss. Reg. March, 1837.*]

General Summary of Protestant Missions. From this Survey it appears that, in

connexion with various Protestant Societies or Boards, there are, in different parts of the great field, 797 missionaries, and 222 European or American assistant missionaries. The much larger part of these are married men. Of the ordained missionaries, including the United Brethren, who, perhaps, are not all ordained,—there are in West Africa, 24; South Africa, 94; the regions adjacent to the Inland Seas, 49; China, Burmah, or India beyond the Ganges, 45; India within the Ganges, 165; Ceylon, 28; Indian Archipelago, Australasia, and Polynesia, 81; West Indies, 203; North American Indians, Greenland, and Labrador, 108. The returns of communicants and scholars are very defective, but give 98,720 of the former, and 96,478 of the latter. From the details of the survey we may safely estimate the entire number to be from one third to one half larger than have been numerically reported.

The number of missionaries, exclusive of assistants, in connexion with the principal Missionary Societies or Boards, as reported in this survey, is as follows:—United Brethren, 105; Church Missionary Society, 73; London Missionary Society, 110; Wesleyan Missionary Society, 170; Baptist Missionary Society, Eng., 34; American Board of Commissioners, 121; Baptist Board of Missions, 40; Methodist Missionary Society, 30; Episcopal Board of Missions, 12; Presbyterian Board of Foreign Missions, 10.

ALL POWER IS GIVEN UNTO ME IN HEAVEN AND IN EARTH: GO YE, THEREFORE AND TEACH ALL NATIONS, BAPTIZING THEM IN THE NAME OF THE FATHER, AND OF THE SON, AND OF THE HOLY GHOST; TEACHING THEM TO OBSERVE ALL THINGS WHATSOEVER I HAVE COMMANDED YOU: AND, LO, I AM WITH YOU ALWAYS, EVEN UNTO THE END OF THE WORLD. AMEN. MAT. 28; 19, 20.

Board of Foreign Missions of the Presbyterian Church.

The Executive Committee of the Board of Foreign Missions, to the Pastors, Elders and Members of the Presbyterian Church.

Beloved Brethren.—By a resolution of the Board, it is made the duty of the Executive Committee to address the churches on the subject of Foreign Missions. In discharging this duty, we desire to look to God for direction, and that his blessing may accompany our efforts to promote his cause. This solemn subject concerns the glory of God, the interests of millions of the human

family for time and for eternity, and with it the prosperity of the Church of Christ is deeply interwoven. The contemplation of the state of the heathen is always painful: yet however dark it may appear, and however oppressive to the mind, nothing is more clear than the duty carefully to examine our relation to them, that we may know what the word of God requires us to do.

Every church of Jesus Christ from its very nature and constitution, is a Missionary community. To make known the mystery

of redeeming love,—to offer salvation freely to all men,—to persuade them to repent and believe the Gospel are the great ends for which the church was instituted : and when by the almighty power of the Holy Ghost, her efforts shall have been blessed for bringing in all the redeemed of the Lord, the order of Divine Providence with relation to our world shall be completed, and time itself exist no longer.

It is the appropriate work of the Church, to ordain and send out ministers to preach the Gospel. This great duty she cannot delegate to others ; nor can she, without sin, neglect to send those ministers to the heathen : for while the field is the world, that church performs only a part of her duty, which leaves so large a portion of it unnoticed, and takes no care for the millions who are wandering like sheep without a shepherd, and perishing for want of the bread of life. The Church, in adopting measures for carrying forward this great work, may employ under her own control, any intermediate agency that may be deemed most suitable and efficient. Experience may hereafter suggest some improvement on the organization constituted by the last General Assembly, but as far as yet appears, it seems to be adapted to the end designed. The General Assembly, by its own proper authority, superintends and conducts the work of Foreign Missions of the Presbyterian church, by a Board appointed for that purpose, and directly amenable to said Assembly. To this Board, consisting of forty ministers and forty laymen, is intrusted, with such directions and instructions as may be given to it from time to time by the General Assembly, the superintendence of the Foreign Missionary operations. To the Board also belongs the appointment of the officers and of the Executive Committee ; and to the Executive Committee, consisting of nine members, with the corresponding secretary and treasurer, is assigned the duty of appointing missionaries, designating their fields of labor, and the particular direction and management of the Foreign Missionary work, subject to the revision and control of the board of directors.

Here, beloved brethren, let us pause, and give thanks to God, that at last our beloved church has within herself an organization for the great work of obedience to the command of her risen Lord. Long has she been a Missionary Church with reference to the moral desolations of our own land ; and now, in

answer to the prayers and desires of thousands in her communion, she is prepared to take her part in Foreign Missions, that the dying heathen also may share in her cares, and become the special object of the prayers and benevolence of her sons and daughters.

Besides the duties assigned to the Board and to the Executive Committee, all the Judicatories of the church, have their proper part of this great work to perform. Their engaging in the Foreign Missionary cause, each in its appropriate sphere, will bring a moral and religious influence around the subject, which it is not possible should exist in any system, by which the church judicatories are treated as having nothing to do in extending the kingdom of the Redeemer among the heathen.

The annual meeting of the Board is by the General Assembly directed to be held during their sessions. To the Board belongs the supervision of all the details, embracing the missionaries or agents employed, the fields of labor, the receipts and expenditures, in short, every thing relating to the subject. It is their duty to devote the time necessary for a careful revision and examination of all the matters entrusted to them. In this respect they stand on a perfect equality with any other Board. Now, should the General Assembly also devote one or more days to the same general object, how salutary would be the result. The ministers and elders, from all parts of the church, would thus be brought to participate in the joys and sorrows of their brethren among the heathen, and the Board and officers at home. The interest thus manifested by them would greatly encourage the hearts of all. A due portion of the time should be spent in religious exercises, especially in united prayer. If the members came together in a right spirit, the blessing and influences of the Holy Ghost might confidently be expected to come down on that meeting, and humble, and revive, and sanctify their hearts. All would bless God for having been present, and would carry with them to the remotest borders of the church a sense of the heavenly feeling there experienced. When the Commissioners should return to their respective Presbyteries, no part of their report would possess equal interest with the account of the Foreign Missionary anniversary of the whole church. We do consider this aspect of the subject as one of great importance, and respectfully, but earnestly call the attention of

the Commissioners to the next General Assembly to it.

The course here suggested has been pursued by several Synods within the last two years, with profit to the general interests of religion, as well as to the Missionary cause. The day, we trust, is not far distant, when all these venerable bodies will devote a part of their time to inquire what has been done, and what more can be done, for the extension of the Redeemer's kingdom among the heathen.

On the Presbyteries, especially, must the Board always rely for assistance in this great work. It is in their power to adopt such measures as will bring this cause at stated periods before all the churches within their respective limits; and to them must the agents of the Board look for advice, assistance, and encouragement.

The present Missionary organization of the church contemplates the assistance and co-operation of all her Judicatories. The form of government in the church is every way adapted to this purpose; it could not be improved, were the trial now made, to form the whole church into a Missionary Society; and it has been to our disadvantage, that in practice we have been strangers to the benefits of our own excellent system; and, instead of looking to the Judicatories of the church for direct and efficient action in the cause of Foreign Missions, until recently, their name even, from the General Assembly to the Session, was scarcely mentioned in connection with this great work. But when all these have performed their duty, much will still remain to be done by the ministers and elders of the churches. It is of vital importance to the success of the cause that it be brought, once a year at least, before every member of the church, male and female. This cannot be done without the assistance of the pastors; and in aiding and sustaining them, the elders may give the most efficient assistance.

To afford the information necessary, and to place the facts and circumstances of each Mission within the reach of every member of the church, a Monthly Magazine of 32 pages is prepared and published under the direction of the Executive Committee. This publication will keep the churches informed of what is doing in the Foreign Missionary work. It will contain the plans and action of the Board for sending out Missionaries, and information with regard to the means wanted, the fields occupied, and the labors

of the brethren among the heathen. We are fully aware of the great number of newspapers, periodical and other pamphlets in circulation; but to whatever extent other publications may be multiplied, and whatever be their merit, it will still be necessary to have Missionary intelligence also; without it, the churches cannot be informed of what is doing for the cause of Christ among the heathen. We submit it, therefore, to the pastors of all the churches, whether they would not be doing the cause a great service, by bringing the Missionary Chronicle to the notice of all their people. This course has already been pursued by a number of our brethren, and the result, in every case, has been an increased demand for the work.

We have thus endeavored to explain the principles of the Foreign Missionary organization of the Presbyterian church, and to point out the duties resting upon the judicatories, pastors and elders of the Churches. But the great truth still remains to be illustrated, *that upon every Christian man and every Christian woman rests the solemn duty of aiding in sending the bread of life to those who for want of it are perishing.* This duty rests upon us as individuals: God holds each one of us personally accountable to himself; and, whatever be our individual duty, no other can discharge it for us, because all are required to do what they are able. These are solemn considerations, but the word of God has left us in no doubt respecting their truth. "All things whatsoever ye would that men should do to you, do ye even so to them. Thou shalt love thy neighbor as thyself. So then every one of us shall give account of himself to God. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? Be ye followers of me, even as I also am of Christ. If any man have not the spirit of Christ, he is none of his. If a man love me, he will keep my words. For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."

He who feels his personal accountability to God, and makes it the rule of his conduct—to do to others, as he would that others should do to him,—to love his neighbour as himself,—to follow Christ as Paul followed him,—and to be willing to become poor,

that his cause may be promoted, will always be found the most engaged in behalf of the benighted heathen. But these precepts are enjoined on every professor of religion; the duties of the different members may vary, yet each in his sphere is required to do what he is able: and he who pleads exemption from them, or neglects to perform them, makes himself an alien from the church of Christ. With the Bible in our hands, ignorance is no excuse; and what we do, must be done quickly. We may delay all examination of the question, and from year to year slumber over the subject; but death makes no delay, he is a messenger that slumbers not; and his dark valley is crowded with the dying heathen, going in advance to meet us at the bar of God.

When we reflect on the state of the heathen and our duty to them, we may well feel oppressed with a sense of the greatness of the subject. We have called upon you to rejoice that the Presbyterian Church, as such, is now engaged in the work of Foreign Missions. But we deeply feel that it becomes us all to rejoice with trembling. Our organization, however perfect, will profit us nothing if the spirit of Christ be absent. Many of us have long desired that our beloved church should engage in this work, and when this was refused, we considered it a serious cause of complaint. It will now be seen whether we desired this measure, to build up a party, or to promote the cause of Jesus Christ. If the former was our object, the cause of Foreign Missions will wither and die in our hands. Without the spirit of Christ, without the spirit of self-denial required by his Gospel, and without the spirit of prayer to God for his blessing, our efforts to benefit the heathen, or to elevate the tone of piety in the church at home, will be in vain. But if by our fruits we shall show, that our object was to promote the glory of God, in making known to the benighted heathen the Gospel of the Saviour, and to promote a holy influence, such as this work requires, amongst all the members of the church, then may we take encouragement, that the blessing of God will go with our efforts to benefit the heathen, and that in watering others we shall be watered also ourselves. But almost the entire work, as it respects us, is yet to be done, and it is high time for us to awake to the magnitude of its requirements. If the Presbyterian church were to awake and arise to this great work, the first fruits of the blessing

would be her own. The cause of Foreign Missions is the cause of God, and his blessing will rest upon the church that does her duty as required. But if we withhold our aid at such a time as this,—if we are content to be a Missionary church but in name, soon will our heritage resemble a dry and parched wilderness, withering and dying under the displeasure of Zion's king.

But, dear brethren, we hope better things for our beloved church. We have intelligence from many parts of it, giving the most cordial approbation of our present Missionary organization, and assurances and evidences also of support. We believe there are many thousands also in connection with us, who have a deep sense of the duty of Christians to the heathen. This spirit is on the increase, and many of the ministers, elders, and churches, are coming up in a measure to meet the great responsibility resting upon us all. In the providence of God, the fields of usefulness among the heathen are multiplying, and opening wider and wider from year to year. To cultivate the fields already selected and in part occupied by the Presbyterian church, will require increased exertions on the part of all her friends. It is known to the churches that the Presbyterian Foreign Missionary Society, with all its missions and funds, was at the first meeting of the Board transferred to them. Although this Board has been in operation but a few months, by this transfer it has already under its care more than forty missionaries and assistant missionaries laboring in Western Africa, N. India, China, and the Indian country, or on their way thither. All these missions need to be strengthened. Schools for the children and youth in greatly increased numbers, are wanted at every Station, and for North India and China the agency of the press may be used, and enlarged to any extent that men and means can be afforded. Several brethren are now prepared to go, and others will be ready to join them during the present year. In this state of the Missionary work, we submit the question to every member of the church—*Have you done what you could to discharge that duty to the heathen, which God has placed on each one of his professing people?* Every true Christian knows the value of the Gospel, and how precious is salvation by the cross of Christ to the soul burdened with a sense of sin; and dark and feeble though his hope in him may be, he would not exchange it for any thing this world has to give.

But God has informed us, that to make known this glorious Gospel to the heathen, he does not employ the ministry of angels, nor of the spirits of just men made perfect, but the agency of his church and people upon earth. He has also revealed to us that he will bless the efforts of his people for the conversion of the whole heathen world to himself. We thus see that God has joined the means and the end together, and he who separates them, has yet learned nothing in the school of Christ. The apostles and first Christians, under divine direction, commenced this great work, in much labor, in suffering, in self-denial, in faith, in patience, in prayer, in fasting; and we are now called to follow in their footsteps. The responsibility to the heathen, which God in his Providence has placed upon the Presbyterian church, and upon all her ministers, and upon all her members, is not only great, but solemn and awful. The extent of this responsibility, its bearing on the destiny of the present and succeeding generations of the heathen, and its effect for weal or woe on our own souls, according as we discharge or neglect our duty, will only be revealed by the light of eternity. We may shut our eyes to the truth, we may suffer the heathen to perish without an effort to save them, but our duty is not thereby altered;—this responsibility rests upon us still; God himself has placed it there, and we are no more able to escape from it, than we are to divest ourselves of existence.

Let us consider the condition of the present generation of the heathen. If the Saviour is to be made known to them, it must be by Christians now living, or they will never hear of his name. Before our children can send them the bread of life, they will have passed beyond the reach of their efforts, and we will be called to meet them at the bar of God. Now is the time to ask our hearts, if we shall then be prepared for that solemn meeting. When the lost souls of the heathen around us shall charge us with their damnation, what will be our excuse? What will be the answer of the pastor, who, placed as a watchman to his people, failed to inform them of their duty to the heathen? or of those who ought to have gone in person to preach the Gospel to them, but remained at home. Where will the elders stand, who, though ordained and set apart to assist in the government of the church, and to encourage and sustain their pastors, yet did nothing

for the millions living and dying without the knowledge of the truth? or where will stand the tens of thousands of professing Christians, who, like them, care for none of these things? But, on the other hand, how joyful will be the meeting at the bar of God, of those who have been redeemed from among the heathen with those who sent the Gospel to them! Every one now engaged in this great work, with proper motives, and with faith that works by love, however humble or limited their sphere, will be a partaker of this joy;—for even now, in answer to the prayers and in encouragement of the labors of his people, God is calling many of the heathen to a saving knowledge of himself. Millions upon millions will be the number of such meetings in that day. Shall we, dear brethren, stand surrounded by those, who by the instrumentality of our labors and self-denial were led to the cross of Christ? or shall we stand surrounded by souls lost by our unfaithfulness, and find, when too late, that their blood is required at our hands! Our responsibility to succeeding generations of the heathen, is not less solemn. Now is the time to make preparation for them, by providing schools,—by training up a native ministry,—by translating and printing the Bible,—and by establishing Missions in suitable places; so that by concentrated efforts our missionaries may be prepared to reach the rising generations in their earliest years.

In conclusion, let us constantly bear in mind, that in all our efforts in behalf of the heathen, we cannot too sensibly feel, that without the blessing of God all will be in vain. "Not by might, nor by power, but by my spirit saith the Lord of Hosts. For the blessing needed, God will be inquired of by his church and people, and our Saviour himself has taught us to pray daily, "Thy kingdom come, thy will be done in earth as it is in heaven." The Monthly Concert has been established for this very purpose; and whether held on the first Sabbath or the first Monday of the month, just in proportion as it is attended by any church, will be the missionary spirit, and their engagedness in this cause. In the Apostles' days, the church "prayed with one accord;" let us follow their example, and while we send out our dear brethren and sisters, let us daily bear them, and the poor benighted heathen, to a throne of grace and mercy.

WM. W. PHILLIPS, *Ch'mn. Ex. Com.*
WALTER LOWRIE, *Cor. Sec.*

Proceedings and Intelligence.

BOARD OF FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH.

MISSION IN NORTH INDIA.

ALLAHABAD. *Extracts from a letter of the Rev. James McEwen, dated July 20, 1837.*

Baptism of Ram Singh.

On the first Sabbath of June, I baptized Ram Singh, the native whom I mentioned in my former letters. As his name was that of one of the heathen idols, he was anxious to have it changed for a Christian name; accordingly I baptized him by the name of Elisha Swift. He continues to give us satisfaction. He can now read the New Testament with considerable ease, and is making rapid progress in Christian knowledge. His conduct is very exemplary; and as he is of an active, enterprising disposition, I hope the Lord will yet make him very useful in the mission.

State of the School.

The school continues to go on very well. Since the date of my last, two additional orphan girls have been received; the one about 6, the other about 8 years of age. During the prevalence of the hot winds, the number of day scholars has not been so great as it was before, but it is again increasing; and the progress which some of them have made, is truly encouraging.

He then speaks of his own illness, and gives the opinion of the Physician that there is no prospect of his recovering his health while he remains in India. The following is his language on this subject:

Regarding myself I can write nothing that is encouraging. Any thing like a detail of my complaints would neither be pleasant for me to write nor for you to read. Suffice it to say, that since the date of my last I have been a constant sufferer,—closely confined to the house, and under the necessity of swallowing quantities of medicine every day. Unable to maintain an upright position for any length of time, I have to spend the greater part of my time stretched on a couch; and my eyes are so affected, and my whole frame has become so weak and nervous, that I am altogether unable to study, consequently I am rendered entirely useless.

Although I have been regularly attended by a skilful and kind physician, the only effect which his remedies seem to have produced, has been to check the more rapid progress of the disease without at all removing it. He has told me plainly that he can now do nothing more for me, and strongly recommends my going to sea as the only likely means, in his opinion, of saving my life. He thinks that a change of air, made by a removal to the hills, during the dry season, would be beneficial, and afford a temporary relief; but in his opinion nothing like a cure can be effected in any part of India.

With regard to leaving his field of labor, he says:—

You may believe that I am very much perplexed to know what is the path of duty. To be under the necessity of leaving a field where we have had such a fair and encouraging prospect of usefulness, is very trying; especially if no others come to take our place. While we cherished the hope of going to some other Station in the hills, it was not so bad, as we thought we could take our orphan children with us, and still find a field of usefulness among the poor heathen. But the idea of being obliged to leave the work altogether, is truly discouraging to us, and I am confident it is not less so to you. I feel it is very mortifying, and humbling to my pride of heart, to be laid aside, or sent away from the field as one who is unworthy to labor in it; and I often find this question presented to my mind "why is it thus?" "Why does the Lord reject our proffered services?" But a voice speaking with awful majesty, and saying, "*Be still, and know that I am God; I will be exalted among the heathen, I will be exalted in the earth.*" is sufficient to silence every murmur, and to lay us low in the dust before God.

A letter received from Brother Rogers, dated July 4th, informed us that he had been ill with the chills and fever, but was then better. Mrs. Rogers had been taken with the same complaint, and had been otherwise ill. She was quite unwell when the letter was written. Mrs. Jamieson had been at Simla some time for her health, and had quite recovered. The rest of the members of the mission were in good health.

This has been a very sickly season in various parts of India. Many, both of natives

and Europeans, have died of cholera and other diseases. The heat has been very intense, and the rains are not yet fairly set in, although it is nearly a month past the usual time. Great fears of a famine are entertained by the natives. O that the scarcity of bread which perisheth may lead them to seek after the bread of life.

MISSION IN WESTERN AFRICA.

BOBLEE. *The following information is from a letter of Ephraim Tiller, dated July 4th, 1837.*

On my arrival at Boblee's town, I endeavored first to get permission to buy a piece of land and build a frame house, but to this they would not at first consent. The present king said that the former king told them before he died, that they must not sell the land nor suffer a house to be built in that country. The house would have been built long ago, but rice and cassado were so scarce and so dear, that it was difficult to procure the means of subsistence for the laborers. I told them that I had not come here to trade with them, and get rich, but to do their children good.

After I had made arrangements for building, I went to Edina, and remained there a few days, after which I returned to Boblee. On my arrival at Boolumtown, I saw a grave upon which were about 60 sorts of bowls, plates, small looking-glasses, brass kettles, &c. Before the corpse was put into the grave, they killed a bullock and goat, and put parts of them in the grave; after this they put in the corpse; then goods, &c., until the grave was about half full. Then they dug a shelf on each side of the grave, and filled the shelf full of goods, &c. I asked, 'why are these things put into the grave?' They told me that they were put there for the dead to eat and to spend on the path to the fine town they were going to. 'What,' said I, 'do you not dig up their bones after many years?' 'True, but that is nothing; their meat is gone, their flesh is gone.' The next day we left Boolumtown for Boblee. We had not gone far up the river, before we had to get out and to pull our canoe over logs and stones, which we frequently met with afterwards. I suppose we had to get out 20 or 30 times before we got to Boblee. On my arrival at Boblee, the women came and sung and danced around me, and appeared delighted to see me come to them. But whether they were glad because they thought they would receive presents, or because

their children were going to be instructed, is hard to tell.

The next day, while conversing with the king about the great disadvantage under which he labored in not knowing the English language, the boy that I had with me said, 'If he were to learn the English language, then if the Americans were talking, they could not kill him.' 'What,' said the king, 'will you kill me? Then I must call plenty people and talk that palaver.' It was hard work for me to make him think otherwise.

The next evening, as I was passing by the old king's grave, I heard some one talking to the dead, saying, 'you was my father, before you died I did all for you I could, and now you are dead, I want you to do all for me you can, and make me get plenty of money and plenty of meat.' Having a cup of water in his hand, he said, 'here is some water to drink;' and then sprinkling it on the grave, went away as though they were both satisfied.

One day, I said to one of the men of the town, 'why don't you catch fish out of the deep hole in the river?' He replied, 'we must not fish in there, because one of the men dreamed and told his dream to the king. He dreamed that he saw people come out of the water, and sit upon the rocks. The king said they must put something in there for them to eat. They killed a bullock, a goat, and a sheep. Then they put a live slave into the deep water, telling him that he must watch, and not let any thing get lost.'

The next day, one of the men of the town came to me, and said he wanted me to give him some palm oil to put on his rice. I asked him, 'what are you going to do with it?' He said he wanted it to feed his father, meaning the dead king. I asked him, 'why do you not feed your dead goats, &c.' One said that I spoke thus because I was a God man. I tried to convince them that they did wrong.

One of the king's head men came and asked me, if I had brought any rum to build the house with, and to give to the king and his head men.—O no,' said I, 'for I have come here to do you good, and not harm.'—'Why,' said he, 'all white men bring rum when they come here.'—'Well, my friends, if I cannot do you good without bringing rum into the country, I cant do you good at all.'—'Why, you say God has sent you here.'—'True, but God has not told me to

give you rum.'—I asked them if Mr. Pinney brought rum for them. They said he did not. 'Well,' said I, 'it would be very wrong for me to bring it, and for you to drink it.'

MISSION TO THE WESTERN INDIANS.

IOWAY. Extracts from a letter of the Rev. Wm. Hamilton, dated Ioway Station, Indian Territory, January 19, 1838.

After expressing gratitude to God for favors received, and confidence in his continued goodness, he writes:—

We were not able to reach the field of our labors until the 29th of last month. On the following Monday we were permitted to attend the first monthly concert of this year, with Mr. and Mrs. Irvine, who had been here about two months. It was to me, and I think to us all, a season of deep interest. There is a satisfaction in the thought that Christians generally, and our friends in particular, are on those interesting occasions remembering us at a throne of grace, which, I think, cannot be imagined by those at home. We remember that the effectual fervent prayer of the righteous availeth much; and we hope that the prayers of God's people will be answered when they plead that the poor heathen may be made to know God and worship him aright.

He then speaks of having been obliged to spend much of the time since his arrival at the new Station in preparing the house so as to make it comfortable to reside in; after which, he says:—

We shall, I think, in a short time be enabled to give ourselves more exclusively to the work, to accomplish which we have been sent here. I did intend holding meeting with the Indians next Sabbath, as many have returned from their hunt; but that is the day on which their rations will be issued, and it will be a day of labor, and, no doubt, greatly profaned. You are perhaps aware that the Indians sold their rations for three months to pay their debts. This time expires on the 20th inst. Probably one half have returned. Some, perhaps, will not return at all, as the tribe appears to have a great desire to go to the Des Moines, not having effected a treaty for that land last winter.

AMERICAN BAPTIST BOARD OF FOREIGN MISSIONS.

CHINA. Extracts from communications of Mr. Shuck.

Macao—Haman—Cochin China.

Macao, China, Jan. 24, 1837. The increasing desire of my heart to become personally acquainted with the language, people, and practical government of China, prompted me to leave Singapore for this place at the early period I did; and, by the blessing of the Master, the encouraging progress I have made in these particulars, causes me to rejoice in the step I have taken. The facilities enjoyed here for studying the language and character of this great people, are probably such as could not be secured *any where out of China*. Among the 35,000 pagans in Macao an abundance of teachers can be had for almost any dialect, and the people can be visited from house to house, and conversed with on any subject. Any amount of Christian books can also be distributed; but it requires to be done secretly, for fear (not of the Jews, but) of the Catholics, as well as of the Chinese. There are three periodicals, (two weekly and one monthly,) published in Canton, devoted to matters relating to China and the Chinese. Eight or nine European ships constantly trade to the north-east coast, and back to Lintin, and consequently repeated information is received of the state of affairs there. Every important item in the "Peking Gazette," is speedily translated; thus one is enabled to feel the pulse of the whole empire.

I by no means consider myself, however, permanently located in Macao, as, the Lord willing, I fully intend, with the approbation of the Board, to occupy another place in China or Cochin China, as soon as possibly practicable. As savage barbarity is not at all a characteristic of the Chinese, it evidently *remains yet to be ascertained* whether it is not possible even at the present time, for two or three missionary families combined, to effect a settlement on some part of the two thousand miles of sea-coast under Chinese jurisdiction, notwithstanding the haughty attitude the Government has assumed toward all foreigners indiscriminately. The language, however, can be acquired as well in the present position of affairs, as in any other; and single missionaries can find a safe residence in Canton, and married ones in Macao. The Am. Board have four male missionaries here and at Canton, and Mr. Bridgman, more than a year ago, wrote to them to send a missionary family to Macao. The London Miss. Society intend placing a family here.

With regard to Hainan, I would observe, that it is considered a part of Quangtung (Canton) province, and constitutes the most southerly portion of the Chinese empire. It is pro-

ductive, and well inhabited, enjoys a fine climate, and, being distant from the main body of the empire, *mandarins* are not so hostile to foreigners as at Formosa, a rich and beautiful island on the north-east coast of the empire, just under the tropic of Cancer, and where the people are proverbial for their hospitality to strangers. The proximity of Hainan to this place, makes it vastly more easy of access from here than from Bangkok.

I have repeatedly endeavored to gain some information about Cochin China, but have hitherto met with but little success. From what I can learn, however, I am inclined to think that the government is less hostile to foreigners than the government of this country. Until recently, the whole of Cochin China has been in quite an unsettled state. There has been much internal commotion, and the Siamese have for some time been *buzzing* about their ears. The present incumbent of the throne of Cochin China is an usurper, but is a man of some shrewdness and a little enterprise. The probability of a treaty of amity and commerce between that country and the United States has been lately rumored. The U. S. sloop of war, *Peacock*, and schooner *Enterprise*, touched there last summer, on their way from Bangkok, but the alarming extent of sickness among the officers and crews rendered it inexpedient for them to protract their stay.* Doubtless much important and practical information would have been secured.

Conversion and Baptism of Ahea & Loo.

25. I feel assured you will mingle your thanksgivings with ours, when we tell you that we have the most encouraging evidence of the conversion of an interesting Chinaman, a native of the eastern part of this province. He emigrated from his country about eight years ago, and fell in with many Christian books, the constant perusal of which led him, more than two years ago, to abandon his idols and the superstitions of his countrymen. For some time he has been an anxious inquirer after truth, and for several months the loveliness of his walk and conversation has caused us to believe him to be a genuine disciple of the Saviour. Although his case has been decidedly interesting, I have hitherto omitted any remark concerning him, fearing lest our trembling and anxious hopes should

be dashed, and we be censured for our groundless and hasty conclusions.

I cannot now record the whole of the several conversations I have had with him on the subject. A short time ago, I endeavored to explain to him the ordinances of baptism, and the Lord's Supper. He appeared interested in the representations. Last night, he said he wished to be baptized in obedience to the command of the Saviour of sinners. I told him I would readily and joyfully meet his wishes. "But," said he, "my countrymen have such wicked hearts, and the government officers cherish such enmity to Jesus, and all who are called by his name, that should I be found out, attempts would be made to arrest and imprison me." I mentioned to him, that he could be baptized in the evening, if he chose it, but particularly told him that Jesus required his followers, in obeying his commands, to fear Him who could kill both soul and body, rather than those who could kill the body only.

28. This morning, Mr. Gutzlaff breakfasted with us, and held a conversation with Ahea A Loo, (the man spoken of above,) in accordance with our previous desire and particular invitation. I felt quite certain, that I understood him and that he understood me, but not having been at the language twelve months, I was anxious to have Mr. Gutzlaff's opinion, as he had been conversant with it more than ten years. The conversation was short, but he questioned him closely, and pronounced his case to be encouragingly favorable.

29. At Mr. Gutzlaff's request, the Chinaman visited him to-day at his own house, and, having conversed and read and prayed with him, Mr. Gutzlaff said he felt re-assured of his sincerity.

31. This morning A Loo and I went to select a place for baptizing, and soon found one with which we were both pleased. During the day we spent several hours together, in preparatory exercises. I first read and explained the commission of the Saviour to his apostles, showing him again, also, the likeness of baptism to a burial and resurrection, and its other connections. I endeavored to give him some idea of the Trinity, of the office of the Holy Spirit, of a change of heart, of the duties of a Christian, and of the final awards of the righteous and the wicked. We read together the Lord's prayer, and occupied some time in remarking upon it, and a short one I had composed. He asked many questions of pertinent simplicity, which greatly interested me, and we closed our interview by kneeling, and offering a short petition to our kind and common Redeemer. I would just observe, that in talking, we both use many Malay words, which enables us better to understand each other. He speaks the Malay language pretty well, having resided in the Straits several years.

* Soon after their arrival in Macao, the Hon. Edmund Roberts, U. S. Envoy to the courts of Muscat and Siam, and Mr. Campbell, commander of the *Enterprise*, both died. To the memory of each of those worthy men, a neat granite monument has been erected by the prompt liberality of the American merchants at Canton.

At seven o'clock this evening, we repaired to the water, and although the natural sun was not permitted to attest this baptismal scene, yet the effulgence of the Sun of Righteousness shone upon us, and if ever we felt his genial rays, it was then. Contrary to our expectations, we did not go half so far as we anticipated, but stopped on the beach at a suitable place within a few rods of a large Portuguese fort, with mounted ramparts. Here, in broken sentences, we united our hearts in prayer to God, that He would forgive our great weakness and many imperfections, and grant us His smile and heavenly grace, now and during our lives. Then handing my cap and cane to Mrs. Shuck, who stood on the bank, as the only earthly witness of this joyful event, I had the privilege of burying with Christ in baptism this willing convert from heathenism. To God Almighty, and his Son Jesus Christ, and the Holy Spirit, be the praise forever and ever. May the waves that lash these shores be speedily consecrated to similar scenes, but more abundant converts! Returning from the water, my beloved wife and I fell down at our family altar, and lifted our hearts and voices in thanksgivings to our blessed Heavenly Father, for His multiplied goodness unto us, and particularly for encouraging us thus early, in our missionary undertakings, by making us instrumental in bringing into the fold of the Saviour even one immortal soul from among these thronging millions of dying pagans.

A Loo has a most amiable disposition, and the pleasure we have experienced in contemplating his case, from time to time,—connected as it is with future and brightening prospects,—has of itself amply repaid us for any sacrifice we may have made in the cause of our blessed Master. He has a good mind and much genuine *common sense*; can read and write his own language, and speaks, to some extent, two or three dialects. He entered our employ on our arrival at Singapore, and has been with us ever since, and says he is willing to take a tour with me, to his own part of the empire, to Hainan, or to Cochin China. He bids fair to become a valuable assistant, although at present but a babe in Christ, and needing much instruction. He asked me not long since, if it were not in accordance with the doctrines of Jesus,—as I taught him,—that he should teach another, and that other still another, and so on until all men should know the Lord. How certain it is, in all countries, when an individual has truly tasted that the Lord is gracious, that he immediately desires others to participate in the same blessings. This, to us, is another evidence of this man's attachment to Christ. In the midst of my happiness, however, I cannot help sometimes feeling unhappy, when I reflect how li-

able he will be to persecution and imprisonment should he be found out. A young man now lies in Canton prison, because his father, whom they could not catch, professed Christianity. The death-warrant of Leang A Fa, the Chinese evangelist, now at Malacca, has already been signed. Opposition to the Gospel by this ignorant and obstinate government, is stronger at Canton than any where else in the empire. May the Lord soon direct us to some spot, where we may take up our abode and quietly pursue our work. The Chinese officers are all too great cowards to offer any personal violence to the Missionary, but will do all in their power to harass his soul by persecuting his converts. A Loo, however, being a stranger here, will probably be unnoticed for some time. I feel just now, greatly, the need of a colleague or two, as with this man we could forthwith commence a tour to the north-east coast, or to Cochin China. Hainan being only two or three days' sail from here, I shall probably visit it pretty soon. Should it be fully ascertained that missionaries cannot labor in China, there are any amount of places close by, where they *can* labor, and that too among Chinese. In looking all around me, towards every point of the compass, I almost involuntarily exclaim, O how vast the field, yet how few the laborers! How plentiful the harvest, and yet how lightly regarded is the last command of the ascending Saviour, *Go teach all nations!!!*

ASSAM. Extracts from a letter of Mr. Cutler, dated *Brahmaputra River, July 7, 1837.*

Death of Mr. Thomas.

In about ten days from this we were expecting to welcome the arrival of our dear brethren Thomas and Bronson, and I was intending, if possible, to take a small boat, and go as far as Diburu Mukh, (forty or fifty miles below Sadiya,) to meet them; and hoped to have the happiness of introducing them to my companion and associates at Sadiya. But how dark and mysterious are the ways of Providence! Who can fathom His vast designs! I am now in a small boat, on my way to Sadiya, with our dear brother Thomas, lying before me, a *cold and lifeless corpse*! Surely we "know not what a day may bring forth."

"Death, like an overflowing stream,
Sweeps us away; our life's a dream,
An empty tale, a morning flower,
Cut down and withered in an hour."

Br. Thomas, it seems, left the budgerow, (in which were his companion, and br. and sr. Bronson,) in a small canoe with four men, on the 1st instant, and *three hours* more would have found him seated in our house at Sadiya.

He approached within sight of his field of labor, but was not permitted to enter it!

A few days ago we sent off two small boats and four men, to carry out ropes to make fast to stumps and trees, by means of which the budgerow could be pulled along,—and to render whatever assistance they could to our friends. This morning I was surprised to see three of them and a stranger make their appearance at the house, each of whom seemed unwilling to tell why they came. I, however, soon learned the sad tale. Our men met br. Thomas the same day they left Sadiya, and delivered to him a letter I had sent by them; and he told them they might accompany him back. This morning he had started the men out early, and they were pushing briskly along against the strong current, (with one of our boats just before, and the other just behind his own,) when two trees suddenly fell from the bank, with a tremendous crash, across the middle of his boat, which caused it instantly to sink. The men who were in the front and back of the boat, say they gained their footing on the ground, and sprang to the relief of br. Thomas, at the same time calling the other men, who were soon on the spot. They said they used every endeavor to get him out,—two taking hold of each arm, two hold of each shoulder, and one hold of his head,—but could not move him, as he was pressed so closely between the boat, and the trunk of the largest tree, which lay across his bowels. They stated they had neither knife nor axe, with which they could cut away the tree,—and with their united efforts they could move neither that nor the boat,—neither could they raise his head above the water. He raised one or both of his hands above the surface for a moment, but they never heard a groan, nor perceived any further struggle. Finding, they said, all efforts to rescue him, vain, one boat immediately proceeded to Sadiya, to bring us the distressing intelligence. O, what a shock it was to us all! What a gloom instantly spread over all our fond anticipations and bright prospects! Br. Brown was unable to go out to-day, having a slight fever; but as quick as possible, I got a boat and men provided with spades, hoes, axes, blankets, &c., and went, with all speed, to the fatal spot. Our friends, as well as myself, feared I should be unable to recover the body; but, before I arrived, the strong current had moved the position both of the tree and boat, and I was soon enabled to raise the lifeless body of my dear brother from its watery grave. I will not attempt to describe my feelings at that moment. To see one of our dear missionary associates, who a few hours before was in the bloom of health, strong and vigorous, thus suddenly summoned into eternity, just at that time and place, and within sight of the Station at which he had so

long and ardently desired to arrive,—seemed almost to overpower me.

"Great God of providence, thy ways
Are hid from mortal sight;
Wrapt in impenetrable shades,
Or clothed with dazzling light."

Lieut. Seppings, and Mr. Pringault, (an apothecary,) the only medical man at Sadiya, set out immediately after me, with lancets, &c., to be in readiness to render any aid which might lie in their power; but the vital spark had gone, and his happy spirit had fled from its tabernacle of clay to the paradise of God.

As soon as I had laid the body in my boat, I wrote to our dear friends in the budgerow, conveying to them, as cautiously as I then could, the distressing intelligence. What a severe stroke it must be to his dear wife! O, may He who hath thus bereaved her, be her support, and graciously sustain her, in this season of severe trial. May the promises of God, and a conviction that He is

"Too wise to err,—too good to be unkind,"

prove an unfailing source of consolation to her, under this deeply afflicting dispensation of His providence.

ARRACAN: *Extract from a letter of Mr. Hall.*

Death of Mrs. Hall.

Mr. and Mrs. Hall left Calcutta on the 25th of April last, for Kyouk Phyoow, where they arrived on the 8th of May, and soon after commenced the study of the Arracanese language. On the first Sabbath in July Mrs. Hall was taken with the remittent fever of the country; and although at first her sickness was not considered dangerous, yet all efforts to prevent its progress were in vain.

Mr. Hall writes:—

Before she died, she said "write to my relatives, and tell them that I never have been sorry that I came,—that I have a great desire for their salvation. Tell them all about my sickness,—the kindness of friends here, and especially, extol Dr. Tweddell."—This is but part of what she said. When she had finished, she lay more quietly a short time, then turned upon her bed as she had done, to find a resting place. Shortly after, she said to her husband, "Farewell." This was the last word which she spoke aloud. Soon after, her deeply afflicted husband heard her say in a whisper, "The conflict is over, the conflict is over." * * * * But the anguish of his heart, none can describe. His heart is still bleeding with the blow.—He feels that he needs much of the supporting and sanctifying grace of God, that he may be able to accomplish, as an hire-

lings, his day,—do the work of a missionary, and at last enter that place, where sorrow, weeping, sickness and death cannot enter. He trusts that he shall have the prayers of his brethren in America.

She died July 9th, quarter before eleven, A. M., in the twenty-fourth year of her age.

BAPTIST (ENG.) MISSIONARY SOCIETY.

The following extracts are taken from a statement recently made by the Rev. Wm. H. Pearce, a missionary of this society at Calcutta, who returned to England on account of ill health, after a residence of nineteen years in India.

Result of Missionary labor in India.

The result of Missionary labor in India, though it has confessedly been trying to the faith of the church, has by no means been so discouraging as is frequently supposed. The apparent as well as the real success has been increasing every year. Not to instance Tinnevely, Travancore, and Ceylon, encouraging Stations of other denominations, I may refer, in illustration of this remark, to the experience of my missionary associates in Calcutta. In the year 1817, five European brethren, (whom I joined in 1818,) formed a union for the more effectual prosecution of their important duties in that city and neighborhood. From that time to the present, other associates have joined us; but never more than sufficient to make up our previous losses by death or other causes. The number of European missionaries has been equal; but has their success, during the same period, been always the same? Far from it. If we divide the years which elapse from December, 1817, to December, 1836, into three equal periods, we find the following result:—Up to the middle of the year 1824, when our beloved fellow-laborer, Mr. E. Carey, was compelled, through ill health, to leave India, we were privileged to baptize only *four* natives, and, including their families and inquirers, the total number of professing Christians in connexion with us, was but *ten*. During the next period the number baptized was increased to *thirty-six*, and of professing Christians to *one hundred and eighty*; while from 1831 to December, 1836, when I left India, the number baptized was *one hundred and twenty*, and of those who had renounced idolatry, and regularly attended Christian worship, nearly *five hundred*—several of whom stood proposed for baptism. The apparently unsuccessful labors of the first period produced fruit in the second, while they also continued to increase the amount of usefulness in the third. The increase, each year, is now equal to what it was during the first ten or twelve, and through the ripening influence of past labors, as well as of present efforts, and, above all,

VOL. VI.

the increasing number and higher qualifications of the native preachers who are rising around us, there is every reason to hope that the progress of the mission, with the same number of European laborers, will very soon be equal, in one year, to what it now is in ten or twelve. Let not then the Christian church allow itself for one moment to despair of the conversion of India. In so large a country, extensive and lengthened labor will of course be necessary in laying the foundation of the Christian temple; but in due time it will certainly arise, and then the grandeur of its dimensions, and the number of its worshippers, will amply repay every sacrifice which it may have required.

CHURCH MISSIONARY SOCIETY.

WESTERN AFRICA.

The following account of the death of an African woman, which occurred at one of the Church Missionary Society's Stations in Sierra Leone, is from the Rev. G. Adam Kisseling, a Missionary of that society.

"One of the communicants has finished her course on earth, and entered into rest. M. Y. received her first instruction from the late Rev. G. R. Nylander, by whom she was admitted into the church; and her truly devoted life, firm character, and consistent conduct, have ever since adorned the doctrine of God our Saviour. Two days before her death, she desired me to administer to her once more, the Holy Sacrament, for the comfort of her soul. There being several others who wished to join her in that spiritual ordinance, I went with them to her room. Before its administration, I asked her the following questions:—"I see that you are in great pain; how is your state of mind?" *Ans.* "I desire the enjoyment of the Lord's Supper."—"Do you think it will be a refreshment to your soul?" *Ans.* "It is the only thing for which my soul longs."—"You are now leaving this world and entering into another: what are your feelings when you think of eternity?" *Ans.* "I wish to be with Jesus."—"Do you think He will acknowledge you as a child of His?" "Yes, I do."—"Why do you believe so?" *Ans.* "Because he called me when I was a great sinner."—"Are you not a sinner now in God's sight?" *Ans.* "Oh, I am a great sinner, even now!"—"How do you then expect to be accepted when you come before that holy God?" *Ans.* "I feel I shall be accepted in Jesus who shed his blood for sinners; Jesus dwells in my heart: I have no fear."—"My feelings were too much excited to put further questions. She received the pledges of Christ's dying love; and then said, "O Jesus, now let me die! call me home!" Mr. W. Young, who also had a very interesting conversation with

her a short time previous to her death, informed me of the following particulars which took place when he visited her.—She called for J. S. an elderly woman, who was her companion in watching over a small number of communicants at Kiskey, and said; "My sister, remember your class: watch over them: see that they live in peace with each other: esteem them for the Lord's sake. I am done." She then called for other communicants, and gave each of them a charge. The season was exceedingly interesting and instructive. She commended her god-children to the blessing and care of God, and separately gave them into the charge of communicants. To one of them, an infant, whose mother is dead, she left her Bible, Prayer-book, and Baxter's Saints' Rest. At last, she called also her husband to her bedside; seriously and affectionately reminded him of the many times she had warned him to flee from the wrath to come; and illustrated the parable of the unfruitful fig tree to him. "What," said she, "would you do with such a tree?" "Cut it down," he replied. "So the Lord will cut you down," she continued, "if you do not repent; mind, I have told you: let me not be a witness against you in the day of Judgment."

Being acquainted with her Bible, she chose the good path that leads to eternal life; and endeavored to make her husband and others do the same. She regularly waited on the Lord in His house; was diligent in prayer; patient under trials and afflictions; and an example to the village. Thus the Great Shepherd of His sheep manifests His saving arm, and blesses the endeavors of His servants, in bringing those back to him who have erred and strayed. May the Lord have many such souls in this part of His vineyard! and may we be enabled to prepare them for the coming of the Lord, to His praise and glory!

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

SPARTA.—A letter from the Rev. G. W. Leyburn, dated at Sparta, Sept. 26, to a friend in Richmond, Va., speaks in encouraging terms of the prosperity of that Mission. Messrs. Houston and Leyburn, with their wives and children, were all well. Mr. L. says, "We still seem to have the affections of the great mass of the people here, though influences are at work from Athens and elsewhere to detach them from us. If government will let us alone, I think we shall succeed here. Our Hellenic, or higher school, has just gone into operation, with forty fine looking boys, some of them truly noble looking fellows. We could point to them and say, 'even Virginia could not muster a better-looking set of boys, taking the same number indiscriminately.' There is a great demand,

almost a rage, for books here, especially for the New Testament and Psalter, and we are scattering them broad east."

The following historical notices of the Laconians or Maniots, and description of their character, are from a letter of Messrs. Houston and Leyburn, of Sept. 5.

Dwelling in these mountain fastnesses, and girdled by a rocky shore, which in most places rises over the sea in lofty and frowning cliffs, and scarce ever opens into a harbor, these people have long maintained their peculiar character, and remained in a great measure isolated and independent of the rest of the world. The proud name of Spartans is very often given them in Greece, and they love to appropriate it to themselves, claiming as they do to be a branch of the posterity of the renowned people who bore that name in days of yore, and possessing, as they certainly do in the opinion of those best acquainted with their character and manners, more of the peculiar features of ancient Spartan character than any other race now living. It is their common and proud boast, that they had never bowed to the yoke of the Macedonian, Roman, or Turkish conquerors of Greece; but how far they may have owed this independence to the barrenness of their country, which offered so little to invite the rapacity of these invaders, and to compensate for the expense of storming such a line of natural fortifications, cannot perhaps now be determined. Be this as it may, it is very certain that the Turks, at least, were never able fully to establish their dominion over them, so that the church-bells, which every where else in Greece came down before the rising crescent, probably never ceased to sound among the "hills of unconquered Mane." Matters were compromised with the Turks, by the payment of a small tribute on the part of the Maniots, and the privilege of having for their governor or bey, one of their own countrymen under the nominal authority of the sultan. It was this office which he filled at one time, that gave our distinguished friend, Mavromichalis, the title of bey. The degree of independence of foreign subjection, which this people have long enjoyed, to whatever cause owing, has certainly, in some degree, modified their character, imparted to it a peculiarly hardy independence, which distinguishes them, even in the estimation of their countrymen.

The Maniots took the side of their country in the struggle for Grecian independence, in which the Mavromichalis family bore a distinguished part; and afterwards they were among the first to raise the standard of revolt against the government of Capo d'Istria. They do not even yet pay any direct taxes to the government of Greece, though in other

respects its authority is fully established and recognized among them.

Until within the present generation there has existed a lamentable want of good feeling among the Maniots themselves, except when they were forced by some common foe to suspend their domestic strifes. Not only were different neighborhoods often arrayed against each other, but even families would sometimes take up arms against their neighbors of another dwelling, and that too, in some cases, upon very slight pretext of injury or insult. Many a tower still lifts its head amidst the humbler dwellings of the villagers, the monument of those days of civil broil to which it owes its erection; though a great number of those once standing have been partially or wholly taken down. The towers were narrow, square buildings of stones, ordinarily two, but sometimes three or even four stories in height, usually insulated, and surrounded by high stone walls, but sometimes attached to one end of an ordinary dwelling, of which, in that case, it formed a part, answering thus the double purpose of habitation and defence. On the second floor of a tower of the latter description, which forms part of our dwelling, these pages are written; and the school-house we are now erecting will take the place of the ruins of one of the former kind, whose fallen walls supply all the stone out of which the new ones are to be built.

But the unhappy state of things just described, which perhaps arose more than any thing else, from the want of control of some fixed and uniform government, has long since passed, and we hope, passed forever. Many years have elapsed since any open acts of hostility worthy of note have taken place among the people, and ancient feuds are beginning to be forgotten. The people themselves now tell us freely about the state of things formerly existing, and acknowledge frankly the evils of such a condition of society, while they seem to be pleased with the change which has taken place among them, particularly since the affairs of Greece became settled under the existing government, the era at which most of the beneficial changes in their condition, and that of the nation at large, either had their origin or received a new impulse.

WESLEYAN MISSIONARY SOCIETY.

CEYLON.—the Rev. Peter Percival in a letter, dated at Jaffna, Dec. 30, makes the following observations on

The necessity for enlarged exertions in Female education.

The subject of Female Education is now commanding great attention in some parts of India; and in this district, it is to be hoped, in this respect we are on the eve of a new

era in the school department. Until we can educate the females, we cannot expect that Christianity will make any very great progress among the Hindus. We have now no access to the females, as adults; and they being unable to read, there is no means of communicating instruction to them. In the event of a native man becoming a Christian, he is generally opposed by his wife; who refuses to accompany him to any place of worship, and to take any part, as indeed she is unable, in the Christian education of her children: this being the case, the children, under her constant control and management, are trained up in Heathenism; and conveyed, on her side, to Heathen Festivals, in defiance of the remonstrances of the father. This is a fact of common occurrence.

The late Mr. Watson somewhere observes—"I love to mark the blessed effects of Christianity on those interesting societies which we call Families." The sight is, indeed, rare in this country; but, even here, we have proofs about us of what may be done. A system of female education and training has been going on for years; and, out of the number thus favored, twenty-eight are married, and become the heads of families.

One of these became the wife of our Assistant Superintendent of Schools, about nine years ago. She was a Heathen Girl; and was persecuted, and threatened with great severity, if she consented to learn the Alphabet. She was afraid; and the friend, under whose care she and several others were placed, induced her to go on, by the promise of a trifling ornament on her being able to read the New Testament. She accomplished the task; and others were, from time to time, added. She is now one of the most intelligent native women whom I know—can read and write Tamil—and is clever in needlework. She is employed as the sempstress of our lower girls' school. Two of her children are under instruction, and are as ignorant of idolatrous and heathenish practices as the mother was of Christianity when she was of the same age! How great the change in one generation! Here we have, then, in a Heathen country, among the Hindus, a pledge of what we may soon expect, if we persevere; and what the mind of the late revered Watson contemplated with so much delight. This family are living in the garden connected with the Mission premises, where I have built them a small mud cottage, in order that Harriet (for that is her name) may be near, and have the greater influence in her school. It is gratifying to see her order and consistency; and the loveliness of the children, thus early in the transition from darkness to light, reaping the meliorating and holy benefits of Christianity.

We must do more in order to promote Female Education. I am struggling with diffi-

culties, which in a larger European Society, would be met with a liberal hand. On the principle, that they who help themselves shall be helped, I shall by this means succeed, I am confident. If the highly-favored ladies of our distinguished country could really see the effects of Hinduism on their sex in this country, and would for a moment allow the mind to dwell on the subject of female degradation as seen in India, they would, I am sure, come forward to aid in the work of meliorating their condition with increased liberality.

How different the character of a Hindu female from that of an European! Yet, in the Hindu, there is an amiableness of disposition which promises, under the influence of education and religious teaching, great elevation of character; and which will, in future

generations, raise to a high standard of excellence the women of Hindustan. It is universally known that Hindu females are much more devotional in their habit of feeling, and much more observant of religious rites, than their more-educated husbands. During the next year I will direct my attention more and more to this interesting subject, and endeavor to promote the education of the female sex; and hope that our wealthy friends at home will come forward to aid us, and enable us to raise the Hindu female to the dignity designed for her by the providence of God. I could say much more in their behalf; but I hope the attention of the Committee will be drawn to this subject on a larger scale; and that the beneficence of the English public will supply us with the means of benefiting this part of the population of the country.

Proceedings of other Societies.

BRITISH AND FOREIGN BIBLE SOCIETY.

The following letter is from the Rev. F. Erdmann, one of the Moravian missionaries, to the society.

Okak, Labrador, August 22, 1837.

On the safe arrival of the ship 'Harmony,' at Hoffenthal, we received the cheering intelligence that the British and Foreign Bible Society had again favored us with a most valuable present, the prophecy of Isaiah in the Esquimaux language. We beg leave most cordially to return our thanks to the Society for this inestimable gift; and we rejoice to hear that your committee have expressed their willingness to print other parts of the Old Testament in the Esquimaux language, when they shall have been prepared with due accuracy. We also perceived from the Reports and monthly extracts of the British and Foreign Bible Society, with peculiar pleasure, that our Blessed Lord and Saviour is still pleased to employ the Society as a powerful instrument for diffusing the word of life and salvation in such a variety of languages and dialects, by which many souls, once going astray, have been led back to the chief Shepherd and Bishop of their souls. The small flock of Esquimaux, to whom we have the happiness to dispense the Gospel of Peace, continues to experience its saving power and efficacy. Amidst the scarcity of provisions, which prevailed among them last winter to a most alarming degree, many cheering declarations, expressive of their confidence in God and submission to his will, were made by many a sincere believer. Not unfre-

quently one or the other was heard to say, 'How grateful do we feel that we have the word of God to comfort us, and that we are not suffering the same want of food for our souls which we now so painfully experience in regard to bodily nourishment.'

We are also cheered by the confident hope that the most valuable gift of the Prophecy of Isaiah will communicate rich blessings to our believing Esquimaux.

Thirty-third Report of the Society.

The following facts are taken from this Report:

PORTUGAL.—To Portugal there have been sent 350 Bibles and 450 Testaments. The destitution of the Scriptures prevailing in Portugal is exceedingly great. To many the Bible has hitherto been and still is an unknown and an unseen book; but affecting instances have occurred of the Divine volume being received for the first time with the greatest thankfulness.

GREECE.—The translation of the entire Bible into modern Greek has been completed. On concluding this work, Mr. Leves writes:—

"When I reflect on this, my heart rises in thankfulness to the giver of all good and the Father of lights, whose gracious hand has been over his servants during the period of between six and seven years, wherein they have been engaged in this work, and who has at length enabled them to bring it to a favorable conclusion."

In this language there have been printed,

during the year, under the superintendence of the Rev. J. Jowett, 25,380 copies.

MADRAS.—The Report of the Madras Auxiliary opens with the following encouraging statement:—

"They rejoice to record that the funds of the Society are flourishing; that its friends are undiminished in number; that the work of translating, printing, and distributing the word of God is proceeding in an increased ratio to former years; and that, as far as they can learn, the effects produced by the dissemination of the sacred seed on the moral wilderness around, are such as to give ample encouragement to go forward in this labor of love. Hitherto hath the Lord helped us!"

The issues from the Depository at Madras have been 23,090 portions of the word of God; an amount exceeding that of any former year since the formation of this Auxiliary. The grand total of the Sacred Scriptures distributed by it, during the fifteen years of its existence is 173,836; of which 161,447 were in the native languages of the East. One correspondent states:—

"By the exertions of the native Tamul readers, thousands are constantly listening to

the Scriptures in the towns and villages of the southern districts of Travancore. In the Neyoor branch of the mission, about 3500 people have forsaken the worship of the evil spirits, many of whom have made a satisfactory progress in spiritual knowledge. We frequently hear them speaking to each other in the words of Scripture, either in reference to doctrine, reproof, correction, or instruction in righteousness. In this way those who have committed to memory passages of the Scriptures, are known to address the heathen with much effect."

And the Secretary writes:—

"Rejoice with us that the openings for the distribution of the word of God are growing wider and wider in these parts; and that the demand is far outstripping the supply."

CHINA.—Your committee are truly glad to have it in their power to present an encouraging Report of the further openings for the diffusion of the Scriptures in China. Mr. Lay, the Agent, whose appointment was noticed in the last Report, has safely reached Macao, and has been cordially welcomed by Dr. Morrison's son, Mr. Guizlaff, and other Missionary Brethren.

Miscellaneous Missionary Intelligence.

IOWAY INDIANS.

Board of Foreign Missions of the Presbyterian Church.—The following extract from a letter of the Rev. Wm. Hamilton, dated Feb. 12, gives an account of the melancholy death of the Interpreter at that Station:

I arrived home on Wednesday evening last, and was told that our Interpreter was no more. This intelligence was as unexpected as it was afflicting; but I remembered that God reigneth, and that he can make even the wrath of men to praise him. The circumstances of his death were something like the following. His father, who is interpreter for the Otoes, had stopped with this tribe on his return from Washington City, intending to take his son Louis home with him, and furnish him with some clothing, presents, &c. On the night of the 5th instant, while in the tent of Neomonya, one of the chiefs, some disturbance took place (caused by whiskey,) when Louis our Interpreter was sent for to protect his father. At

first he was rather unwilling to go, but afterwards consented. One of the Indians who was intoxicated, thrust a knife through the arm of Louis's father, and was attacking his mother. Louis interfered, and was stabbed in the breast and head, which caused instant death. His loss is felt not by us alone, but by the tribe also, who seem deeply to lament what has taken place. He was a man of a very amiable disposition, and well calculated for interpreting.

BURMAH.

Amer. Bapt. Board.—Accounts from Burmah Proper have been received by the Board to the 29th July. Mr. Kincaid writes from Ava, under date of May 3d, as follows:

Withdrawal of Missionaries from Ava.

For about forty days several large armies were hovering round the walls of Ava, and threatening the city with destruction. All the suburbs and surrounding villages have been destroyed. Col. Burney's house and

ours are the only ones that have not been plundered. Col. Burney put his house in a state of defence, invited us to take shelter with him, and, by showing a bold front, kept the robbers and lawless soldiery at a distance. Thinking the neighboring houses would most likely be set on fire, we placed all our books, tracts, papers, clothes, &c., on boats lying in the river, before the door. We remained with Col. Burney sixteen days. He then gave us a guard, and, two or three days after, I visited the king, and he ordered the guard to remain at our house till every thing became quiet.

Prince Tharawaddy has dethroned the king, (his brother,) thrown all the noblemen, and officers of the old government into prison, and loaded them with irons. Ava, Amerapura and Sagaing, are invested by the prince's armies. In a few days, it is expected he will formally ascend the throne. It is rumoured that the Shyán princes refuse swearing allegiance to the new king. If this be true, and they should pour their legions down upon Ava, the calamity will be terrific. The country, in every direction around Ava, presents a scene of desolation and misery truly heart-rending. The whole length and breadth of the empire is laid waste. Perhaps one half of the population have been robbed, driven from their homes, and their houses burned. War is still raging in distant provinces.

Since my return from the north, nothing has been done, except to provide for our own safety, till the first day of May. For three days past our house has been thronged, and we intend to go on with our work. During the worst times, we continued preaching in Burman, and the native brethren were generally present. Nothing definitely can now be said in reference to our future proceedings. * * * *

In a letter, dated Ragoon, July 29, Mr. K. gives the following account of the feelings of the new king towards the Missionaries, and his determination to support the religion of the country. He does not oppose the *men*, but the *master whom they serve*.

During the continuance of the civil war, and after the new king came into power, we had sanguine hopes that our situation would become more permanent and more prosperous. The character of the prince warranted such expectations; but alas, our hopes were soon blasted. He has always had inter-

course with foreigners, and was remarkable for the liberality of his opinions. He ever expressed his disapprobation of the exclusive, jealous policy of the Government. Whenever it came in his way, he spake disapprovingly of the harassing, vexatious course of the Government towards me during the two first years I was in Ava, and no doubt he honestly expressed his opinions. The first intimation we had of his disapprobation of our work was about the middle of May. He said to Mr. Edwards, Col. Burney's clerk, "Tell the American teachers that they must give no more religious books. I know the old Government told them so, and still let them go on, but I shall not do so; my authority must be regarded." On the 24th of May, we visited him at his temporary palace at Sagaing. We were treated with great personal kindness. The king came and sat down beside us, talked pleasantly, asked a great many questions, and evidently wished to have us feel that he was not unfriendly. He said, "I am now king of Burmah, and am therefore *tha tha na da ya ka*, (defender of the faith,) and must support the religion of the country. You must give no more of Christ's books." This he said before the whole assembled court, and added many expressions signifying that the royal will must not be trifled with. I inquired, "Has your majesty any objection to scientific books?" No, no; bring up a press, print and circulate as many as you please—I will give you a good place to live."

Previous to this time the king had rejected the Yandabo treaty and publicly declared his determination to have no intercourse with the English based on that instrument. He also informed Col. Burney that he did not recognize him as a resident, yet as a friend he might remain at Court. Col. Burney, of course, could not remain, and the prospect was that the two Governments would come into collision. Before long you will have a more detailed account. God intends good to this country, we cannot doubt, but at present all is dark.

Mr. K. gives the following account of his return from Mogaung to Ava previous to the withdrawal above mentioned, under date of March 17, 1837. After stating that the war broke out on the 24th of February he writes:—

The whole country is in arms. Twenty-five or thirty thousand men are now in the

field. All the horrors of anarchy and civil war are falling upon this empire. Large bodies of men, under a sort of military organization, are going over the country, robbing and burning cities and villages. I have not time to give you the particulars relative to the commencement and progress of this dreadful calamity. I will just say, however, that Prince Surrawa has taken up arms against the queen's brother. In the first breaking out of the difficulties, he fled to Mokesobo, a strongly fortified city forty-five miles north of Ava. He has gathered around him more than fifteen thousand men, and in every engagement, so far, has gained decided advantages over the royal troops, sent out by the queen's brother and the court. Prince M. and prince T., two younger brothers of the king, are at the head of two armies, endeavoring to save the royal city, but the troops of prince S. are gradually pushing towards the golden palace. The greatest consternation prevails. —Every day an irruption upon Ava is expected, and the people, especially those who are guilty of having wealth, can expect but little compassion. * * * *

On the 27th of last month, about one hundred miles to the north of Ava, on my way back from Mogaung I was attacked by two hundred robbers in a body. Not knowing there were more than twenty-five men, I resisted, or rather told them I should resist, and at the same time took a pair of heavy pistols in my hand, upon which the two boats, of about twenty-five men, rowed off. But in a few minutes, six boats, filled with

armed men, came on and surrounded me. When quite near, in speaking distance, they fired upon me a volley of twenty-five or thirty muskets. My men, except the one who held the helm, were lying in the boat, as closely as possible, to avoid the balls, which whistled around us, and fell in the water in every direction. It appeared to me like madness to think of repelling so large a number with only one musket and a pair of pistols. I therefore laid down the pistols, and told them to cease firing. They, however, fired four or five shots more at me, when I held up my hands, and told them to see that I was unarmed and should offer no resistance; that it was cowardly in them to fire upon an unarmed man; and that every thing they wished from the boat, they could take. About seventy men, the greater part with muskets, and the others with spears and drawn swords, came up, seized me, seized every thing, and in a few minutes we were on shore, before the head robber and the rest of the banditti.

On the following day I was attacked again, and stripped of the last rag of clothing, except a cloth, about a cubit wide, to fasten around my loins. They then tied me with ropes, and led me off under a guard of one hundred and fifty men. A large party demanded my execution, but another party opposed it as impolitic. I was carefully guarded; but on the 5th of March, found means to escape to the mountains—made my way through a desolate region, towards the Shyan countries, and on the 11th reached home.

Miscellaneous Notices.

By a reference to p. 28 of the present vol. our readers will perceive a notice of the appointment by the Executive Committee, of the Rev. John Breckinridge, D. D. as General Agent of the Board. Also a letter from Dr. Breckinridge, offering to devote three months to the service of the Board without giving any pledge for a longer period. This offer was accepted by the Executive Committee, and the services have been rendered. Since the expiration of the time, Dr. Breckinridge, in view of all the interests concerned, has declined the appointment of permanent Agent.

DEATH OF A MISSIONARY.—Mrs. Winslow,

wife of the Rev. Myron Winslow, died at Madras, of cholera, Sept. 23. Her infant daughter died on the 29th of the same month.

AM. BOARD.—At a public meeting held in the Brick Church in this city on Sunday evening, the 18th inst. the Rev. Messrs. E. Walker, and C. Eells, with their wives, received the public instructions of the Prudential Com., preparatory to their departure for the Indian country, west of the Rocky Mountains. The Rev. A. B. Smith and Mr. W. H. Gray, with their wives, are to be associated with them in this mission.

Donations in February.

<i>Alexandria, D. C.</i> col. of Presb. ch. by Mr. Sanford	73,32	J. N. Cobb, 50; D. Lee, 25; W. H. Smith, 25;	501,50
<i>Baltimore, Md.</i> 5th Presb. ch. Rev. J. G. Hamner, pastor, col. in part.	32,00	8th Presb. ch. by Mr. Pringle, V. G. Hall, 50; J. Hornby, 25; W. Hurry, 20; Mrs. Dustan, 10; L. Moses, one quarter, 10; T. Pringle, 10; W. Churchill, 5; E. H. Sears, 5; Mr. Francis, 5; Mr. Pike, 5; R. Halliday, 5; D. S. Lyon, 5; Individuals, 45; of which 315 was acknowledged in March.	65,00
2d Presb. ch. Rev. R. J. Breckinridge, Pastor, Mrs. D. McKim, 5; Dinsmore & Kyle, 10; J. Beatty, 5; Miss M. C., 27,52; Coloured girl, 40 cents; S. S. Scholar, 13 cents; Mrs. THOMAS KELSEO, to con. herself a life mem., 30; Mrs. Gatteau, 5; Miss E. A. Kelso, 5; P. Dinsmore, 1; Widow's mite,	90,05	Canal st. ch. W. S. 45; of which 20 ackn. in Feb.	25,00
	122,05		878,45
<i>Bellefonte, Pa.</i> Presb. ch. by J. G. Lowrey,	43,00	<i>N. Sangamon, Ill.</i> Miss. So.	20,00
<i>Bennington, Ill.</i> Miss. so. in part,	50	<i>Pendleton, Co. Va.</i> 9 individuals, by the Rev. Wm. S. Plumer.	7,00
<i>Big Spring, Ky.</i> in part to constitute Dr. BEMESS a life mem.	15,00	<i>Philadelphia, Pa.</i> 2nd Presb. ch. by A. Brown.	11,50
<i>Bloomer's Mills, Va.</i> col. by James Kerr,	10,00	<i>Pisgah, Ky.</i> Mo. cons. by Rev. Mr. Price, 41,25, col. in part to con. the Rev. JACOB F. PRICE a life director, by Mr. Berryman, 60,	101,25
<i>Cambridge, N. Y.</i> Mrs. Sarah Beattie, to constitute the Rev. EPHRAIM H. NEWTON, Pastor of the first United Presb. cong., a life member,	30,00	<i>Plum Creek, Ky.</i> Fem. Benev. So. 25, mo. con. 2,	27,00
<i>Cane Run, Ky.</i> Mo. con.	3,00	<i>Providence, N. C.</i> Presb. ch.	10,00
<i>Clinton, N. J.</i> La. Miss. so. by Mrs. Bradford,	15,00	<i>Reformed Presb. ch.</i> For support of the Rev. Joseph Caldwell, and Mission Station at Saharunpur, by Robert Orr, Treas. of the Board of Missions of the General Synod.	2349,25
<i>Frankfort, Ky.</i> Mo. con. Jan.	7,00	<i>Rushville, Ill.</i> Mo. con.	10,00
<i>Huntington, L. I. N. Y.</i> col. in Presb. ch.	18,00	<i>Southampton, L. I. N. Y.</i> Presb. ch. by the Rev. H. N. Wilson.	50,00
<i>Irish Grove, Ill.</i> Miss. so.	10,00	<i>Union ch. Ill.</i> Miss. So.	31,00
<i>Jefferson, Ky.</i> by Rev. Mr. Scovel, from three Ladies, Friends to the cause	5,00	<i>Upper Mt. Bethel, Pa.,</i>	14,00
<i>Kingston, Pa.</i> Presb. ch. by E. H. Snowden,	20,00	<i>Washington City, D. C.</i> 4th Presb. ch.	20,00
<i>Knightstown, Ia.</i> Pres. ch.	3,00	Catharine Kinsey,	5,00
<i>Lewistown, Ill.</i> Mo. con:	4,00	Proceeds of Jewelry.	38,00
<i>Livingston, Ky.</i> col. in Presb. ch.	4,95		4070,87
<i>Louisville, Ky.</i> Mo. con. Jan. 35, 10, do. Feb. 9, 00,	44,60		
<i>Lower Mt. Bethel, Pa.</i> to con. the Rev. JOHN McCULLOUGH, a life member,	25,00		
<i>Mifflintown, Pa.</i> From a Friend	5,00		
<i>N. Castle, Del.</i> col. of Presb. cong.	13,00		
<i>N. Y. City,</i> 1st Pres. ch. mo. con.	78,95		
Scotch Presb. ch. mo. con. 58; a friend of missions, 20; A. Foster, 50; W. S. Packer, 50; C. St. John, 5,	183,00		
Rutger st. ch. by the Rev. J. M. Krebs. col. in part.	25,00		
<i>Duanest. ch. G. G. Howland,</i> 50; a member, 5; C. Beers, 30; P. 10, D. 3; H. S. Mulligan, 13,50; G., 5; B. Deming, 10; Miss Post, 25; Mrs. Stuart, 50; S. Whitney, 100; R. Buloid, 25; B. 20; J. Wurts, 20; W. 25; T. Masters, 10;			

PAYMENTS FOR THE CHRONICLE.

Miss E. Gunn, \$2; J. Harrison, G. Jackson, R. Jameson, E. Washburn, \$1.50 each; B. B. Atterbury, S. N. Burrill, Mr. Kneeland, Mrs. L. Young, \$1 each; J. George, B. Rowan, 50 cts. each. Total 13.00.

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, to be used in publishing portions of the Scriptures, school-books, tracts, etc.

Writing paper, writing books, blank books, quills, slates, etc. for all the missions and mission schools.

FOREIGN MISSIONARY CHRONICLE.

VOL. VI....No. 5.

MAY, 1838.

WHOLE No. 61.

Progress of the Gospel.

A BRIEF HISTORIC VIEW OF THE PROGRESS OF THE GOSPEL, IN DIFFERENT NATIONS, SINCE ITS FIRST PROMULGATION.

BY THE REV. HUGH PEARSON, M. A.

Of St. John's College, Oxford.

Taken from a work to which was adjudged, by that University, Dr. Buchanan's Prize of 500l.

State of the world previous to the coming of Christ.

The state of the world at the introduction of Christianity was such as at once evinced its necessity, and presented the most favorable opportunity for its extensive propagation.

The various nations, of which the Roman Empire was composed, were sunk in the grossest superstition, and debased by the prevalence of the most pernicious vices. The utmost of what mere human wisdom could do, towards the moral improvement of the world had been fairly tried during the long course of four thousand years; and the result of that protracted trial had served to prove, that the world by its own wisdom knew not God, and was unable to discover and enforce the principles of true religion and virtue. The Jews, the only people to whom a Divine communication had been made, were in a state of degeneracy and corruption; it was time therefore that the Supreme Governor of the universe, who for wise, though mysterious reasons, had so long permitted this ignorance, should at length introduce some clearer and more effectual manifestation of his will to correct the errors of mankind, and to rescue them from the corruption and misery in which they were involved.

For the successful promulgation of such a Divine Revelation, the political situation of the greater part of the world afforded peculiar advantages. Nations differing widely from each other, both as to their language and their manners, were comprehended within the vast limits of the Roman Empire, and united together in social intercourse. An easy communication was thus opened to the

remotest countries; and the most ignorant and barbarous people had gradually felt the civilizing influence of the laws, the commerce, and the literature of the Romans. At the birth of Christ, the empire was, moreover, in a state of greater freedom from wars and dissensions than it had been during many preceding years; as if the tranquillity which it then enjoyed had been designed not only to facilitate the progress of his religion, but to be descriptive of the benign and peaceful effects which it was intended to produce among mankind.

Birth and ministry of Christ.

For such beneficent purposes, and at such an auspicious period, the Son of God descended upon earth, and assumed our nature. It would be foreign to the purpose of this brief view of the progress of Christianity, to dwell on the succeeding history of Christ himself. Suffice it to say, that, during the course of his ministry upon earth, our Lord demonstrated the truth of his Divine Mission by a series of unquestionable miracles; delivered to his disciples the leading doctrines and precepts of his religion; and shortly after his ascension, qualified them, by the effusion of the Holy Ghost, for the great and important work of propagating his religion throughout the world.

CENTURY I.—*The Christian Church first established in Jerusalem, and throughout Palestine.*

It was the express command of Christ that "repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." This is a passage of Scripture, which, as has been justly observed, at once points out what the

Christian Religion is, and where we may look for its commencement. The first Christian Church was accordingly established at Jerusalem; but within a short time after the memorable day of Pentecost, many thousands of the Jews, partly natives of Judea and partly inhabitants of other Roman Provinces, were converted to the faith of Christ. The persecution which soon after succeeded the death of the proto-martyr Stephen was the occasion of propagating the Gospel throughout Palestine. The Apostles alone ventured to remain at Jerusalem. The rest of the disciples dispersed themselves into the several parts of Judea, Galilee, and Samaria; and wherever they went, they successfully preached the doctrine of Christ.

Conversion of St. Paul.

While the Apostles and others were thus diligently employed in propagating the Gospel, Saul of Tarsus was persecuting the infant Church. But in the midst of his career, he was suddenly converted to the faith of Christ, and commissioned as his Apostle to the Gentiles. Independently of the miraculous gifts with which this extraordinary man was endowed, his natural talents were of the highest order, and he had made attainments both in Hebrew and Grecian learning. He possessed also a spirit of indefatigable labor, and of invincible fortitude and patience, which admirably qualified him for the arduous office to which he was called. To the eminent abilities and exertions of this great Apostle must accordingly be attributed much of the unparalleled success of the Gospel at its first publication.

About this time, the churches throughout Judea, Galilee, and Samaria enjoyed an interval of repose from the persecution of the Jews, and were in consequence considerably strengthened and enlarged. At this favorable conjuncture, Peter leaving Jerusalem, where with the rest of the Apostles he had hitherto remained, travelled through all quarters of Palestine, confirming the disciples, and particularly visited Lydda, Saron, and Joppa, the inhabitants of which places almost universally received the Gospel.

Admission of the Gentiles into the Christian Church.

Hitherto Christianity had been preached to the Jews alone; but the time was now arrived for the full discovery of the Divine Purpose to extend the knowledge of it to the Gentiles. This important event took place at

Cæsarea, the residence of the Roman Governor, about seven years after the ascension of our Lord. During the transactions which have just been related, some further circumstances took place respecting the extension of Christianity. When the disciples, who were driven from Jerusalem on the death of Stephen, had passed through Judea and Samaria, they travelled as far as Phœnice, Cyprus, and Antioch, as yet confining their labors to the Jews. At length, however, some of them on their arrival at Antioch addressed themselves to the Grecians, and a great number of them were in consequence converted to the faith. Intelligence of this event being communicated to the Church at Jerusalem, the Apostles immediately sent Barnabas to confirm the work of their conversion, who, finding so promising a field for apostolical labors, went to Tarsus, and brought back with him the converted Saul. At Antioch they continued a year, forming and establishing the first Christian Church among the heathen; and in this city the disciples were first called *Christians*.

Travels of St. Paul.

The subsequent history in the Acts of the Apostles is almost exclusively confined to the travels of St. Paul and his fellow-laborers, which are so universally known, that it would be superfluous to enter into any minute detail of them. It may be sufficient to observe, in the words of the Apostle himself, that "*from Jerusalem and round about unto Illyricum, he fully preached the Gospel of Christ.*" This comprehensive circuit included Syria, Phœnicia, the rich and populous provinces of Asia Minor, and of Macedonia and Greece; in which extensive districts, the cities of Antioch, Lystra, and Derbe, of Thessalonica and Philippi, of Athens, Corinth, and Ephesus, particularly witnessed his zeal and activity in the Christian cause. Nor were these the boundaries of his ministry. Rome itself, and, according to Clement and others, the countries west of Italy, were visited by this great Apostle, till his various labors in the service of Christ were at length terminated by his martyrdom near Rome in the year 64 or 65.

Travels of the other Apostles.

Of the travels of the rest of the Apostles, and of the further propagation of Christianity during the remainder of the first century, but very short and imperfect accounts remain. Peter was more particularly successful amongst his countrymen the Jews.

The last historical notice in Scripture of this zealous Apostle presents him to us at Antioch. After this he was probably engaged in preaching chiefly to the Jews of the dispersion in Pontus, Galatia, Cappadocia, Asia Proper, and Bythina, to whom his First Epistle is addressed. The time and place of his death are not agreed upon.

John, the beloved disciple, is said to have continued in Palestine till near the commencement of the Jewish war, A. D. 66; at which eventful period he quitted that devoted country, and travelled into Asia. He fixed his residence at Ephesus, which celebrated city and the neighboring territory were the great scene of his ministry during the remainder of his long-extended life.

Matthew is said to have preached in the Asiatic Ethiopia; Mark, in Egypt; Thomas, in Parthia, Media, Carmania, Bactriana, and the neighboring countries; Andrew, in Scythia; and Bartholomew, in India.

Besides the districts which are thus assigned by ecclesiastical tradition to these Apostles, there are others in which Christian Churches were unquestionably planted, and which are incidentally mentioned in Scripture; as Cyrene and its neighborhood, and the whole northern coast of Africa, Cyprus, Crete, and the Islands of the Egean Sea. It is, however, impossible to trace with accuracy the travels of the Apostles and their various fellow-laborers in the great work of propagating Christianity throughout the world.

General progress of Christianity during the first century.

It is evident, from the narrative of Luke, from the Epistles of Paul and of Peter, from the testimony of ecclesiastical writers, and occasionally even of heathen authors themselves, that the Gospel was preached in almost every quarter of the Roman Empire, and even far beyond its boundaries, within the space of thirty years after our Lord's ascension; and that in most of those parts great numbers were "daily added to the Church."

Causes of the rapid progress of the Gospel.

Before we pursue the history of its progress during the subsequent age, it may not, however, be irrelevant to the design of this brief sketch of the subject, to advert to the causes of the rapid extension of the Gospel, which has just been exhibited, and to the effects which it produced in the world. Various have been the attempts of antichristian

writers to account for the extraordinary propagation of Christianity at this period from the operation of causes merely human. One ingenious and labored effort of this kind was made by a late celebrated historian, whose unhappy prejudices against the religion of Christ led him to attribute its rapid success to certain causes, which he represented as being wholly unconnected with any divine interposition.

It cannot be denied that the wisdom of Providence had ordained the introduction of Christianity at a period when the state of the world was peculiarly favorable to its successful propagation; and to those we have already briefly adverted. Yet, notwithstanding the moral necessities of mankind, and the extent, union, and peace of the Roman Empire, Christianity had to contend with difficulties which no mere human support could have enabled it to surmount. It was directly opposed to the most inveterate prejudices of the Jews, and to the prevailing principles, customs, and inclinations of the Gentiles. Its mysterious and humiliating doctrines were calculated to offend the pride of the philosopher; the simplicity of its worship but ill accorded with the multiplied superstitions of the vulgar; and the purity and strictness of its moral precepts were alike irreconcilable to the vicious dispositions and practices of all. In addition to these difficulties, Christianity had to encounter, both among Jews and Gentiles, the machinations of interested priests, and the jealous and oppressive policy of princes and magistrates; and actually sustained a series of persecutions, from its first introduction to its establishment as the religion of the Roman Empire, which were alone sufficient to have overwhelmed and extinguished a system not founded in truth, and supported only by human wisdom and power.

That Christianity, as is universally acknowledged, should triumph over these accumulated difficulties, and within the first century after its introduction, become widely diffused, not only in rude and barbarous countries, but among the most civilized and polished nations of the world, that is, under circumstances which must have proved fatal to the most artful imposture, is a fact unparalleled in the history of mankind, and can only be satisfactorily accounted for on the ground of its divine origin, and of some supernatural interposition in its favor. And such interposition, according to the express promise of their Divine Master, actually ac-

accompanied the ministry of the Apostles; "*They went forth and preached every where, the Lord working with them, and confirming the word with signs following.*" The various miraculous gifts which they publicly exercised and communicated to others, irresistibly engaged the attention of mankind, and indisputably confirmed the divine origin and truth of their doctrine. But besides these more extraordinary and sensible attestations to their ministry, there were, both in their instructions themselves, and in the manner in which they were conveyed, and in their general dispositions and conduct, as real, though not as striking marks of divine agency and guidance. They displayed, in the most simple yet forcible manner, the intrinsic excellence of Christianity, the perfection of its morality, the purity and strength of its motives, the awful nature of its punishments, and the sublimity of its rewards. They were, above all, *examples* in their own persons of the truths which they labored to inculcate upon others, exhibiting in their uniform practice the sublimest virtues of our holy religion.

Beneficial influence of Christianity.

The results of these endeavors to instruct and reform mankind, were not less eminently successful than might justly be expected from the operation of such powerful causes. The change which was gradually effected in the moral condition of the world by the labors of the first preachers of Christianity, is universally allowed to have been in the highest degree beneficial and important. The state of superstition and vice, in which both Jews and Gentiles were involved previous to the introduction of Christianity, has been already mentioned; but a striking difference immediately appears wherever either were converted to that heavenly religion. The accounts which may be derived from the Acts of the Apostles, and from the Epistles of St. Paul, confirmed as they are incidentally by the testimony of an impartial witness,* exhibit the most pleasing and satisfactory view of the pure and elevated principles, dispositions, and manners of the primitive Christians. The influence of Christianity was, it is true, at first confined to individuals, and chiefly to the middle and lower classes of society. But as the numbers of the disciples are uniformly represented to have borne, at an early period, no inconsiderable proportion to the rest of the

people, and were every where daily increasing, the beneficial consequences of their principles and conduct were felt in public as well as in private life. Many immoral and cruel practices were discontinued, and at length abolished; the condition of the lower orders of the people was gradually ameliorated, and the general state of the Roman Empire became, in the course of a few centuries, visibly and essentially improved.

CENTURY II.—*Progress during the second century.*

During the second century the boundaries of the Christian Church were considerably enlarged. It is, indeed, by no means easy to determine with any degree of certainty the different countries into which the Gospel was first introduced in this age. Justin the Martyr, who wrote about the year 106 after the ascension of our Lord, speaks of its extensive propagation in these remarkable words: "There is not a nation, either of Greek or Barbarian, or of any other name, even of those who wander in tribes and live in tents, amongst whom prayers and thanksgivings are not offered to the Father and Creator of the universe by the name of the crucified Jesus." These expressions of the eloquent Father may be admitted to be somewhat general and declamatory; yet it is obvious, that his description must, in a considerable degree, have corresponded with the truth. Testimonies remain of the existence of Christianity in this century, in several of the countries west and north of Italy. It is possible that the light of the Gospel might have dawned on the Transalpine Gaul before the conclusion of the Apostolic Age; but the establishment of Christian Churches in that part of Europe cannot be satisfactorily ascertained before the second century. At that period, Pothinus, in concert with Irenæus and others from Asia, labored so successfully in Gaul, that Churches were formed at Lyons and Vienne. From Gaul Christianity appears to have passed into that part of Germany which was subject to the Romans. By Tertullian also it is related that the Moors and Gætulians of Africa, several nations inhabiting the borders of Spain, various provinces of France and parts of Britain inaccessible to the Romans, and also the Sarmatians, Daci, Germans, and Scythians, received the Gospel in this age. Towards the end of the century, Pantænus, a philosopher of Alexandria, is said by Eusebius to have preached in India, and to have found Christians in

* Pliny.

that country. But although there is reason to believe that India had already partially received the light of Christianity, it is more probably supposed that the labors of Pantaenus were directed to certain Jews of Arabia Felix, who had been previously instructed by Bartholomew.

The same causes which produced the extraordinary and rapid success of Christianity in the first century, contributed to its progress in the second. The gift of tongues was, indeed, beginning to be withdrawn from the preachers of the Gospel; but other miraculous powers were probably continued during this century; though as the number of Christian Churches increased, they were gradually diminished. In addition to these divine and supernatural causes of the propagation of Christianity, one of a more ordinary nature may be mentioned as having contributed materially to this important effect. This was, the *translation of the New Testament* into different languages, more especially into the Latin, which was now more universally known than any other. Of the Latin Versions, that which has been distinguished by the name of the Italic was the most celebrated, and was followed by the Syriac, the Egyptian, and the Ethiopic; the dates of which cannot, however, be accurately ascertained.

CENTURY III.—*Progress during the third century.*

In the third century the progress of Christianity in the world was very considerable; though, with respect to the particular countries into which it was introduced, the same degree of uncertainty prevails as was noticed in the second. The celebrated Origen, having been invited from Alexandria by an Arabian prince, succeeded in converting a tribe of wandering Arabs to the Christian Faith. The fierce and warlike nations of the Goths, who, inhabiting the countries of Mœsia and Thrace, made perpetual incursions into the neighboring provinces, and some, likewise, of the adjoining tribes of Sarmatia, received the knowledge of the Gospel by means of several bishops, who were either sent thither from Asia, or had become their captives. These venerable teachers, by their devoted efforts, and by the sanctity of their lives, became the instruments of converting great numbers, and in process of time, of softening and civilizing this rude and barbarous people.

In France, during the reign of the Emperor Decius, A. D. 250, and in the midst of

his persecution, the Christian Churches, which had hitherto been confined to the neighborhood of Lyons and Vienna, were considerably increased. By the labors of many pious and zealous men, among whom Saturninus was particularly distinguished, churches were founded at Paris, Tournai, Arles, Narbonne, and in several other places. From these sources, the knowledge of the Gospel spread in a short time through the whole country. In the course of this century, Christianity flourished in Germany, particularly in those parts of it which border upon France. Maternus, Clemens, and others, founded in particular the churches of Cologne, Treves, and Metz. No positive account has been transmitted respecting the progress of Christianity in the British Isles during the third century, though the historians of Scotland contend, indeed, that the Gospel then first visited that country.

In this century the clemency and mildness of several of the Roman Emperors, and the encouragement which some of them gave to Christianity, tended materially to augment its influence. The piety and charity of the Christian disciples continued also to excite the notice and admiration of the heathen; and the zealous labors of Origen and others, in the translation and distribution of the New Testament, and in the composition of different works in the defence and illustration of Christianity, contributed to increase the number of Christians, and to extend the boundaries of the church.

CENTURY IV.—*Constantine the Great.*

Hitherto Christianity had been established and propagated in the world, not only independently of all human contrivance and support, but generally in opposition to every species of worldly authority. During the long course of three hundred years, the Church had been exposed to the malice and power of its numerous and formidable enemies. It had sustained the fiery trial of many persecutions, and the various efforts which had been made to extinguish or depress it. But, instead of sinking under the weight of these calamities, the numbers of the disciples were every where multiplied, and the limits of Christianity were progressively enlarged. Early, however, in the fourth century, a different scene began to be presented. About the year 312, Constantine the Great, having defeated the tyrant Maxentius, granted to the Christians full liberty to live according to their own in-

stitutions; and soon afterwards himself embraced the Christian religion. Various reasons might concur in producing this important event. The Christians were at this period the most powerful, though not the most numerous party. Arnobius, who wrote immediately before Constantine's accession to the imperial throne, speaks of the whole world as filled with the doctrine of Christ, of an innumerable body of Christians in different provinces, and of their progressive increase in all countries. The evident tendency of Christianity to promote the stability of government, by enforcing the obedience of the people, and the general practice of virtue, doubtless, also contributed to increase this favorable impression on the mind of Constantine. And, what is more to his honor, it is probable that in process of time he acquired more extensive views of the excellence and importance of the Christian religion, and gradually arrived at an entire conviction of its divine origin. About the year 324, when, in consequence of the defeat and death of Licinius, he remained sole lord of the Roman Empire, Constantine openly avowed his opposition to Paganism. From that period he earnestly exhorted all his subjects to embrace the Gospel; and at length, towards the close of his reign, zealously employed the resources of his genius, the authority of his laws, and the influence of his liberality, to complete the destruction of the Pagan superstitions, and to establish Christianity in every part of the empire.

The successors of Constantine.

The sons of Constantine imitated the zeal of their father, as did all his successors in this century, with the exception of the apostate Julian, whose insidious attempts to restore the rites of Paganism occasioned a short interruption to the triumphant progress of Christianity. These were, however, speedily counterbalanced by the renewed efforts of Jovian, and the succeeding emperors to the time of Theodosius the Great, A. D. 379. The activity and determination of this illustrious prince were exerted in the most effectual manner, in the extirpation of Pagan idolatry and superstition, and in the establishment and advancement of Christianity; so that towards the close of this century the religion of the Gentiles seemed to be fast tending towards neglect and extinction. The severe edicts, and the violent means which were otherwise employed to effect this important purpose,

must unquestionably be condemned. But it must be remembered, that Christianity cannot be justly chargeable with the errors of its friends, and that the wise and tolerant maxims which are now so generally acknowledged, were not then sufficiently known, or were erroneously deemed inapplicable to the gross superstition of the Gentiles. But if such were the zeal of Constantine and his successors in the cause of Christianity, we cannot be surprised at its successful extension amongst many barbarous and uncivilized nations.

During this century, the province of Armenia, which had probably been in some measure visited with the light of Christianity at its first rise, became completely illuminated. This change was chiefly produced by the labors of Gregory, commonly called the *Enlightener*. In Persia, also, which is supposed to have contained many Christians even in the first and second centuries, the Gospel was during the present more extensively propagated. Towards the middle of this century, A. D. 333, Frumentius, an inhabitant of Egypt, carried the knowledge of Christianity to a people of Ethiopia, or Abyssinia, whose capital was Auxumis. Christianity was introduced into the province of Iberia, between the Euxine and Caspian Seas, now called Georgia, by means of a female captive, during the reign of Constantine, whose pious endowments so deeply impressed the king and queen, that they abandoned idolatry, and sent to Constantinople for proper persons to instruct them and their subjects in the knowledge of the Christian religion. Soon after the death of Constantine, his son Constantius sent an embassy to a people called Homerite, supposed to have been the ancient Sabæans, and the posterity of Abraham by Keturah, dwelling in Arabia Felix. One of the principal ambassadors was Theophilus, an Indian, who in his youth had been sent as a hostage to Constantine, and settling at Rome, led a monastic life, and obtained great reputation for sanctity. By this missionary the Gospel was preached to the Homerite. During the reign of the Emperor Valens, a large body of the Goths, who had remained attached to their ancient superstitions, notwithstanding the previous conversion of some of their countrymen, were permitted by that prince to pass the Danube, and to inhabit Dacia, Mœsia, and Thrace, on condition of living subject to the Roman laws, and embracing Christianity. This condition was accordingly accepted by their king Fri-

tigern. The celebrated Ulphilas contributed greatly to their improvement, by translating the four Gospels into the Gothic language. Notwithstanding the utmost efforts to spread Christianity in the European provinces of the empire, great numbers of Pagans still remained. In Gaul, however, the labors of the venerable Martyn of Tours were so successful in the destruction of idolatry and superstition, and the propagation of Christianity, that he justly acquired the honorable title of the Apostle of the Gauls.

The authority and the examples of Constantine and his imperial successors probably tended greatly to the progress of the Christian religion during this century. But it is at the same time undeniable, that the indefatigable zeal of the preachers of the Gospel, and other pious men, the sanctity of their lives, the intrinsic excellence of Christianity, and the various translations of the Sacred Scriptures, must be allowed to have most materially contributed to this extraordinary success.

CENTURY V.—Progress of the Gospel in the fifth century.

At the beginning of this century the Roman Empire was divided into two distinct sovereignties, under the dominion of Arcadius in the East and of Honorius in the West. The confusions and calamities which about this period attended the incursions of the Goths, the temporary possession of Italy by Odoacer, and the subsequent establishment of the kingdom of the Ostrogoths, were undoubtedly prejudicial to the progress of Christianity. The zeal of the Christian emperors, more especially of those who reigned in the East, was, notwithstanding, successfully exerted in extirpating the remains of the Gentile superstitions; and the church continued daily to gain ground on the idolatrous nations in the empire. In the East, the inhabitants of Mount Libanus and Antilibanus were induced, by the persuasions of Simeon the Stylite, to embrace the Christian religion. The German nations who had destroyed the western division of the empire, gradually embraced the religion of the conquered people. Some of them had been converted to the Christian faith before their incursions into the empire; and such, amongst others, was the case of the Goths. It is, however, uncertain at what time, and by whose labors, the Vandals, Sueves, and Alans were evangelized. The Burgundians, who inhabited the banks

of the Rhine, and who passed from thence into Gaul, received the Gospel, hoping to be preserved by its Divine author, from the ravages of the Huns. And in general, these fierce and barbarous nations were induced to embrace the Christian religion by the desire of living in greater security amidst a people who for the most part professed it; and from a persuasion that the doctrine of the majority must be the best.

It was on similar principles that Clovis, king of the Salii, a nation of the Franks, whose kingdom he founded in Gaul, became a convert to Christianity, after a battle with the Allemanni in the year 496, in which he had implored the assistance of Christ. This prince proving victorious, was baptized at Rheims, by Remigius, bishop of that city; and the example of the king was immediately followed by the baptism of three thousand of his subjects. It is scarcely necessary to observe, that there was probably but little of conviction or sincerity in either.

CENTURY VI.—Progress in the sixth century.

The sixth century was distinguished by some further advances of Christianity both in the East and West. The bishops of Constantinople, under the influence and protection of the Grecian Emperors, succeeded in converting some barbarous nations, inhabiting the coast of the Euxine Sea, amongst whom were the Abasgi, whose country lay between the shores of that sea and Mount Caucasus. The Heruli, who dwelt beyond the Danube, the Alani, and other uncivilized nations, whose situation cannot now be accurately ascertained, were converted about the same time, during the reign of Justinian. In the west, Remigius, bishop of Rheims, was remarkably successful in Gaul, where the example of Clovis continued to be followed by great numbers of his subjects.

In Britain the progress of Christianity was accelerated during this century by several favorable circumstances. By the pious efforts of Bertha, wife of Ethelbert, king of Kent, one of the most considerable of the Saxon monarchs, the mind of the king became gradually well disposed towards the Christian religion. At this auspicious period, A. D. 596, Gregory the Great sent into Britain forty Benedictine monks, at the head of whom he placed Augustin, prior of the monastery of St. Andrew at Rome. In conjunction with the queen, this zealous missionary succeeded in converting Ethelbert, together with the greater part of the

inhabitants of Kent, and laid anew the foundations of the British church.

Italy, about the middle of this century, sustained an entire revolution, by the destruction of the kingdom of the Ostrogoths under Narsée, the general of Justinian. But the imperial authority was again overthrown, two years afterwards, by the Lombards, who, with several of the German nations, issued from Pannonia, and erected a new kingdom at Ticinum. During several years, the Christians in Italy were severely persecuted by these new invaders; but in the year 587, Autharis, the third monarch of the Lombards, embraced Christianity as professed by the Arians, and his successor Agilulf adopted the Nicene creed.

The cause which principally contributed to the conversion of so many barbarous nations, was, unquestionably, the authority of their princes, rather than the force of argument or conviction. This appears from the little effect which was produced by the change of their religion on the conduct of the barbarians. It must, indeed, be confessed that the knowledge which they at first obtained of the doctrine of Christ was extremely superficial and imperfect. In some it may perhaps, reasonably be presumed, that the principles of Christianity were more deeply rooted, and were productive of salutary effects. But it is to be feared that the majority were Christians only in name. It should, however, at the same time be remembered, that even their slight acquaintance with our holy religion was productive of some beneficial change, and that a foundation was laid, in their nominal subjection to Christianity, for their gradual civilization and moral improvement.

CENTURY VII.—Progress in the seventh century.

In this century, Christianity was propagated with much zeal and success by the Nestorians, who dwelt in Syria, Persia, and India, among the fierce and barbarous nations who lived in the remotest borders and deserts of Asia. By the labors of this sect, the knowledge of the Gospel was, about the year 637, extended to the remote empire of China, the northern parts of which are said to have abounded with Christians before this century.

In the west, Augustin labored to enlarge the boundaries of the church; and by his efforts and those of his brethren, the six Anglo-Saxon kings, who had hitherto remained in their Pagan state, were converted,

and Christianity was at length universally embraced throughout Britain. Many of the British, Scotch, and Irish ecclesiastics travelled among the Batavian, Belgic, and German nations, and propagated Christianity among them.

Rise and Progress of Mohammed and his followers.

While these numerous accessions were making to the Christian Church in the West, a formidable enemy suddenly appeared in the East, by whose successful tyranny Christianity began to be depressed, and at length became totally extinguished in several of its most extensive provinces. This was the celebrated Arabian impostor, Mohammed, who, about the year 612, amidst the corruptions and dissensions of the Eastern Church, undertook the bold project of subverting the Christian religion and the Roman power; and who, within the space of twenty years, actually succeeded, by artifice and by the force of arms, in imposing both his doctrine and his authority on multitudes in Arabia and several adjacent countries. After the death of Mohammed, in the year 632, his followers, animated by a spirit of fanatical zeal and fury, extended their conquests to Persia, Mesopotamia, Chaldea, Syria, Palestine, Egypt, and the whole extent of the northern coast of Africa as far as the Atlantic Ocean. In the year 714* the Saracens crossed the sea which separates Spain from Africa, defeated the army of the Spanish Goths, overturned the empire of the Visigoths, and took possession of all the maritime coasts of Gaul from the Pyrenean mountains to the Rhone, whence they made frequent incursions, and committed the most destructive ravages in the neighboring countries. The rapid progress of these formidable invaders was at length checked by the celebrated Charles Martel, who gained a signal victory over them near Tours, A. D. 732. During these destructive incursions of the Saracens, Christianity, in those countries which were the seat of their devastations, was necessarily obstructed in its progress, and in some places it was even altogether extirpated. These, however, were not the only calamities which the Church suffered during these disastrous times. About the middle of the eighth century, the Turks, the descendants

* To avoid breaking the thread of the narration, the history of the Saracenic conquests is pursued through the following century.

of a tribe of Tartars, rushed from the inaccessible wilds of Mount Caucasus, overran Colchis, Iberia, and Albania, pursued their rapid course from thence into Armenia, and after having subdued the Saracens, turned their victorious arms against the Greeks; whom, in process of time, they reduced under their dominion. During the last twenty years of this century, the provinces of Asia Minor, which had been the splendid scene of the first Christian triumphs, were ravaged by the impious arms of the Caliphs, and the inhabitants oppressed in the most barbarous manner.

CENTURY VIII.—Progress of Christianity in this century.

While the success of the Mohammedan arms was thus subjecting so large a part of the Eastern empire, and obscuring, as far as their influence extended, the glory of the Christian Church, the Nestorians of Chaldaea carried the faith of the Gospel such as they professed, to the Scythians, or Tartars who were seated within the limits of Mount Imaus. In Europe, several unenlightened nations were, during the eighth century, brought to the knowledge of Christianity. By the indefatigable exertions of Winfrid, an English Benedictine monk, and afterwards known by the name of Boniface, the Christian religion was successfully propagated throughout Friesland, Hesse, Thuringia, and other districts of Germany. During the same period, Corbinian, a French Benedictine monk, labored assiduously among the Bavarians. Rumold, a native either of England or Ireland, travelled into lower Germany and Brabant, and diffused the truths of Christianity in the neighborhood of Mechlin. Firmin, a Gaul by birth, preached in Alsace, Bavaria, and Switzerland. Lieuvyn, a Briton, labored with the most ardent zeal, though with but little success, to convert the Belgæ and other neighboring nations; whilst Willebrod and others persevered in the work which they had so happily begun in the preceding century. To the account of the accessions to the Christian Church during this century must finally be added the conversion of the Saxons, a numerous and formidable people, who inhabited a considerable part of Germany, and of the Huns in Pannonia, by the warlike zeal of Charlemagne. The violent methods which were used by this great prince for the accomplishment of his design, destroy both the merit and genuineness of his success, al-

though it ultimately tended to the propagation of Christianity.

CENTURY IX.

We are now advancing into those dark and superstitious ages, in which the light of Christianity could scarcely be distinguished, even in countries which already nominally possessed it. About the middle of the ninth century, Cyril and Methodius, two Greek monks, were the instruments of converting the Mærians, Bulgarians, and Chazari, to the Christian Faith. Their labors were afterwards extended to the Bohemians and Moravians, at the request of the princes of those nations, who, with many of their subjects, submitted to the rite of baptism. About the year 867, under the reign of the Emperor Basilus the Macedonian, the Sclavonians, Arentani, and others, inhabitants of Dalmatia, sent an embassy to Constantinople, declaring their resolution of submitting to the Grecian Empire, and of embracing the Christian religion; and requesting to be supplied with suitable teachers. Their request was granted, and those provinces were included in the pale of the church. The fierce and barbarous nation of the Russians, inhabitants of the Ukraine, embraced the Gospel under the reign of the same emperor. The observations, however, which were made at the close of the sixth century, respecting the nature of such conversions as have been just related, must constantly be borne in mind. In the case of numbers of individuals, the profession of Christianity was no doubt sincere; but as to the great body of the people, it was probably merely formal.

In the course of this century Christianity began to be preached in the frozen regions of Scandinavia,* and on the shores of the Baltic, which had hitherto been involved in the grossest Pagan darkness. In the year 826, Harold, king of Jutland, being expelled from his dominions, implored the protection of the Emperor Lewis, the son and successor of Charlemagne. That prince promised him his assistance on condition that he would embrace Christianity, and permit the ministers of that religion to preach in his dominions. To this the Danish prince consented. He was accordingly baptized, and returned to his own country, attended by two eminently pious ecclesiastics, Auscarius and Aubert, monks of Corbie. These ve-

* This term commonly includes the three kingdoms of Sweden, Denmark, and Norway.

nerable missionaries labored with remarkable success during two years, in converting the rude inhabitants of Cimbria and Jutland. On the death of his companion, the zealous Auscarus went into Sweden, A. D. 828; where his exertions were also crowned with success. After having been raised, in the year 831, to the Archbishopric of Hamburg, and of the whole north, to which charge the superintendence of the Church of Bremen was afterwards added, he spent the remainder of his life in travelling frequently amongst the Danes, Cimbrians, and Swedes, to form new churches, to encourage those which had been already planted, and otherwise to promote the cause of Christianity. He continued in the midst of these arduous and dangerous enterprises till his death in the year 865. Rembert, his successor in the superintendence of the church at Bremen, began towards the close of this century to preach to the inhabitants of Brandenburg, and made some progress towards their conversion.

Progress of the Saracens.

While these accessions to the Christian Church were making in the north of Europe,

the Saracens, who were already masters of nearly the whole of Asia, extended their conquests to the extremities of India, and subjected the greatest part of Africa, as then known, to their dominion. Sardinia also, and Sicily, submitted to their yoke; and towards the conclusion of the century, they spread terror even to the very gates of Rome. These desolating incursions not only obstructed the propagation of Christianity, but produced, in a great number of Christians, a deplorable apostasy from the faith.

The Normans.

The European Christians suffered almost equally from the ravages of the Pagan Normans from the coast of the Baltic, who not only infested the shores and islands of the German Ocean, but at length broke into Germany, Britain, Friesland, Gaul, Spain, and Italy, and forcibly seated themselves in various provinces of those kingdoms. By degrees, however, these savage invaders became civilized by their settlement among Christian nations, and were gradually persuaded to embrace the religion of the Gospel.

To be continued.

Proceedings and Intelligence.

CHURCH OF SCOTLAND MISSIONS.

CALCUTTA.

The Rev. W. S. Mackay gives, under date of 24th of March, the following interesting narrative of the Rescue and Baptism of Dwar-Kanath, a Hindu student:

The school has been visited by the Governor-General and his two sisters; they remained a long time, walked round the buildings, and saw nearly all the classes examined; and expressed their high opinion of the school. His Lordship's visit is important, as being the first ever made by a Governor-General to a Missionary School; and thus showing that our cause is gaining ground. But it is still more important, from particular circumstances connected with Dwar-Kanath's case; for the favorable effects, which it has produced on the native mind, have served to counterbalance the outcry against the school, raised by the native newspapers.

Dwar-Kanath's baptism is a most gratifying instance of the efficacy, not of the labors of this or that individual, but of the system pursued in your Institution. The class to which he belongs consists of about thirty scholars; and Mr. Ewart and myself, for some time back, have paid particular attention to it, regarding it as in all respects the most promising class in the school. Such of them as are willing, come to Mr. Ewart on the Sabbath mornings; and all read the Evidences three times a-week with me.

Several of the boys seemed occasionally thoughtful, and we knew that there was much discussion among themselves on the subject of religion; but Dwar-Kanath was not one of those, who in any way came out from the rest. About the time of my dear wife's death, he suddenly disappeared from the school, and there were vague rumors that he had been forcibly carried off by his father; but we could not get at the truth, until he himself one day walked into our house, and told us his story.

It seems, that in some discussions on religion which took place in his father's house, he had expressed himself so strongly in favor of Christianity, that his relatives became alarmed, and his father determined at all risks to hinder him from being baptized; accordingly, one night he was seized, bound, and thrown into a palanquin. While they were carrying him to the river to put him on board a boat, his cries brought the police to his aid; but his father told them that the youth was mad, and they interfered no farther. He was then taken to his father's country-house, about two days' journey from Calcutta. He had been bound with cords so tightly round the wrists, that he was unable to use his hands from the pain and swelling; these were now taken off, and iron chains put on his legs and arms. He was confined in a dark room, and beaten every day by his father. But the boy's resolution continued inflexible. I asked him if his mother did not pity him; he said, that the first time she saw him bound and beaten like a wild beast, she cried much; but that, afterward, she also spoke harshly to him. The poor boy bore the cruel treatment for two or three weeks; until at length, the father, wearied out with his inflexible determination, gave up the contest in despair, and allowed him to go back to Calcutta. In spite of the threats and solicitations of his friends, he immediately returned to school, and offered himself as a candidate for baptism. We thought it best to ask Mr. Charles to baptize him; and with that view he went to Mr. Charles once a-week for previous instruction. We soon found that he had a much better knowledge of the leading doctrines of the Bible and of the Evidences than we had imagined; he gave, indeed, every sign which man could reasonably desire, of his having been under the teaching of the Spirit of God.

But while we were preparing to baptize him, he was again carried away by his father; and taken to a relation's house in the country, where his father left him to prepare for his reception at home. In the mean time, Dwar-Kanath made his escape from the house—went to a neighboring missionary—got a few “*annas*” from him to defray his expenses to Calcutta—walked along the bank of the river till he found a boat—and, to our surprise and delight, walked into our house again. We had before determined, that if he sought our protection we would

give it him: for we knew that the father threatened his life; and we knew, also, more than one instance where similar threats had been put into execution. I therefore made a room ready for him, and he lived in our house; going and returning to and from school with Mr. Ewart. We wished to have him baptized immediately, as there could be no question of his fitness; but Mr. Charles, to avoid the appearance of precipitancy, wished to put off the baptism for a week or two longer; and to this we, rather unwillingly, consented.

When the father found that his son had not only escaped from him a second time, but was actually living with us, his rage knew no bounds. Some days after his son's return, he came to our house with four or five of his friends, asking to see Dwar-Kanath; he was immediately admitted, and continued to visit him daily for several days; having interviews with him, sometimes alone, sometimes in our presence. This man is of a violent and determined character, with much of the ingenuity of his countrymen, and more than their usual spirit. In conversing with us, he seldom lost temper; for we spoke to him calmly and kindly, as we could not but pity the feelings of a father, whose son was about to be taken from him by what he considered to be worse than death itself. But, in speaking to his son, the expression of his countenance changed at once; his whole frame shook with passion: he abused him—mocked his words—and gnashed on him with his teeth. At one time, after talking with his son in Bengali, he turned to us, and complained most bitterly that his son had been abusing him in the grossest language; but, as we understood their conversation, and the boy had really been giving most sensible and moderate answers—though certainly he was angry with his father—I told him that it was an offence against God, and unworthy of a father to speak falsehood before his son. He immediately turned round to his friends, and said he certainly had been telling us a lie; but he would go to the Ganges, and make an atonement, which would set all right.

Seeing that violence only made matters worse, he reminded Dwar-Kanath that he was the eldest son, and that his father-in-law (for Dwar-Kanath is married) had no heir male; he told him (and the father-in-law confirmed it) that he should inherit all they had; and he pointed out to him

certain instances of Hindus, who had been baptized, and were now begging in the streets; assuring him that such would be his fate as soon as the eclat of his baptism was over. He then ran up to him, and threw his arms round his neck; begging him not to leave his own father and mother, and all that loved him, for strangers and foreigners. It was a scene very painful to us; so painful, indeed, that we all went out, and left them together. Poor Dwar-Kanath behaved nobly. He said that he knew that there was salvation in Christ Jesus, and that he was willing and determined to leave all for Him. The father then left him, and came to us. His plea to us was, that the boy was quite ignorant of his own religion, and two months under age: and he promised, if we would let Dwar-Kanath go home for a year or two, and if at the end of that time the boy was still determined to be a Christian, that we should find no opposition from him; but if not, he would apply to the Supreme Court immediately for a writ of *habeas corpus*, and we should not see the boy any more. We told him that his son was free to go or stay as he pleased; and that we had not interfered, even by a word, to keep him with us. I then took him aside, and appealed to his better feelings, as a father, and as a creature of God, hastening, like myself, into eternity. This I could do with more effect; as he himself, in consequence of late events, had been reading the New Testament, and acknowledged its excellence: at one time he seemed to hesitate; but, after a short pause, he cried out, "No! no! it cannot be; I cannot bear to see my son a Christian!" Poor man! he was unable to conceive that there could be life or truth in our religion; and this somewhat extenuates his faults; for I verily believe that he imputes his son's conduct to obstinacy, and ours to interested motives. He had several interviews with his son, all equally unavailing.

But the question of Dwar-Kanath's age was very embarrassing. The legal age is sixteen; and from the positive statements of the boy, of many of his friends, and even of the father himself formerly, we knew him to be fully seventeen years of age. His horoscope had been lost; and, of course, if the father chose in the Supreme Court to declare that he was under age, nothing which we could bring forward would be of any use. This he was determined to do; and we saw nothing before us but losing

the boy again. I consulted Mr. Leith, an eminent barrister here, and was sorry to have our worst suspicions confirmed; for not only could the father take away the son, but he might legally confine, beat, and torture him; in fact, according to the law of caste, use any violence short of putting him to death.

In this stage of the business, we were most agreeably surprised by a formal manifesto from the father, (in the *Chundrika*, a native newspaper, the organ of the idolatrous party,) giving up his son. The following is a literal translation:—

TO THE EDITOR OF THE CHUNDRIKA.

SIR—My boy, Dwar-Kanath Bhowe, who is about fifteen years old, and has been learning the English language at Mr. Duff's school for three years, by the cunning instructions which he received in that school has despised my religion; and therefore I have cast him out. The missionaries have not yet baptized him, and he is not a Christian; yet his character and contempt for our religion, have induced me to cast him out; and, therefore, I hope you will kindly publish this in your *Chundrika*; and thereby let it be known to the Hindu community that I have given him up, and have no connection with him.

KISHOR BHOWE.

P. S.—This Dwar-Kanath Bhowe has no right to my property; and, moreover, shall not perform my funeral ceremony.

However, this was only a *ruse*, to throw us off our guard: for, next day, we received a letter from an attorney, warning us to give up the person of the boy whom we detained. By the advice of Mr. Wilson, an elder of the Kirk, and also an attorney, I answered this letter, simply stating that the boy was at liberty, and had never been detained by us. The father, however, had no intention of carrying the case into the Supreme Court; partly from the hollowness of his cause, and partly from the expense: but, two or three days after, at eleven o'clock in the forenoon, in the most crowded street in Calcutta, Mr. Ewart's horse was thrown down, and the boy forcibly taken away by his father and a hired band of vagabonds. Mr. Ewart had recourse again to Mr. Leith for advice; and we attribute much of the successful issue to that gentleman, who, in the hurry of an extensive practice, took an active share in the case—gave Mr. Ewart the benefit of his advice—went with him to the police office—and, together with his lady, seemed as much interested in Dwar-Kanath as one of

ourselves : I need scarcely say that he refused all remuneration. By his advice, Mr. Ewart prosecuted the father for an assault, with the view of calling for Dwar-Kanath as a witness ; and thus, if possible, getting some protection for him. But it had been better ordered in the providence of God.

It will scarcely be believed that Dwar-Kanath escaped a third time from the hands of his jailers ; and, not before due time ; for they had already begun to give him a drug with the view of gradually destroying his intellect. A very great holiday occurred, which requires a particular conjunction of the planets, and happens only once in thirty years ; thousands flocked into Calcutta, to bathe in the Ganges ; and the house where Dwar-Kanath was confined was left empty by all but a servant appointed to watch over him ; the servant fell asleep ; and the boy, seizing the opportunity, let himself down from a window ten feet high, and made for Mr. Charles's house ; because he knew that pursuit would be made in the direction of our house, and that Mr. Charles's lay in the opposite direction. Mr. Ewart went for him : he was produced in Court, and swore that he thought his life was in danger ; his father was then bound down to keep the peace toward him ; and two police officers were sent to our house, to prevent his abduction. When his father got him into his power a third time, he abused him loudly, and threatened to kill him, without witnesses ; so that nothing could be proved against him. Dwar-Kanath said to him, (as he tells me,) " Father, I am as determined as you are. You may kill my body, but you cannot kill my soul ; and, when I am at liberty, I tell you plainly, nothing shall keep me from being baptized." I need not say with what gladness we received him back, and saw him admitted into the Christian Fellowship by Mr. Charles. His probation was long and painful, such as few are called upon to undergo ; but his strength was not his own.

I have not left myself room for reflections ; nor are they needed. I know you will sympathize with him. He is now an inmate of my house ; and I trust will continue to be so until he is ready to go out as a missionary to his brethren. During all these trying scenes, he has evinced steadiness, self-possession, and intelligence far beyond his years ; and, so far as I have seen, without example among his own countrymen. May God make him a *burning and a shining light* when we are in the grave !

Another young man, (older than Dwar-Kanath, but in the same class,) of very good abilities, was often observed to be thoughtful. He was attacked by fever, and died ; but on his death-bed he declared, to some of his class-fellows, that he had something on his mind. He then told them that he believed in Christ ; and, if he ever rose from his bed, he was resolved to be baptized. He never rose—but I hope he is now in heaven.

CHURCH MISSIONARY SOCIETY.

CALCUTTA.

The following extracts are from a reply made by Mr. Sandys, to a series of questions proposed to him concerning the Missionary labors in which he had been engaged during six years and a half. He thus gives his view of the

State and progress of the Mission.

Question—"What do you regard as having been productive of the most satisfactory fruits of past years of Missionary labor ; and in what respects is the Mission Work now in advance of what it was when you entered the country ?"

Answer—"The preaching of the Gospel in the most simple language, and yet stating the grand distinguishing doctrines ; such as the depravity of human nature, the necessity of conversion, the doctrine of the atonement made by Christ for the sins of all mankind, and the necessity of obtaining the influence of the Holy Spirit to enable us to advance in grace and holiness, has produced, I think, the most satisfactory results. I have known instances in which schools have been a blessing to the scholar, in making him acquainted with the truths of the Gospel, and enabling him to understand that Gospel when the preaching of it has been subsequently heard, in a manner which in all probability would not have been the case had not the Holy Scriptures been read at school.

"When I arrived in this country, I am not aware that there was a single Institution in existence, or even required, with the exception of Serampore College, exclusively for the Christian instruction of the children of native converts, and such orphan children as can be brought entirely under Christian influence. The first school of this kind was the Institution at Chitpore, a little north of Calcutta ; at first under the Rev. G. Pearce, and now under the Rev. J. Ellis.

The second, I believe, was the Christian Institution, under the care of myself and Mrs. Sandys, at Mirzapore, in Calcutta; in which are now about 70 native Christian boys, and 20 Christian girls. About the same time, or, I believe, somewhat before, Mrs. Wilson commenced collecting native female orphans, and training them up in Christian habits, keeping them entirely under Christian influence. There are now about 100 girls in this Institution; which has lately been removed from Simlah, in Calcutta, to Agurparah, by the river side, about half-way between Calcutta and Barrackpore, on account of its being desirable to have the Institution in as healthy a situation as possible. More recently, the Christian schools at Kidderpore, belonging to the London Society's Missionaries; and at Barrapore, or Tallygunge, if not removed from thence to Barrapore, belonging to the Society for the Propagation of the Gospel in Foreign Parts, have been established. Schools of this description I consider to be of the greatest importance, as a means of rendering Christianity a permanent blessing to India. Were the Children of the native converts to be neglected, there is every reason to fear that Christianity might become, in Protestant Missions, what it is evident is the case with too many of the poor Portuguese inhabitants of Calcutta—a mere name."

Q. "What good result have you observed, as to the decrease of prejudice in parents—increase of hearers at worship—and good impressions on, or conversion of scholars?"

A. "So far as I am aware, but little of the prejudice against education which formerly subsisted, now remains. The parents, generally, are now so well convinced of the advantages derived from the good education of their children, that they are very desirous of getting them admitted into English Schools. Education might be carried on in Bengal almost to any extent that might be desired; provided there were the means at hand to support schoolmasters, and to furnish the money requisite for other unavoidable expenses connected with the efficient education of children.

"The preaching bungalows are generally well attended: and while the addresses of Missionaries are not altogether received without endeavors to dispute the point, yet I think that the people generally do not now look upon the Gospel as a cunningly-devised

fable so much as they did formerly; but that they take refuge in the consideration, that the Christian religion is true, and the best for Englishmen; and that the Hindu religion, having been handed down through a long race of progenitors, is the best for Hindus. But there are many, I think I may say very many, who believe that Hinduism is totally false, and are only deterred from abandoning it by the fear of persecution. Christians, I think, should learn from this, the importance of fervent prayer for the outpouring of the Holy Spirit upon all such individuals; that they may feel the duty of embracing the Truth, and not allow the fear of persecution to prevent them from following the dictates of their own consciences.

In the Christian schools, the communicating of religious instruction, with the additional advantage of attending the means of grace in the House of God, has, I trust, been blessed to the conversion of many of the children. And others, of whom I cannot say that I think them to be converted characters, I may truly say that I consider them to be very hopeful."

Q. "What degree of zeal is manifested by the native converts for the conversion of others?"

A. "We do not see so much zeal as we could wish; but we are not without frequent instances of native Christians manifesting anxiety for the conversion of their countrymen."

Q. "Have their convictions been slight, in comparison with those of Christians in Europe? or have any been greatly affected?"

A. "I have known some who appeared to be greatly affected, and who have continued steadfast; and I have known others, who appeared not less affected, whose convictions appeared to wear off, in a great measure, afterward."

Q. "Have any expressed a good hope of eternal life when on their death-bed?"

A. "I have heard several, in their last illness, express their reliance upon Christ alone as the Saviour, and their confidence that their sins would be forgiven, and themselves brought to everlasting glory, for Christ's sake. I hope to meet, and I believe I shall meet, many a converted Hindu in heaven."

Q. "Are any now living, whose inward grace and outward behavior give you peculiar joy?"

A. "Yes; there are many of whom I

can truly say, that I believe them to be sincerely endeavoring to live according to the Gospel of Christ; individuals, whose conduct and conversation are such as give every reason to hope that they are true Christians."

Q. "Is their influence great, or limited, among their heathen countrymen?"

A. "I think that, at present, their influence, if unsupported by the European Missionary, is not great among their heathen countrymen; for they appear, generally, to revile and despise them, for having abandoned Hinduism and embraced Christianity. If supported by the frequent visits, counsel, and direction of a Missionary, the case is somewhat different. They are most useful to remain with and attend to, the infant churches under the direction of the Missionaries, when these are necessarily absent, attending to other duties."

Q. "Is there now more interest, or less opposition? or are the congregations just as they were?"

A. "There are, I think, among the people, compared with former times, both more interest and less opposition to the hearing of the Gospel; but when an individual becomes seriously impressed by what he hears, and manifests a desire to embrace Christianity, there are still, and perhaps for a long time will continue to be, frequent instances of opposition and persecution."

In a letter from Mr. Sandys, under date of January 14, 1837, he gives the following account of the

Baptism of Forty Adults and Seven Infants.

It is with feelings of gratitude to the author of all our mercies that I communicate to you the intelligence, that in the Mission chapel, Mirzapore, on the evening of Wednesday, the 4th inst. forty seven Natives were admitted into the church of Christ by baptism. With the exception of seven infants, and a few others, these individuals have been under Christian instruction during the last two years, and their conduct during that time has been such as to lead me to hope that they will continue faithful to the vows which are upon them.

Giving an account of the characters of some of the individuals who were baptized, he says:—

It may not be uninteresting, perhaps, if I relate to you some of the steps by which the

Holy Spirit has been graciously pleased to lead some of these persons to a knowledge of the truth.

One of the men was residing on the mission premises as a Hindu servant, whose duty it was to attend to the mission chapel, when we first arrived in Calcutta, more than six years ago. His prejudices gradually diminished; and his language being Hindui, I gave him a catechism and a New Testament in the Hindui language. Both these he studied; and I long ago entertained hopes that he was concerned for the salvation of his soul, and desirous of being admitted into the church of Christ. He, however, subsequently seemed to become less careful; and I consequently could not administer to him the ordinance of baptism. I nevertheless entertained hopes that he would be brought to more earnestness about the concerns of his soul. In this hope, I am happy to say, I have not been disappointed; and he, last year, offered himself as a candidate for baptism.

Another individual is a Brahmanee, who, with her little son, came to reside with the Christians at Simlah about two years ago: during the last year she has been residing on the mission premises, Mirzapore. Her native language being also Hindui, she has been studying the same books: and with the view of attending the means of grace, which are here conducted in the Bengali language, with profit, she has regularly attended our Christian female school, which is held daily in the afternoon, and therein learned to read in Bengali. Her conduct, from the first, has been very consistent; and I have every reason to believe that she is a truly converted character. It was to me very delightful to witness the Brahmanee bring her little son to the baptismal font, and thereby do what she could to prevent his being trained, as most Brahmans are, in all the deceits and abominations of idolatry, and to insure his being instructed in the ways of truth and holiness.

The next case I would mention shows that the blessing of God is vouchsafed to the labors of His servants, if they desire to sow the seed of Divine truth beside all waters,—to make known the Gospel of the grace of God wherever there may be the opportunity of so doing. One of the Readers of the Calcutta Christian Instruction Society has been sent by me, weekly, for some time past, to read the Gospel among the inmates of the native hospital. One of the patients,

a young man, had his attention there directed to the way of salvation through faith in Christ Jesus : and when his health had sufficiently recovered, he came to the mission premises, that he might become better acquainted with the truths brought to his notice by the native Christian Reader. From that time his conduct has been uniformly consistent : he has diligently endeavored to know the truth ; and for this purpose has been attending my Christian Boys' School, where, although an adult, he has learned to read the Holy Scriptures, and has committed catechisms to memory.

*Total number of baptisms from
1825 to 1836.*

Baptized from May 1825, to the 1st of	
Jan. 1826,	4
During 1826,	16
" 1827,	21
" 1828,	3
" 1829,	1
" 1830,	9
" 1831,	28
" 1832,	30
" 1833,	50
" 1834,	156*
" 1835,	48
" 1836,	56

The above-mentioned individuals compose the three congregations at Mirzapore, Argurarah, and Digheepar.

LONDON MISSIONARY SOCIETY.

MARTYRDOM OF RAFARAVVY, THE PROTO-MARTYR OF MADAGASCAR, WHO WAS PUT TO DEATH FOR THE FAITH, AUGUST 14, 1837.

The following affecting events have just been made public by the Directors of the London Missionary Society. They will be read with grief and holy indignation, in the view of the sufferings inflicted upon the righteous, and of the deep depravity of heart which could thus manifest itself in their persecution. These feelings, however, will be softened by the display of the presence and divine grace of the Saviour in granting consolation to his faithful followers in their greatest trials.

Severity of the persecution in Madagascar.

It is now three years since the flame of

* Including 41 at the village of Digheepar.

direct persecution against Christianity in Madagascar burst forth with violence, by the publication of an Edict suppressing all Christian instruction in the country. Sincerely as we lamented this, we could not despond as to the issue. Our hope was sustained, not only by a review of the past history of the church, and by the assurance of its Divine Founder that the very gates of hell shall not prevail against it, but also by our acquaintance with facts of a most cheering and satisfactory character, which we did not feel at liberty to publish.*

All public worship being forbidden by the Edict of 1835, those who had professed faith in the Saviour were reduced to the alternative of meeting death by direct opposition to the mandates of the sovereign, or maintaining in private the use of the few means of religious improvement remaining among them, or created by their own zeal and affection. Thus, neither provoking the threatened displeasure of the Queen, nor timidly shrinking into entire concealment, a few were in the habit of meeting on the Sabbath, on a mountain at some distance from the capital, for the purpose of reading the Scriptures, singing, and prayer. These have lately been detected; and the circumstance has led to further search.

Seizure of Rafaravvy and other Christians.

A box of Christian books found near the residence of the eminent Christian woman, of whom we write, led to her apprehension and imprisonment; her house and property were immediately given up to plunder; and she herself, after several days of suffering, inflicted with a view of extorting from her a confession of the names of her companions, was sentenced to an ignominious death by the hands of the common executioner.

Fifteen others had been apprehended and condemned to the utter and final loss of liberty, never to be redeemed by their friends; and with the further stipulation, that if transferred to other masters, it shall be on the condition of their being compelled to labor from morning to night, to the utmost limits of their strength.

* The reason of this silence may be found in our being aware of the frequency of communication between this country and Mauritius, and between that colony and the island referred to. It may suffice to allude to this as the reason for abstaining, even now, from details which we else should feel it most suitable and gratifying to communicate.

Their property has been also confiscated.* Of those who were married, their wives and children, whether professing Christianity or not, have also been reduced to slavery, but with the mitigating circumstance of permission to be redeemed. The total number thus affected is said to amount to nearly one hundred.

Christian character of Rafaravavy.

Strong, however, as are the claims of these suffering survivors, if, indeed, they yet survive, the strongest interest seems to concentrate around the closing days of the honoured proto-martyr of Madagascar, Rafaravavy. Placed by the unrighteous deed of *them that can kill the body only*, beyond the reach of further vengeance, we feel at liberty to give a more detailed account of her previous history.

From the time of her having professed her faith in the Lord Jesus Christ, which was about seven years ago, she gave the most satisfactory evidence of the power of the Gospel in its transforming influence, and in her whole deportment honorably exemplified the Christian character. Mild and open in disposition, yet energetic and persevering in her efforts to do good, and endowed with highly respectable natural abilities, she presented one of the happiest illustrations of native character the missionaries had met with, and under the influence of religion, one of the most satisfactory examples they could desire of success in their ministry; all who saw her beheld a heathen who had been brought from darkness to light, and was filled with the fruits of the Spirit. Her prayerful efforts in the behalf of others, sustained by her own consistency of deportment, could not be, and were not, without effect. Should prudential reasons continue to restrain us from saying more at present, yet the day that will reveal the secrets of all hearts will disclose her labors of love, and the blessing with which they were honored of God.

* According to the custom of Madagascar, when the property of a criminal is confiscated, a certain portion—one tenth—is distributed among the civil officers. It is a circumstance of considerable interest, that in the present instance, when the legal portion of the confiscated property was offered to the parties above referred to, few could be induced to accept it—only some of the most profligate would touch what appeared to have something sacred about it.

Her noble conduct on a former seizure.

In the summer of 1836, her faith and patience were put to a severe test, endured the trial, and were found more precious than gold though tried with fire.

An accusation was laid against her before the Government by some of her slaves, of her having observed the Sabbath, retained and read a copy of the Scriptures, and conversed with some of her companions on religious subjects. These were the crimes laid to her charge. She denied not, but confessed the truth of the accusation; and neither the grey hairs of a parent, a zealous idolater, could persuade, nor the frowning threats of the sovereign could terrify her into an abandonment of her profession. In daily prospect of death, she then remarked to a beloved friend, to whom she was accustomed, amidst mutual tears, to pour out the feelings of her heart, that as to her life she felt indifferent; that if her blood were to be shed on the land, she trusted it might be the means of kindling such a feeling of interest in Madagascar as should never be extinguished. "Did not the Saviour forewarn us," said she, "that we should incur the hatred of all men for his sake? The Son of God has died in our stead, and that will shortly redeem us from all our sufferings. *I know in whom I have believed*; and though my blood be shed,* the Word of God must prosper in this country." She added, with great feeling, "Pray for me, that if it be the Lord's will that I should suffer now, He would take my soul to himself; but that if I am spared, I may live more than ever to His glory." Nothing grieved her, she remarked, so much as the spiritual state of those around her; and that the immediate prospect of martyrdom itself was less painful to her than seeing all her connexions living in wickedness.

The Queen did not, at that time, think fit to inflict on her the punishment of death. She was condemned to be "very ilany," that is, a pecuniary fine was imposed, equivalent to half the amount of her estimated value if sold into slavery; and she was severely threatened, and warned, that "though her life was spared, she should be taught a

* In speaking of her death, she employed a term which also contained allusion to the fact of her body being left at the place of execution, according to the barbarous usage of the country, to be devoured by the dogs that swarm in the neighborhood.

lesson not to trifle with the Edict of the Queen."

Scarcely could a more striking example of Christian forgiveness and meekness be found in all the records of the Church, than she displayed on this trying occasion. While many of the members of her family, indignant with her accusers, as slaves, who ill requited former kindness, threatened punishment, she assured them, on her liberation, that she cherished no resentment, but freely and fully forgave them. She sought Divine mercy on their behalf,—earnestly admonished them,—affectionately prayed with them,—sought to lead them to repentance,—endeavored to direct them to the Saviour. Her exemplary Christian spirit towards her accusers, besides forming a further proof of the reality and the elevation of her piety, has also left satisfactory evidence that her holy labors were not in vain.

The last moments of Rafaravavy.

After this sketch of her career, it will not create surprise to hear that the continued persecution, which has now burst forth with increased violence, should have found her among its earliest victims. Rafaravavy has the honor of being the First Martyr of Madagascar. It was near her residence that the prohibited books—the Scriptures, with other publications issued from the Missionary Press—were found. On her the vengeance of the Sovereign has been inflicted, and she has fallen under the spear of the public executioner; but her spirit has joined the company of the redeemed in glory, who have come out of a great tribulation. Her last moments are thus described in a letter from Mr. Johns:—

"On the books being found near her house, her entire property was given up to plunder, her person secured, and her hands and feet loaded with heavy iron rings. She was menaced in vain during a period of from eight to ten days, to induce her to impeach her companions. She remained firm, and perfectly composed; and was put to death by spearing on the fourteenth of August, 1837. She had said repeatedly by letter to her friend, Mrs. Johns, 'Do not fear on my account. I am ready and prepared to die for Jesus, if such be the will of God.' She was most wonderfully supported to the last moment of her life. Her age at the time of her death was thirty-eight years. Many, even of the old people, remarked that they had never seen any one so 'stubborn' as Rafaravavy, for although the Queen forbade her to pray, she did pray even when in irons, and continued to preach Christ to the officers

and to the crowd that followed her for nearly three quarters of a mile, from the place of public condemnation to the place of common execution. Here she continued to pray and to exhort all around her to believe in Jesus Christ, even till the executioner's spear, thrust through her body, deprived her of the power of utterance."

Some peculiar circumstances under which she suffered death.

In relation to her death, Mr. Baker justly remarks:—

"Never in the annals of the Church did a Christian martyr suffer from motives more pure, simple, and unmixed with earthly alloy. She had never heard of any after-glory of martyrdom on earth. No external splendor had been cast around the subject in her mind, by reading any lives of martyrs. All was to her obloquy and contempt. Her own father and relatives to the very last accused her of *stubbornness*. The people generally regarded her as *stubborn*, and worthy of punishment even on that account. She had no earthly friends to support and cheer her. She was not poor in outward circumstances, and by recantation, and by humbling herself to beg pardon of the Queen, she might very probably have saved her life. But her whole heart, as her letters testify, was filled with the love of Jesus. She endured as seeing him who is invisible. Her letters are composed principally of passages from the gospels and epistles, and these, doubtless, under the influence of the Holy Spirit, were the entire support of her mind in the last hour of trial. If 'the blood of the martyrs is the seed of the Church,' we may trust that Rafaravavy will not have died in vain. She died directly and exclusively in defence of the Gospel."

The Directors of the Society manifest a spirit worthy of Christians in speaking of the sad intelligence of these persecutions. They say:—

Never since the existence of the London Missionary Society has a more intense feeling been created at the Board of its Directors, than was produced when communications were made and letters read, detailing the rigorous proceedings of the Government of Madagascar against the disciples of the Redeemer in that country. Suspending all other business, and acting under deep emotions, that will not soon be forgotten, it was felt to be a solemn duty to bow in prostrate humiliation before God, and to pour out supplications at the Throne of Grace on behalf of that Hallowed Cause which the enemy is attempting to crush, and of the persecuted

flock now resisting even unto blood. Yet mingled with tears of sympathy, and earnest prayers that God would speedily interpose and rescue his flock from the cruel purposes of men who *would swallow them up*, were tears of chastened joy and triumph, that, by the grace of God, the first fatal persecution in Madagascar had revived the spirit of the Primitive Church, and produced in the undaunted steadfastness of its First Victim, a fresh demonstration of the efficacy and truth of the Gospel. RAFARAVAY, an early convert, an honored female saint, has like Antipas, proved *faithful unto death*, and has received the crown of life. Many of the Native Christians have been called to suffer imprisonment, loss of liberty, and confiscation of property. As yet the history of the persecution is unstained by the record of a single instance of apostacy. God has upheld the faith and patience of His servants in the hour of trial; and sustained by the consolations of the everlasting Gospel, they have looked at terrors without dismay, and emulated the example of the Confessors and Martyrs of the primitive ages, who from beneath the altar still cry, *How long, Lord?*

In the view of the exterminating edicts which have been issued by the authorities of the island, where the foregoing scenes have been witnessed, and the persecutions which have followed, some may think that the Gospel has failed in its introduction there. But it is not so. The flames of persecution may burn around its adherents,—the civil advantages which are the attendants of Christianization may not be felt,—but while the spirit of this Martyr shall live among that multitude which is to be assembled from all nations, and kindreds, and people, and tongues, and to stand before the Lamb, clothed with white robes, and palms in their hands, crying with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb, Eternity will bear witness that the Gospel has not failed even on the island of Madagascar.

Let Christians be encouraged by this fresh exhibition of the *Power of the Gospel of Christ*, and rest upon the promise, *Lo, I am with you.*

WESLEYAN MISSIONARY SOCIETY.

CAFFRES. Mr. Davis, who was stationed at Clarkebury, has removed for the benefit of Mrs. Davis's health, to Butterworth, which is nearer the seacoast. Under date of June 19th, he gives the following

Encouraging View of the powerful influence of the Gospel on the Natives.

It is now more than seven years since the mission was established; in one of which the Missionary was absent in the Colony, owing to the Caffre war.

During this period a good substantial brick Mission House and Chapel have been erected; together with a walled building for a catechist,—gardens fenced in and planted,—and the arts and comforts of civilized life introduced. A great number of the families of the tribe have voluntarily settled around the Missionary, many of whom have been partially instructed in the more easily acquired arts of civilization; and what is the highest ground for gratitude, many dark minds have been enlightened, and some brought to a knowledge of salvation in Christ.

The Mission has gained an extensive influence in the tribe generally; so that the Missionary is not only secure among the inhabitants, but is respected, both by the chief and by the people. This is a great point gained; as this influence is not dependent merely on the countenance given by the chief of the land, which may be afforded or withheld according to his individual pleasure; but it is an influence gained over the minds of the great mass of the population, and which, ere long, we may confidently expect, will be, by the Great Head of the Church, made use of for the more extensive spread of the Gospel among the tribe. Hence let the Missionary visit any part of the tribe whatsoever, he is received with respect,—can always obtain a congregation,—and is listened to with attention by the people.

In the immediate neighborhood of the Station, where itinerating has been more regularly attended to than in the remote parts of the tribe, knowledge has gradually increased, and the present state of the people is very hopeful; for although the light which they have is small, yet it is the breaking of the morning after a long, long night of darkness and ignorance, and it will *shine more and more unto the perfect day.*

They have heard of *one God, and one Mediator between God and man,—the man Christ Jesus*. They know, and many believe in the doctrine of eternal rewards and punishments. They have some idea of sin, as being the transgression of the Law of God,—an offence against the majesty of Heaven; and some appear desirous of understanding the way of salvation by faith in Christ.

The doctrine of the Atonement is not easily explained to, or comprehended by a Caffre's mind. The Caffres as a nation are under great disadvantages with regard to their understanding this doctrine, compared with most other Heathen nations. They have no false gods, the wrath of which they are anxious to appease, either by offerings of property or human sacrifices: so that when the doctrine of atonement for sin is proposed to them, strange things are brought to their ears; and they have a difficulty in understanding the doctrine in the abstract, and much more so when applied to the sacrifice of Jesus Christ. It is true, they have their "amadini," sacrifices; but these are offered, not to appease the wrath of those to whom they offer, but to satisfy their hunger; for when they consume by fire any part of the animal offered, they say they do it because the "umskolugu," "spirit of their ancestor," to whom they offer it, is hungry, and wants food; and not because he is angry, and needs to be appeased. Yet difficult as this doctrine is to be comprehended by a Caffre, there are some in the immediate neighborhood of the Clarkebury Station who begin to have as good a theoretical knowledge of this truth as most persons who have never experienced its saving influence; for none can properly understand it until they feel it applied to their souls, and are made partakers of its benefits.

It is matter of gratitude to the Giver of all good, that, on the Station, some are found, who have thus felt the saving benefits of the death of Christ. One has died in the faith; and twelve more, who are members of Society, are, some with more, some with less zeal, following on to know the Lord.

The scriptural character of the experience of all the members is very cheering, and many have impressive views of the evil of their own hearts. They frequently and minutely refer to the evil desires, principles, and depravity of their nature,—to the operation of God's Holy Spirit, striving with, controlling, and sanctifying their minds,—to Christ as their Saviour through faith in His

name,—and to their holding communion with God in prayer.

An instance not long since occurred, of one of the members falling into sin; and the discipline of the church was accordingly exercised toward him, by excluding him from our Society. On this occasion, it was truly pleasing to see the concern manifested by the other members on account of the fall of one. All felt as if some great calamity had happened to the place: each one seemed to mourn in secret; and when the Sabbath came, and we assembled in the House of God, sadness seemed to rest on every countenance. At the close of the service, I called on Richard Addy, one of the members, to pray: and he feelingly alluded to the circumstance, saying, "Lord, we are fallen,—we are greatly ashamed before Thee this day,—we have no words to pray,—our hearts are sore, and we weep before Thee, for one of our number has fallen into sin;" and then he was unable to proceed for weeping. This circumstance shows that they have a tender moral feeling, and view it as a bitter thing to sin against the Lord.

The character of their prayers is also matter of encouragement. For some time after the introduction of the Gospel among them, the prayers of those who were desirous of serving God were not so spiritual as we could wish them to be, being principally confined to temporal blessings. This, doubtless, arose from their limited knowledge of God's word generally, and of their high privileges as Christians: for it is impossible to fathom the depth of the darkness existing in the mind of a savage with regard to every thing which relates to the soul and eternity; and it is only by great perseverance on the part of those who teach, and great attention on the part of those who learn, assisted in either case by the Holy Spirit of Truth, that this darkness is removed and light imparted; and even then the process is usually very slow. But divine light has wonderfully increased in many of their minds; they have a good knowledge of most of the great truths taught to man by Divine Revelation; and the consequence is delightfully seen in the spirituality of their petitions to the Throne of Grace, and the earnestness with which they pray for the salvation of themselves and others.

Another strong ground of confidence respecting more extensive good being accomplished on the Clarkebury Station, is that God is evidently pouring out of his Spirit on

the people, and a most powerful influence attends all the means of grace. A member of society, who has long and earnestly sought salvation, came to me one day, and said, "Teacher, I have come to tell you of the feelings of my heart. As I know my heart is evil, I fear lest it should deceive me and lead me astray: I therefore wish to know of you, if I am to encourage those feelings or check them." She proceeded: "For the last three days I have not felt as I have been accustomed to feel, with regard to my sins, and toward God. I used to feel great despondency on account of my iniquities, and great and painful fears with regard to God: I still feel that I have sinned, yea, my sins appear more numerous than ever they did, but yet I do not dread them: and although I feel sorry that I ever committed them, yet in the midst of my sorrow my heart rejoices; and I no longer fear the wrath of God, but feel that I love Him, and I can do nothing but praise Him continually. I feel happier than ever I did in my life, and more than ever determined to serve God." On hearing this my heart rejoiced: I gave thanks to that God who had thus made her a partaker of His free grace, and encouraged her to persevere in the good path in which God was leading her.

How encouraging is all this in this land of darkness and ignorance! Oh that the Lord may more abundantly pour out of His Spirit, that this moral wilderness may bud and blossom, and bring forth fruit abundantly to His honor and glory!

There is also on this station an increasingly important school, both for children and adults. Six of the scholars can read God's word; and many more are beginning to put their syllables together.

*AMERICAN BOARD OF COMMISSIONERS
FO FOREIGN MISSIONS.*

PORT NATAL.—The following description of the country around Port Natal is from the Journal of Mr. Champion of the Am. Board.

We ascended the high ground which surrounds the harbor, and passing the station Berea, proceeded in a northerly direction towards a peculiarly notched mountain in the distance, which joins a very long table-land on the left. The country presented every where the most beautiful appearance as before described, only much improved by the pleasure of travelling, and being so near as to see minutely the objects spread over the green fields. Every where the tall

grass waved with the breeze. New trees, some of them very picturesque at a distance, met our view. Great variety was observed in the undulations of the ground, presenting every sort of hill and valley. In about five or six miles distance, we came upon the high ground which overlooks the Umgeni. This is a river which flows from some distance in the interior to the sea, and at times is so much flooded as to be impassable. Where you first obtain a view of it, it is seen winding its way through a valley, even to the ocean, whose surf is seen on the shore at a distance of five or six miles to the right. After crossing the river, here about sixty feet wide and three or four feet deep, and ascending some rising ground, we came upon the wagon of our friend Mr. N., also on his journey to the king, at outspan, (i. e. the oxen unyoked.) The natives from a kraal in the vicinity soon flocked around our wagon to indulge their curiosity. After partaking of the sour-milk brought us by the natives, and allowing our oxen to rest an hour, we started for another stage before we stopped for the night. It was much cooler at about three o'clock, and therefore pleasanter travelling. Our bullocks took us forward at the rate of three miles an hour, in much the same direction as before, through an interesting country. Patches of mimosa-bush were quite frequent. The aspect of the country was continually varying. The grass in some spots had grown very much to weeds, and other places were covered with patches of dark green grass, evidently the sites of old huts and kraals, whose people have been swept away by the tyranny of Chakka. The country is evidently capable of supporting a great many people, and once doubtless did contain a great population. But the love of war and self-aggrandizement has left a vast region around Natal desolate. Thus have thousands gone to eternity unblest with the light of the Gospel; and doubtless, from the same causes, many more will speedily go down to death, unless those who have the knowledge of salvation awake, and send it to these shores. As I have been wandering over this desolate land, (we shall see no more people for seventy miles, till we reach Dingaan's dominions,) I could not but lift up my heart much to Him who has the power, that He would quicken his people on this day of their intercessions, and greatly arouse them to care for a dying world.

Extract from a letter of the mission.

aries who were lately at Mosika dated May 2, 1837. These missionaries left Mosika on account of the war between the Boers and Moselekatsi, and joined the Mission family at Port Natal. They thus write previous to their arrival at the Port :—

We hear encouraging accounts from our brethren at Port Natal, yet we cannot but fear troubles await them, and us too, if we shall succeed in getting there. The emigrant Boers at present think they will settle not far from Natal, in order that they may trade at that port; and beside the fifty Englishmen already there, a number more in this place (Graham's Town) say they are making ready to emigrate to Port Natal. It is now quite evident that no very long period will elapse before a considerable white population will be settled at and around that port, and when this shall take place, we may expect that the natives in that region will be compelled to give way to the wishes and interests of white men. We cannot think of the natives of this country without fearing that years of missionary labor among Dingaan's people may yet be sacrificed to what is called the enterprise of civilized man. The emigration of the Boers, now going on from the colony, will make, we doubt not, an important era in the history of the aborigines of South Africa. Should the English government become possessed of Port Natal, and adopt a humane Christian policy toward the natives of that region, Dingaan may continue king of his own country; but unless protected by British power, the year of his disinheritorship is not far before him.

In connection with the above, the following account of the arrival, in the Zoola Country, of the Rev. F. Owen, a missionary of the

CHURCH MISSIONARY SOCIETY,

and his first introduction to its Ruler, contained in a letter, dated Aug. 29, 1837, will be interesting.

First Missionary Interview with Dingaan.

I wrote to you a few lines with my journal, about a month back, when I was on the point of setting out on my journey to the Zoola country, chiefly to visit Dingaan. I promised that, on my return, I would write to you an account of the state of things; though I am aware you have been already partly informed by Captain Gardiner of the

favourable prospects in the interior, so far as relates to the appointment of the two chief towns in the Zoola Country, Unkunkinglove and Congella, as Stations for the Church Missionary Society; the former being in lieu of the Clomanthleen, which Dingaan formerly opened to Captain Gardiner, but where the American Missionaries now have a Station.

On Friday, Aug. 4th, 1837, I set off for Ambanati, to meet Captain Gardiner. The weather, and other circumstances, detained us there above a week, so that we did not proceed till Tuesday the 15th. The following day, at noon we crossed the Tugala, which had only just become fordable. We went on, with our interpreters, on horseback, accompanied by a train of baggage-bearers. We took the road through Congella, where we looked about for a suitable site for a Mission House; and on Saturday afternoon arrived at a town about five miles from the capital, called Nobamba, where the king was staying. He sent for us immediately on our arrival, and received us with civility. He was seated on a chair, inside of his Isigorthlo; which is a segment of the town, separated by a fence, in which the king and his women reside. Nothing particular occurred at this interview; his attention being wholly taken up with the things which Captain Gardiner had brought, and which greatly excited his curiosity. I only learned from him that the hut which he had promised Captain Gardiner to build for me near Unkunkinglove was in the course of completion. As I stood in his presence, I employed my thoughts in realizing the character of the individual of whom I had heard so much. There was nothing sanguinary, however, in his appearance; and I could hardly believe that those hands had been so often imbrued in blood. I noticed the authority with which he gave his commands, and the promptitude with which they were obeyed. "Go," said he to his head servant, "to Unkunkinglove, and be back before the spittle is dry in my hand;" on which the man darted like lightning out of the Isigorthlo. We gave him to understand, that, as the next day was Sunday, we could not enter upon any business.

Mr. Owen, in the same Letter, next proceeds to give, in simple and affecting terms, the account of his

First Sermon, in the presence of Dingaan.

Aug. 6, 1837.—I sent word to Dingaan in the morning, to ask his permission, as it

was Sunday, to preach God's word to his people in the cattle-fold, a large open place in the centre of the town, or to teach in the Isigorthlo, as the king pleased. He sent word, that I was to come directly to the Isigorthlo. Accordingly, accompanied by Captain Gardiner, I went. He was seated, as the day before, in a chair: his women came in, and sat on the ground. When they were all assembled, he told me to begin. The general design of my discourse was, to shew how God had given His word; first, by plain instruction to our common ancestor, by whom it was taught to his children; by them to their children; and so forth; till at last, mankind becoming forgetful of God's will, he sent Prophets, one after another, whom He first instructed, that they might afterwards teach the world. Last of all He sent His own Son, whose superiority to all former Prophets I shewed, both in regard to the plainness and fulness of His instructions, and His divine nature. I then enlarged a little on our blessed Saviour's life, character, doctrine, miracles, and death. I then said, that He was laid in a grave, and on the third day God raised Him up again; and that He was seen by His Apostles, with whom He ate and drank. At the mention of the Resurrection of Christ, Dingaan, who had been very attentive throughout, smiled. It was a smile, I have no doubt, of incredulity. Thus did his incredulous mind lay hold of that very doctrine which, in the first promulgation of the Gospel, was accounted foolishness, and was a chief ground of opposition, though the basis on which the truth of Christianity rested. After mentioning the Resurrection of Christ, and his tarrying forty days on earth, I proceeded to speak of His Ascension into Heaven, and of His coming to Judgment; of His commission to the Apostles, and their going forth and preaching everywhere. I said, that what the Prophets, Christ, and the Apostles, thus taught, was written down in books; and that these books were all, after a time, made into one book; which book I had in my hand;—that my people had received this book, and had sent me to his people to teach them the same;—that this book contained also a history of the life of Jesus Christ;—and I then stated the blessedness of those who believed and practised what was contained in this book; and the misery of those who did not believe, or did not practise it—that they would be cast into Hell, a place of everlasting fire. He here interrupted me, and asked me what

Hell was. I was proceeding to speak of it in Scriptural language, as a place *where the fire is not quenched*, when he again interrupted me, and asked me *where* Hell was. I said, the Word of God did not tell us where Hell was, but only that there was such a place. I then glided into the solemn description of the Last Judgment, contained in the words, *When the Son of Man shall come in his Glory, &c.* After I had read a few verses, he said he wanted to have the word more explained. I then enlarged on every clause in this description—the design of Christ's Second Coming—the glory with which He would come—the throne on which He would sit—and all nations appearing before Him. He asked what sort of a throne. I said, a great white throne. He asked who were they that should rise up again—where they would stand—how they would be able to rise up—whether we, pointing to his women, shall rise again—what bodies we shall come with—whether the same bodies that we have now—whether we should see one another and know one another again. Some of these questions he repeated; and I gave such answers as the Scriptures furnished me with. He seemed to think it incredible that the dead should be raised again, not knowing the power of God. Finally, he said, “Why do not the dead get up now, that we may see them?” to which I replied, that God had appointed the day, and now He commanded all men every where to repent. I read also a part of 2d Pet. iii. concerning the Last Day; and am persuaded, that though he does not believe, yet he cannot venture to deny the truth of the Resurrection. Who can tell what reflections may arise in his mind; and how the Spirit of God may, by means of this doctrine and the conclusions to which it may lead him, strive with his soul, till he be brought to repentance, and to such a state of mind as will prepare him to receive the Gospel?

Since the date of the above, information has been received of the arrival of a company of emigrant farmers at Port Natal, whose intention was to make arrangements with Dingaan for occupying the depopulated districts around the Port, which were alluded to by Mr. Champion. The leader of the company was absent on a visit to the king, with the expectation of entering into such arrangements.

Miscellaneous.**ABYSSINIA.**

Church Missionary Society. While this Mission is deprived of the valuable services of the Rev. Samuel Gobat, two other Missionaries, the Rev. C. H. Blumhardt and the Rev. L. Krapf, have proceeded to their labors in that country. From their communications, and those of the Rev. C. W. Isenberg, the following extracts are made.

*Journal of Mr. Blumhardt to Abyssinia.**Departure from Cairo to Suez.*

On the 15th Oct. 1836, I commenced my journey from Cairo toward Abyssinia. Four months had passed since my arrival in Egypt with my friend and companion, the Rev. J. H. Knott, who has been removed from me by death. To undertake a journey of so difficult a nature, quite alone, not having a friend nor a companion, was grievous to me; but trusting in the Almighty Providence of God towards His people, I cheerfully took my way toward the place of my destination; knowing, that whatever might befall me would come from His wise hand.

Oct. 16, 1836.—In the afternoon my servants came with their passports: so that I was ready for starting. Mr. Lieder, to my great surprise, visited me once more. I was glad to see him again; but parting gave me fresh pain. May God recompense him for all he has done for me! At two o'clock we went into the desert. A tolerably large caravan of pilgrims accompanied me, so that our camels amounted to about thirty.

Oct. 17.—At six o'clock in the morning we started on our way, and rode till four o'clock in the afternoon without stopping. When we halted, I was so entirely fatigued, from the jolting of my dromedary, and from the great heat, that on alighting, I was scarcely able to stand. On the following day we rode only from six till ten o'clock, on account of the painful heat. Then we halted till six o'clock in the evening; when we again started, and rode all night. At day-break we arrived at a well of water only one hour from Suez, where our camels halted to drink; but I and one of my servants went on to Suez, there to prepare a lodging at the English Agent's, who kindly received me.

Remarks concerning the Red Sea.—Departure from Suez.

The Red Sea here is exceedingly narrow; and in my opinion it cannot be that the Israelites here experienced the power and love of God in their passage through the Red Sea. The breadth of the sea is, at present, scarcely a quarter of an hour by Suez. I am rather in-

clined to believe that the Israelites experienced that wonderful deliverance about thirty miles down. This opinion is also strengthened by most of the Eastern Churches, and the Arabs, who believe the Israelites reached the opposite shore at a place called Gebel Pharaon, which on that account has received this name. If we accept this opinion, it agrees very well with the Scripture; for the Israelites, when they landed, were surrounded on both sides by mountains; before them they had the sea, and behind, Pharaoh and his army pursuing them.

Oct. 24.—To-day I took a passage in a vessel for Jidda. It is a small vessel, constructed as are all the vessels in the Red Sea, having only one cabin, if it may be so called, which I took entirely for myself.

Oct. 27.—To-day I left Suez, having stopped there eight days. About three o'clock, P. M. I got into a boat to sail to my vessel, which had already gone some distance. Some hours passed before all was ready; and then we weighed anchor, and soon were out of sight of Suez.

Oct. 28.—Early this morning we moved on, and by a favorable wind we went on quickly. At two in the afternoon, we passed the place where it is said that the Children of Israel went through the sea, called Birket Pharaon (Pharaoh's Lake.)

Oct. 30.—Again had contrary wind, and landed at a place called Shab-al-chasa. The inconveniences of the vessel, on account of the crowded state of the people, are exceedingly great. The pilgrims are so closely packed, that they cannot move to the right or left, but are obliged to sit all day upon one and the same spot.

Oct. 31.—This morning we reached Tor, a small village. We were very glad to find here good water; and if this be the former Elim, where the Israelites of old encamped around the wells of water—(Ex. v. 27.)—which to the present day are here—I have been permitted to drink from the same wells from which they were refreshed. Tor is a miserable little village, inhabited by Bedouins.

Perilous Navigation on the Red Sea in Native Vessels.—Merciful Deliverance from Shipwreck.

Nov. 1.—The wind was again foul to-day. We advanced only a few knots, and then cast anchor between rocks; which, however, do not reach above the surface of the water.

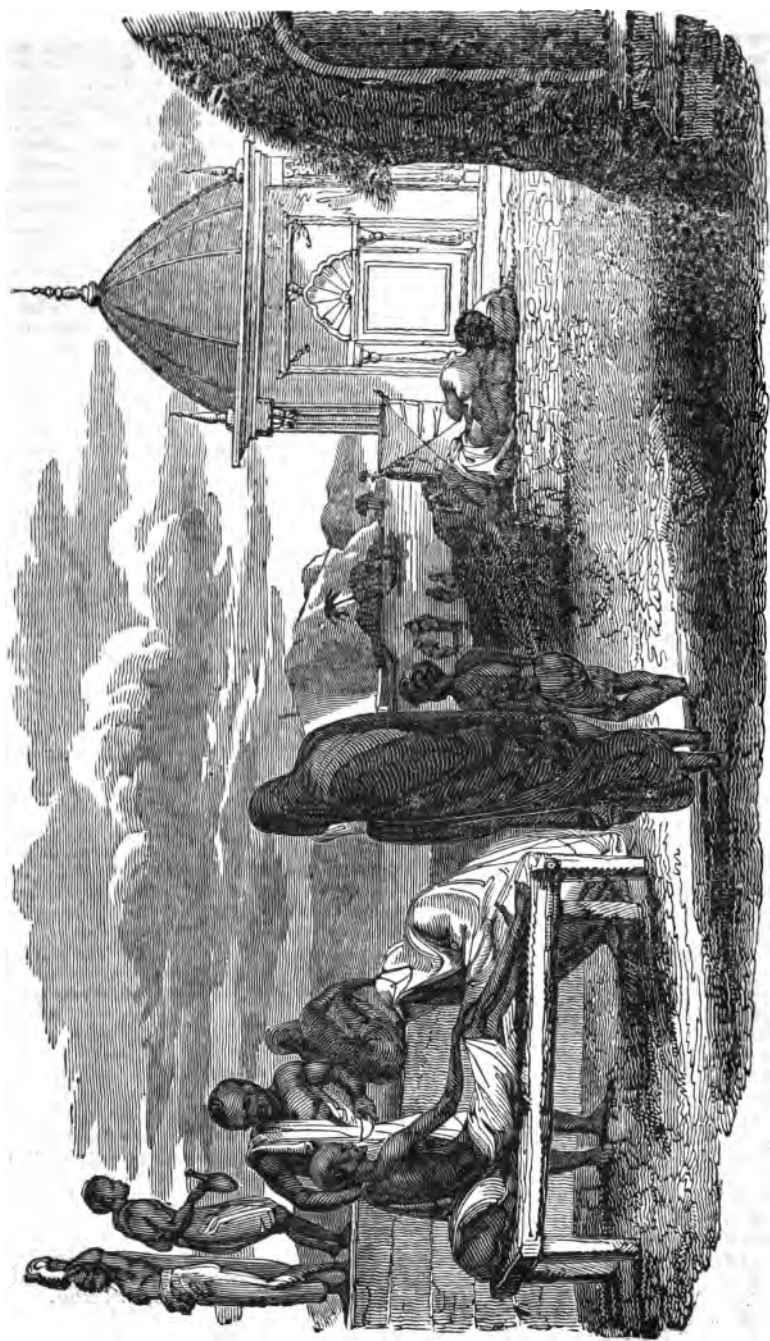
Nov. 2.—To-day the wind was a little more favorable. At eleven o'clock in the morning we passed the promontory, Ras Mahomed, where the small island Shadwan was to our right.

Nov. 3.—Last night the Lord delivered me

from very great danger of shipwreck. His name be glorified ! But I must give a short description of the whole. After we had sailed yesterday with a tolerably good wind, we intended to land in the evening at a place called Diblah, about thirty miles North from Istal-el-Antar. It was already dark when we approached the land, so that the rocks which are along the shore could not be seen. For the sake of precaution, the sails were half taken in; when at once the vessel ran aground not far off the shore. This, however, was of no great consequence, as we perceived, by the slow sliding of the vessel upon the rocks, that she could not be greatly damaged. The sails were immediately taken in; and instantly some sailors jumped into the water, to free the vessel from the rocks, in which they soon succeeded. When this was done, we observed that some of the sailors were busy in pumping. The pilgrims soon came to me begging me to search the vessel to see whether she was in danger; for the Captain denied it. I went, and found two holes in the stern, which, although small, were large enough to let in much water. This was soon remedied, by stopping up the holes. All went on very well; but now it was a question whether we should pull the vessel to the land, to stop there for the night, or whether we should go further. Night had, in the mean time, come on; and the moon, which happened to be in her last quarter, did not shine. From afar we saw already some Bedouins approaching the shore with lanterns; they supposing that our vessel was wrecked, and now being eager for their prey; for they dwell here upon the mountains in holes and caves, and live only by robbery. Great confusion prevailed on board. The Captain was not now regarded; for every sailor assumed the office of Captain, and did whatever he liked. Some of the men wanted to go further; but others wished to draw the vessel on shore: and others, again, would have me to decide upon the point. As I knew, by my map, that just thereabouts were many rocks and small islands—which, however, the Captain would not allow—I said it would be the best thing to cast anchor at once; for in sailing the whole night we might accidentally strike on a rock, and the vessel be dashed to pieces; the more so, as it was probable that we should have a high sea in the night. If this counsel had been taken, we should have been saved from all those vexations which, through the refusal of the Captain, came upon us. He, guided by selfish motives, pretended that if we remained there, the Bedouins would invade us in the night, and spoil us altogether. In short, the vessel was again let go into the sea; the sails were set, and as a strong wind was blowing, we were soon free from the land. But we took our direction not toward the south, but toward the west. After the lapse of about

half an hour, the wind grew stronger and stronger, and soon we perceived that we were in great danger. I went to the Captain, pointing out the necessity of furling the large sail, the smaller one being sufficient to carry us on by this wind. "I must endeavor to get far to the west," the Captain replied, "for here there are many rocks;"—yet he denied this but an hour before. The wind grew continually more vehement. I went again to the Captain, and spoke in a sharp way about the larger sail; but he did not listen. At last I stood before him; telling him, that if he did not instantly furl the sail, he should see what I would do. This earnestness prevailed upon him; and the sails were but just taken in, when the wind changed into the most terrible storm, so that the vessel would have been dashed to pieces had the sails still been set. This, however, was but the beginning of our distress: the vessel was now helpless: driven to and fro by the waves, which were like mountains. In all directions we were surrounded by rocks and cliffs; which, however, could not be seen, by reason of the darkness. A terrible night of twelve hours was before us, and no where was there a way of escape. Before our eyes, it seemed evident that the vessel would either run upon the rocks and be split asunder, or be swallowed up in the depths of the sea. The spray produced by the quick motion, seemed, when it rebounded on the vessel, ready to dash it to pieces. Often we were in the depths of the sea, and often again as on the top of a mountain. Even the stars of heaven seemed to join with the dreadful scenery, like sparks of fire twinkling upon the water. On board there reigned the greatest fear and anguish, at the thought of those things which should follow. The lamentations of more than eighty immortal souls, who expected every moment to find a grave for their mortal bodies in the gulf of the sea,—the cryings of the sailors, who continually were busy in pumping,—all was so terrible, that it is impossible to describe it. In this situation we were from nine o'clock in the evening till eight o'clock in the morning. It was a long night: hours and minutes were counted till daybreak, for our hope of safety was set only on the following morning. What crossed my mind in these moments I am not able to put on paper. The thought of becoming the prey of the sea, gave me, at first, much concern; yet I gave myself over to the Lord, begging Him only for the saving of my soul. After I had made every arrangement on board which precaution required, I went into my cabin, and poured out my heart before the Lord in prayer. It was not a common prayer, but in fervency of spirit. Then, comforted, I laid myself down upon my bed, and waited for the moment when the waves should cover me; but that awful moment did not come.

(To be continued.)



EXPOSURE OF THE SICK ON THE BANKS OF THE GANGES.

GHAUT MURDERS.

The exposure of the sick on the banks of the Ganges, has been termed Ghaut murder. A Ghaut is a flight of steps to a river, and at those places the acts of cruelty to the sick are generally perpetrated. The origin of this practice is probably to be traced to the absurd notion that the river Ganges is a goddess, and that to die in sight of it is beneficial. Hence also has arisen that idolatrous worship which has been paid to this river.

The Hindu character, in many essential points, is so defective, and so much under the influence of deep-rooted prejudices and barbarous customs, that the greatest crimes are committed without remorse, and often under the sanction of their religious teachers. The aged Hindu parent is deemed an encumbrance, and an unnecessary expense by his family, and is removed to the banks of the sacred Ganges. He is taken to the margin of the river on a bed, and a Brahman attends to perform the religious ceremonies. There can be no doubt that many who might recover, are thus consigned to a premature death. The damp borders of the stream, with a burning sun, however favorable the season may be, rarely fail to put a speedy termination to the sick person's sufferings; but it often happens that the attendants become tired of the delay, and, perhaps with the intention of finishing his pain, place the bed at low water mark, if the spot be within flow of the tide, or smear the dying man with the slime of the holy waters, and fill his mouth with mud. When a person has been taken to the side of the Ganges, or other substituted waters, under the supposition that he is dying, he is in the eye of the Hindu law, dead; his property passes to his heir, or according to his bequest; and in the event of his recovery, the poor man becomes an outcast. Not one, even of his own children, will eat with him or afford him the least accommodation; and if by chance they come in contact with him, ablution must follow. The wretched survivor from that time is held in abhorrence, and has no other resource but to associate himself with outcasts under similar circumstances.

The following details of this murderous custom are from the testimony and in the words of eye-witnesses.

The Rev. H. Townley. I have conversed with a dying Hindu on the banks of the Ganges, and the substance of his con-

fession was—"I have no hope of heaven from the circumstance that I am dying near the sacred Ganges; nor do I expect future happiness from the worship of the gods. I know of no mode whereby I can be saved; and I believe that after death I must be cast into hell for the punishment of my many sins." To the same effect is the following affecting passage from the Rev. W. Ward,—"Look at the heathen by the side of the Ganges, calling upon their relations to repeat the names of Narayun, of Gunga, of Ram, and a host of other idols; pouring the waters of the river down the throats of the dying, exposing them in the agonies of death to the chilling damps by night and the scorching beams of the sun by day; and listen to the cries of the dying. "Tell me not of works of merit, I have been committing nothing but sin. And now—where am I going? What is there beyond this wretched existence? Am I going into some reptile or animal body, or shall I at once plunge into some dreadful place of torment? I see the messengers of Yuma coming to seize me. Oh! save me—save me! How dark and heavy the cloud which envelopes me. Is there no certainty, no ray of light to guide and comfort me in my departure? Must I take this plunge to be seen no more?"

Rev. W. Yates. At the Ghaut were great numbers of persons bathing, and performing their morning ceremonies; and among them a poor woman, laid on a low bed, raised only a few inches above the ground, in dying circumstances, left exposed to the blazing sun, totally unheeded by all around her. A young man, her son, was sitting behind her, waiting, to appearance destitute of all anxiety, to see her breathe her last.

Rev. W. Ward. At nine o'clock in the morning, a sick man was brought by his relatives to the river side, and was laid on the wet sand in expectation of soon expiring. In this situation he remained, exposed to the scorching rays of the sun, till four o'clock in the afternoon, when he was immersed up to the breast in the river, and in this position one of his relatives vociferated in his ears, Hurree! Ram! Krishna! Ram! After some time, finding that death was not so near as had been anticipated, he was again replaced on the wet sand. The next morning the same ceremony was commenced, of immersing and repeating the names of their deities, until five o'clock

P. M. when the man expired, being literally murdered by his own relations.

Rev. S. Sutton. I lived upon the banks of the Ganges for six years. During the whole of that period, scarcely a day passed without some circumstance occurring, which strikingly reminded me of the language of the Psalmist—"The dark places of the earth are full of the habitations of cruelty." I have seen some held up in the water by two persons, while a third has incessantly kept pouring water down the throat until life has become extinct. I have seen others laid upon the wet sand with their feet in the water when in the act of dying; and I have seen others who have been suffered to lie upon mats at a little distance from the water for several days before they have expired; but during that time no means had been employed for their recovery. In short, it is a rare occurrence for any sick person to be brought back to his home after he has once been carried from it to die.

"One evening," says the wife of a missionary, "as I was walking with my husband by the river side, we saw two respectable looking natives carrying a woman in their arms. We asked them what they were going to do with her? They very coolly answered. We are going to put her in the water that her soul may go to heaven, for she is our mother! I asked them if she was ill? They said she is not very ill; but she is old, and has no teeth, and what is the use of her living? I felt a great deal on hearing this, and said. What! have you no compassion on your mother? Will you drown her because she is old? They said, never mind, and proceeded towards the river. Mr. R. then ran down the bank, and taking hold of the woman, insisted on their taking her home. They did so; but they brought her again the next evening, and Mr. T. Carey saw them throw her into the water, without performing the usual ceremony of giving her water in the name of their gods."

Some years afterwards, the same lady wrote as follows. "While I am writing, I feel all the horrors I formerly felt respecting the sick in India. I once witnessed one of the scenes in all its aggravations. The sick person was a young woman, who was not willing to go to the river. As they approached the Ghaut, her screams were intolerable; crying, *Ame morey jay na*—I am not dying. But the men who had taken her were firm to their purpose, and would not

listen to any thing that was said to them. They laughed at my entreaties; turned a deaf ear to my threats; and rushed forward into the water with their victim. The poor creature had often said, *I am not dying*, but now she found herself in dying circumstances; a few cups of water poured down her throat in the name of their gods, soon stopped her breath. I inquired whether it was common to take them to the river against their will. They said, yes, or else a great many would disgrace their families by dying in their houses. Sometimes they leave them to perish by the river. I found a poor old man one morning by the river side, who had been there all night. Those who had taken him, had rubbed his body with mud, and had left him quite naked, exposed to the ants, so that he was completely covered with these insects! When I saw him move his head, I went to him, but was thrilled with horror to see a fellow-creature, in his dying moments in such circumstances of misery. I ran for assistance, but the natives refused to do any thing for him, unless I would allow them to put him a little nearer the water, saying, he was too far off for the tide to reach him. I said perhaps he may get better if taken care of. They shook their heads, and said, he was put there to die, and die he must. My husband soon came with some wine; we put a little into his mouth, which he swallowed, and said it is very good. I then thought he would revive, but he had lain all night on the damp ground, and it was now eleven o'clock, and the sun shining on him very hot. When we endeavored to move him, he said he was very faint, and wished to remain where he was for a few minutes. Alas! it was but a few minutes indeed, for he soon expired."

The object of these pages is not to excite horror or give unnecessary pain, but exhibit heathenism as it is. The above are but a very few of the cases that might have been presented; but these are sufficient to prove the existence of this dreadful delusion of fallen, depraved human nature. It is indeed but a single trait in the character of heathenism; but a single view of the field of moral death, in which millions of the human family are led away and deceived by the devices of the devil acting on their own carnal hearts. And now, Christian reader, in view of these solemn and distressing facts, is it not time to inquire what can be done to relieve such complicated misery? Or will you quiet your conscience by saying, "these people are too far

off,—the half of the globe lies between them and us,—it is not my work to send them relief,—am I their keeper?" These excuses, or such as these, are, alas! so common, that the poor heathen are suffered to perish from generation to generation, with few to care for their souls. Such vain excuses will not bear the light of God's instruction to us as revealed in the Bible, and the apathy of professing Christians is condemned by the precepts and the Spirit of that blessed book, and above all by the Spirit and example of our blessed Lord. To promote the glory of God and the happiness of man, is the object of the Gospel of Jesus Christ. "Do unto others, as ye would that others should do unto you," is the rule given to all his followers; and it is the rule they profess to obey, and by it will we all be judged. "If thou forbear to deliver them that are drawn unto death, and spare those that are ready to be slain; if thou sayest, behold we knew it not; doth not he that pondereth the heart consider it? and he that keepeth thy soul, doth not he know it? and shall not he render to every man according to his works?"

It is now more than forty years since the attention of the churches in the United States was strongly called to the perishing condition of the heathen. The exhibition of their misery, and their need of the Gospel, was about that time witnessed in person by devoted men sent out by the churches in Great Britain. More than thirty years ago the eloquent and affecting descriptions, by the Rev. Dr. Buchanan, of the abominations of Juggernaut, the burning and burying of widows with their deceased husbands, and the murders and cruelties perpetrated on the sick on the banks of the Ganges, were published and circulated through the whole length and breadth of our country. What has been the result of these and like appeals from those who saw what they described? The car of Juggernaut still rolls its bloody wheels over the body of the prostrate victims—the funeral pile, consuming the living with the dead, unless where restrained by the civil power, still blazes in India, and the banks of the Ganges are still covered with the dying and the dead. But, blessed be God, something has been done. A few have gone to the heathen, in the spirit of the Gospel, and multitudes at home have encouraged and supported them by their prayers, their gold and their silver. But the largest number of professing Christians are

as yet doing nothing, or very little, to send to those who are perishing, that bread of life they so richly enjoy. How few make the cause of Christ their own. They cast a pittance into the treasury of the Lord, of what they can spare without abridging one comfort, or one luxury. Their wealth they keep for themselves and their children,—in nine cases out of ten, to the injury or ruin of their children; and as Dives supported Lazarus with the crumbs that fell from his table, to this extent and no more, are they willing to make sacrifices for the cause of Jesus Christ. The missionaries have to teach their scholars in tents for want of houses of the cheapest kind,—the printing presses are standing idle for want of paper and means to pay the workmen,—the inquirers, many of them from remote places, when they come to the mission stations for a portion of the Bible or a religious tract, have to be sent empty away; and the very laborers, who have devoted themselves to gather in the perishing harvest, are from year to year detained at home. That these things are so, gives sad evidence of great fault and great neglect of duty somewhere; and that few have lived up to the solemn responsibility placed by God on every one professing the name of Christ. Christian reader, how does this matter affect you? This question must be decided between God and your own souls. Your answer must be given to him, when he asks you the question—*Have you done what you could to make known salvation by the cross of Christ to the benighted heathen?*

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world through him might be saved. What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him? If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works, is dead, being alone. Withhold not good from them to whom it is due, when it is in the power of thy hand to do it. Say not unto thy neighbor, Go, and come again, and to-morrow I will give; when thou hast it by thee."

Recent Intelligence.

BANKOK.

AMERICAN BAPTIST BOARD.

The Rev. Alanson Reed of the Chinese Mission, connected with the Am. Bapt. Miss. Soc. having suffered from repeated attacks of dysentery, died of that disease at the mission house Bangkok on the 29th of August last. But few particulars of this afflictive event have yet been received. His last sickness continued about ten days, during which, with the exception of a short interval of mental derangement, he viewed the near approach of death with calmness, and with a firm hope of salvation through the merits of his Saviour.

Mr. Dean, in a letter dated Singapore, Oct. 5, says :—

Previous to Brother Reed's last attack, I had, in consequence of ill health, committed to him the affairs of the mission, with which I had particularly to do, excepting the duties of the dispensary, which were assumed by Brother Jones, and had embarked on board the brig Fanny for Singapore. While we were detained on the bar, at Pak-nam, I was apprised of his renewed illness, and had the mournful pleasure of being with him during the last three days of his life, and of closing his eyes in death; but was then obliged to return immediately to the vessel, leaving the little group of afflicted missionary friends weeping over his remains.

Mr. Dean, says in relation to Mr. Reed's missionary views and character :—

During his sickness, he spoke freely of his views in becoming a missionary, and of his joys in doing what he could towards preaching the Gospel to the heathen. He evinced to the last the same sober, Christian sentiments on the subject of missions, which had characterized his life and labors.

By diligent application he had made such proficiency in the Chinese, that he had instituted family worship in that language, and communicated much religious instruction to his domestics, and to others, as he had opportunity, besides distributing many

Christian books, and greatly strengthening our hands in our efforts to maintain religious worship amongst the Chinese on the Sabbath.

As a devoted Christian, he contributed much to the interest and profit of our religious meetings; and as a brother, wise in counsel, we valued his opinions in our deliberations for the advancement of the mission.

In his death, we have lost a beloved associate, the Board an efficient agent, and the poor heathen, the prayers and labors of one who felt deeply for their salvation.

Mr. Dean left Bangkok, with the advice of the brethren of the mission, on the 29th August, for Singapore, for the purpose of regaining his health, which was suffering from an affection of the liver. He arrived at Singapore, Oct. 4th, with health somewhat improved, and was encouraged by his physician, to hope that his disease would yield to the influence of medicine, without leaving that place.

SERAMPORE.

Serampore Bapt. Miss.—The Rev. JOSHUA MARSHMAN, D. D. died on the 5th Dec. last, at the advanced age of sixty-nine years, after having enjoyed the privilege of laboring in the Missionary field for *thirty-eight* years. He had been gradually sinking under the weight of age and infirmities. While we cannot but feel deeply affected by the loss of so faithful and experienced a missionary, the length of time that he has been spared in his work, affords great cause for gratitude to God and for submission under this severe dispensation.

SINGAPORE.

London Miss. So.—The Rev. Samuel Wolfe, the Society's only Missionary at the important station of Singapore, has closed his brief but devoted labors on earth. From the reports which have been received during the

last twelve months, his death, though deeply felt was not wholly unexpected. In consequence of his reported ill health, Messrs. Stronach, who are now on their way to the Ultra Ganges Mission, have been instructed to remain at Singapore, should the state of things on their arrival there require it. The present wants of the station will therefore be provided for much earlier than they otherwise could have been. It had been the intention of Mr. Wolfe to devote his life to the service of the Redeemer, among the Chinese. His progress in the language justified the hope that he would soon be able to enter with efficiency upon this work.

In referring to the lamented fact now added to those of a similar kind, which have recently occurred in the Western Missions of the Society, Mr. W. Young, Jr. of Batavia, by whom it has been communicated, under date of Aug. 10, thus writes :—

The mournful intelligence of Mr. Wolfe's death has just been received. His health having suffered while at Singapore, he, a few months ago, tried a sea-voyage, and visited Penang, but experienced no benefit from the change. Shortly after his return to Singapore, he was induced to join a missionary expedition to Borneo and the neighboring islands, in the hope of recruiting his health ; but this last resort also proved unavailing, and by a letter from Singapore, addressed to one of the American brethren here, we learn that he died at Menado, and was buried there.

After representing the great necessity of reinforcing the missions in this part of the world, Mr. Young adds :—

When we see the breaches death is making in the circle of our Missionaries, we cannot but ardently exclaim, "O Lord, revive thy work, and send forth more laborers into thy harvest."

MAURITIUS.

London Miss. So.—Letters, dated in August last, have been received from the Rev. David Jones, communicating his arrival, with Mrs. Jones, at Port

Louis, Mauritius, on the 3rd of the same month. Mr. Jones was about to commence preaching in French and English among the inhabitants of the Mauritius, and to unite with Mr. Baker in furthering the interests of Education there. The Society's Malagassy Schools in Port Louis were making excellent progress.

MEDITERRANEAN.

Church Miss. So.—The Rev. Thomas Wolters and Mrs. Wolters, late of the German Missionary Society, arrived at Syra on the 9th of December last, where they have joined the Greek Mission. Mr. Wolters some years since entered the Church Missionary Institution from the Basle Seminary, preparatory to acting under the Society. Impaired health obliged him to return to Basle. Having partially recovered, he has been since 1832 actively engaged at Shusha and Tebriz, under the German Society.

MALACCA.

London Miss. So.—By the following extracts from a communication of the Rev. Messrs. Evans and Dyer, it will be seen that the Lord has owned and blessed the work of his servants among the Chinese at this station during the last year.

Under date of April, 1837, they write :—

The Lord has been pleased to own and bless his word to immortal souls at this station in an especial manner ; to rejoice the hearts of his servants, and to give them witness that they do not labor in vain, nor spend their strength for nought.

During the last six months, twenty individuals have been admitted members of the Church of Christ by baptism ; four families, consisting of four men, four women, (their wives,) and five children, and six young men, varying in age from eighteen to twenty-four, all Chinese ; and one Siamese man.

It is truly gratifying to us to witness their upright walk and conversation. They do indeed adorn the Gospel of the Saviour ; for their whole conduct strictly comports with the genuine principles of Christianity.

Donations in March.

<i>Alexandria and Hart's Log congs. Pa.</i>	17,00
<i>Baltimore, Md. Col. 1st Pres. ch.</i>	1000,00
<i>Bedford, N. Y. Pres. ch.</i>	20,00
<i>Blairsville, Pa. Mrs. Sally J. R. Davis,</i>	20,00
<i>Chillicothe, O. Mrs E. Worthington,</i>	6,00
<i>Claiborne, Ala. Mr. Henderson,</i>	5,00
<i>Claysville, cong. A thank offering for</i> <i>an abundant harvest in 1837, in part,</i>	35,00
<i>Columbia, Pa. Miss H. H. Cresson,</i> <i>bal. sub. for 1837,</i>	3,00
<i>Congress, O. contrib. Presb. ch.</i>	13,50
<i>Dunlap's Creek, Mrs. Veech,</i>	5,00
<i>East Kischacoquillas cong. By James</i> <i>S. Woods, Tr. Huntingdon Presby.</i>	30,00
<i>Elizabethtown, N. J. 1st Presb. ch. sup.</i> <i>of Rev. J. A. Mitchell,</i>	10,00
<i>Fredericktown, Md. Col. Presb. ch.</i>	15,00
<i>Houston's Store, N. C. From miss. box</i> <i>in Back cr. ch.</i>	4,00
<i>Indianapolis, Ia. Fem. Miss. Sew. Circ.</i> <i>Mrs. M. Ray, Tr. 50; 1 pair gold</i> <i>ear-rings; mo. cons. 49,69; do. a</i> <i>breastpin; col. in Pres. cong. 30;</i>	129,69
A set of Scott's Commentaries, for Goluck Nath, in India, from Mrs. M. Ray.	
<i>Lower W. Nottingham, Md. Presb.</i> <i>cong. to ed. hea. boy, to be named</i> <i>James Magraw,</i>	25,00
<i>Maysville, Ky. Col. Presb. ch.</i>	50,00
<i>Mount Hope, do. do.</i>	9,00
<i>Mount Pleasant, N. Y. Col. Pres. ch.</i>	20,00
<i>Neshamony, Pa. Juv. Fem. Miss. So.</i> <i>to ed. Samuel Long, in N. India,</i>	42,00
<i>New Alexandria, Wilson Miss. So.</i>	11,50
<i>Newark, O. Col. Presb. cong.</i>	31,00
<i>Newton, L. I. N. Y. Col. Pres. ch.</i>	112,00
<i>New-York City. 1st Pres. ch.</i> <i>mo. con.</i>	69,10
<i>Scotch Presb. ch. mo. con.</i> <i>100; F. Burrett, 50; Robert</i> <i>Carter, to con. Miss CATHA-</i> <i>RINE SINCLAIR, author of Mo-</i> <i>derm Accomplishments, &c.</i> <i>&c. a life mem. 50;</i>	200,00
<i>Rutgers St. ch. E. Platt, Jr. 30;</i> <i>Rev. J. M. Krebs, 25; H.</i> <i>Remsen, 10; J. Hawley, 10;</i> <i>H. N. Peck, W. Woodhull,</i> <i>W. Anderson, R. S. Place,</i> <i>J. Seely, J. Horn, L. L.</i> <i>Sturges, H. Whitmore, W.</i> <i>Brawn, each 5; Indivs. 82,50.</i>	

Total, 202,50,—in part of col. of which 146, ackn. before, 56,50; Duane St. ch. Indivs. 501,50; W. Seymour, 10; W. Pick- slay, 5; H. 5; Hugh Au- chincloss, 100; Total, 621,50; in part of sub. of 851,50; of which 521,50 ackn. before, 120,00	
	395,60
<i>Philadelphia, Miss Freeman, 5; Little</i> <i>boy, 92 cts; 2d Presb. ch. mo. con.</i> <i>3,51;</i>	9,43
<i>Pittsburgh, Pa. 4th Presb. ch. Infant</i> <i>Sab. Sch.</i>	3,40
<i>Princeton, N. J. Theol. Sem. mo. con.</i> <i>12,50; Sub. 2d class, 2,50,</i>	15,00
<i>Sand Cr. Ia. By Rev. J. W. M'Kennan,</i>	7,42
<i>Southern Board of Foreign Missions.</i> <i>By Rev. T. Smyth,</i>	492,94
<i>Steubenville, O. An. contrib. of Sab.</i> <i>Sch. 1st Presb. ch. to ed. Ephraim</i> <i>Thornton M'Lean in N. India,</i>	20,00
<i>Waterford Cong N. Y. By Mr. Smith,</i>	52,00
<i>W. Carlisle. W. Brown, to con. his</i> <i>son, JAMES CARLISLE BROWN a life</i> <i>member,</i>	30,00
Total,	\$2639,48

PAYMENTS FOR THE CHRONICLE.

<i>S. L. Black, B. Critchelow, J. Dewing, T.</i> <i>Gaillard, A. George, Mrs. Gordon, Mrs.</i> <i>Griffin, J. Howell, S. S. Hoyt, M. A. M'Call,</i> <i>J. M'Corvy, O. Magruder, E. Mills, L.</i> <i>Moses, Mrs. Phillips, W. Shear, N. Smith,</i> <i>\$1 each; S. Henry, E. Janvier, F. S. Mines,</i> <i>W. Steele, J. Turnbull, 50 cents each; S.</i> <i>Meeker, \$10; J. Hamilton, \$2; A. Cole, 1,50</i>	Total, \$33,00
--	----------------

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, to be used in publishing portions of the Scriptures, school-books, tracts, etc.

Writing paper, writing books, blank books, quills, slates, etc. for all the missions and mission schools.

POSTSCRIPT. *Recent News from India.* Accounts have just been received from all the Stations, and the prospects of the Mission are very encouraging. At the last Annual Meeting, Sept. 30, 1837, all the members of the mission, except the Rev. Mr. M'Ewen, were in the enjoyment of good health; though in a Postscript of Nov. 22, mention is made of the sudden illness of the Rev. Mr. Newton. His disease was not yet known. Particular information in the next number.

FOREIGN MISSIONARY CHRONICLE.

VOL. VI....No. 6.

JUNE, 1838.

WHOLE No. 62.

Progress of the Gospel.

A BRIEF HISTORIC VIEW OF THE PROGRESS OF THE GOSPEL, IN DIFFERENT NATIONS, SINCE ITS FIRST PROMULGATION.

Continued from page 138.

CENTURY X.—*Progress in Tartary.*

In the *tenth century*, the Christian Church presented a deplorable scene of ignorance, superstition, and immorality. Amidst the darkness, however, which universally prevailed, some rays of light occasionally appear. The Nestorians of Chaldæ, whose zeal, notwithstanding their errors, is deserving of commendation, extended the knowledge of Christianity beyond Mount Imaus, to Tartary, properly so called, whose inhabitants had hitherto remained ignorant and uncivilized. The same successful missionaries afterwards introduced it amongst the powerful nation of the Turks, or Tartars, which was denominated Karit, and bordered on the northern part of China. The Hungarians and Avari had received some imperfect ideas of Christianity during the reign of Charlemagne; but, on his decease they relapsed into idolatry, and the Christian Religion was almost extinguished amongst them.

Banks of the Danube.

Towards the middle of this century, two Turkish Chiefs, Bologudes and Gylas, whose territories lay on the banks of the Danube, made a public profession of Christianity, and were baptized at Constantinople. Of these the former soon apostatized: the other steadily persevered, received instruction from Hierothens, a Bishop who had accompanied him from Constantinople, and encouraged the labors of that Bishop amongst his subjects. Sarolta, the daughter of Gylas, being afterwards married to Geysa, the chief of the Hungarian nation, he was by her persuaded to embrace Christianity. Geysa, however, still retained a predilection for his ancient superstitions, and was only prevented from apostatizing by the zeal and authority of Adalbert, Archbishop of Prague, who visited Hungary towards the conclusion of

this century. But however imperfect might be the conversion of the king, the most salutary consequences followed the reception of the Gospel by his subjects. Humanity, peace, and civilization, began to flourish amongst a fierce and barbarous people; and under the patronage of Stephen, the son of Geysa, Christianity became completely established in Hungary.

Poland.

The inhabitants of Poland were, during this century, blessed with the knowledge of Christianity. Some Poles, travelling into Bohemia and Moravia, were struck with the preaching of the Gospel, and on their return earnestly recommended it to the attention of their countrymen. The report at length reaching the ears of Micislaus, the duke of Poland, he was induced to divorce his seven wives, and married Dambrouca, the daughter of Boleslaus, duke of Bohemia. He was baptized in the year 965, and, by the zealous efforts of the duke and duchess, their subjects were either persuaded or obliged, by degrees, to abandon their idolatry, and to profess the religion of Christ.

Progress in Russia and Scandinavia.

The conversions which had taken place in Russia during the preceding century were neither sincere nor permanent. But in the year 961, Wolodomir having married Anne, sister of the Greek Emperor Basilus the Second, was prevailed upon by that princess to receive the Christian faith. He was accordingly baptized in the year 967. The Russians followed, without compulsion or reluctance, the example of their prince; and from that time Russia received a Christian establishment, and considered herself as a daughter of the Greek Church.

If we turn our attention to Scandinavia, we find that Christianity, which had been

so successfully introduced during the preceding century, had met with a severe check in Denmark under the reign of Gormo the Third, who labored to extirpate it entirely. At length, however, he was compelled by Henry the First, called the *Fowler*, the predecessor of Otho the Great, to permit the profession and propagation of Christianity in his dominions; and under the protection of the Emperor Unni, then Archbishop of Hamburg, with some other ecclesiastics, came into Denmark and formed many Christian Churches in that kingdom. On the death of Gormo, his successor Harold, being defeated by Otho the Great, A. D. 949, by the command of his conqueror, though not unwillingly, embraced the Gospel, and zealously supported and propagated it amongst his subjects during his reign. Suen-Otho, however, his son and successor, entirely renounced the Christian name, and persecuted his Christian subjects in the most cruel manner. At length, being driven from his throne, and forced into exile amongst the Scots, he was led to reflect on his Christian education, and to repent of his apostacy; and being restored to his kingdom, spent the remainder of his life in the most sincere and earnest endeavours to promote the cause of Christianity in his dominions. In Sweden, an almost entire extinction of the Gospel had taken place. Unni, animated by his success in Denmark, determined therefore on attempting a revival of it in that country. His pious exertions were rendered prosperous, and he had the happiness of confirming the Gospel in Sweden, and of planting it even in the remotest parts of that northern region.

It was during this century that Norway first received the Christian faith. Several attempts were previously made in the early part of it, which were altogether unsuccessful. The barbarous Norwegians resisted both the exhortations of the English missionaries, and the more forcible endeavours of their princes, to convert them from their idolatry, till the year 945; when Haco, King of Norway, who had been driven from his throne, was restored by Harold, King of Denmark; and having been converted by that prince during his exile, publicly recommended Christianity to his subjects. The impression, however, which was thus made upon their minds, was but slight; nor were they entirely persuaded to become Christians till the reign of his successor Olaus. At length Swein, King of Denmark, having

conquered Norway, obliged his subjects universally to renounce idolatry, and to profess the Gospel. Amongst the missionaries whose labors were rendered successful in this work, Guthebold was the most eminent both in merit and authority. From Norway the salutary light of Christianity spread into the Orkney Islands, which was then subject to that country, and penetrated, in some degree, even into the remote regions of Iceland and Greenland. So that in this century the triumph of Christianity was complete throughout Scandinavia.

Germany.

In Germany, the exertions of the Emperor Otho contributed in a signal manner to promote the interests of Christianity, and to establish it on the most firm foundations throughout the empire. At the earnest request of the Rugi, a remarkably barbarous people who inhabited the country of Pomerania, between the Oder and the Wipper, and the isle of Rugen in the Baltic, that zealous prince sent Adalbert amongst them, to revive the knowledge of Christianity which had formerly existed, but was then extinguished. The mission, however, was unsuccessful. But Adalbert, being afterwards appointed the first Archbishop of Magdeburgh, was successful in converting great numbers of Slavonians.

The Saracens and Normans.

Throughout this century, the Saracens in Asia and Africa successfully propagated the doctrines of Mohammed, and multitudes even of Christians were the victims of their delusions. The Turks, also, received the religion of the Arabian Impostor; and, turning their arms against the Saracens, began to lay the foundations of that powerful empire which they afterwards established.

In the West, Christianity was persecuted by the barbarous efforts of the unconverted Normans, Sarmatians, Slavonians, Bohemians, and Hungarians; while the Arabs in Spain, Italy, and the neighboring islands, oppressed and plundered its followers.

CENTURY XI.—Progress in Tartary and the north of Europe.

The zeal of the Nestorian Christians continued to be conspicuous in the *eleventh century*. In Tartary and the adjacent countries they succeeded in converting great numbers to the profession of Christianity. In the provinces of Casgar, Nuacheta, Turkistan, Genda, and Tangut, metropolitan

prelates, with many inferior bishops, were established; from which it evidently appears that Christianity must have flourished to a considerable extent in those countries which are now the seat of Mohammedism and idolatry.

The light which had been diffused during the preceding centuries amongst the Hungarians, Danes, Poles, and Russians, was considerably increased and extended during the present, by the zealous endeavours of their princes, and of missionaries who labored amongst them. An ineffectual attempt was made to convert the Sclavonians as a nation, (great numbers having embraced Christianity during the preceding century) the Obotriti, whose capital was Mecklenburg, the Venedi, who dwelt on the banks of the Vistula, and the Prussians. But these barbarous nations continued, in a great measure, Pagan, throughout this century. Boleslaus, King of Poland, attempted to force his subjects into a profession of Christianity, and some of his attendants used the more evangelical methods of admonition and instruction. In a benevolent undertaking, however, of this kind, Boniface and eighteen other persons were barbarously massacred by this fierce and intractable people. The Prussians, indeed, seem to have been among the last of the European nations who submitted themselves to Christianity. In Germany, Sweden, Denmark, and Norway, the labors of English missionaries were particularly distinguished in this century.

Effect of Christianity in the North.

Christianity had now been preached during three centuries in Scandinavia, and the effects which it produced on the manners of the rough and uncultivated inhabitants of those northern regions were in the highest degree beneficial. "That restless people," Mr. Hume observes, "seem about this time to have learned the use of tillage; which thenceforth kept them at home, and freed the other nations of Europe from the devastations spread over them by those piratical invaders. This proved one great cause of the settlement and improvement of the southern nations." This observation of the celebrated historian represents, with his usual perspicuity, the advantages which resulted from the civilization of the North, but it is silent as to the *true cause* of that important change. To the *propagation of Christianity* it must unquestionably be chiefly referred. It was the influence of this Divine Religion which gradually soft-

ened the manners of those barbarous nations, induced them to abandon their former piratical habits, and to cultivate the arts of industry and peace. Christianity, be it remembered, while it conveys to individuals the most important knowledge, and imparts to them the richest blessings, diffuses the salutary precepts of order, tranquillity, and happiness, throughout society and the world at large.

During this century, the island of Sicily was recovered from the Saracens. But in part of Asia, and in Spain, the Christians were severely oppressed both by the Saracens and the Turks; great numbers were, in the mean time, seduced by flatteries and delusive offers into apostasy from the faith. In Hungary, Denmark, the lower parts of Germany, and in other European nations, the Christians were, also, much harassed and persecuted by the idolatrous Pagans; whose violence was, however, at length effectually restrained by the powerful interference of the Christian princes.

The Crusades.

It was at the close of this century A. D. 1096, that the first of those romantic expeditions, distinguished by the name of Crusades, was undertaken. Whatever motives of a religious nature might have actuated their promoters, there can be no hesitation in determining, that they contributed neither to the support nor advancement of Christianity. But the consideration of these enthusiastic undertakings belongs not to our present subject.

CENTURY XII.—Progress in the North of Europe.

The propagation of the Gospel was successfully continued in the *twelfth century*, chiefly in the North of Europe. Boleslaus, duke of Poland, having taken Stetin, the capital of Pomerania, by storm, and laid waste the surrounding country, compelled the vanquished inhabitants to submit at discretion; and imposed upon them, as a condition of peace, their reception of Christianity. The conqueror sent Otho, Bishop of Bamberg, in the year 1124, to instruct his new subjects in the doctrines of the Gospel. Many of them, among whom were the duke and duchess, and their attendants, were converted by his exhortations; but great numbers of the idolatrous Pomeranians resisted his utmost efforts, and obstinately adhered to the superstition of their ancestors. In a second visit in the year

1126, the venerable Bishop was more successful, and Christianity was established in Pomerania on a solid foundation.

In the year 1168, Waldemar, King of Denmark, who was foremost among the northern princes of this century by his zeal in the propagation and advancement of Christianity, having subdued the island of Rugen, which lies in the neighborhood of Pomerania, obliged its rude and piratical inhabitants to listen to the instructions of the missionaries who accompanied his army. Among these, Absalom, Archbishop of Lund, a man of superior talents and virtue, was eminently distinguished; and by his exertions, Christianity was firmly seated in this island, which had hitherto baffled every attempt to enlighten it.

Finland and Livonia.

The Finlanders, whose character resembled that of the inhabitants of Rugen, and who infested Sweden with their predatory incursions, received the Gospel in a similar manner. Eric, King of Sweden, having totally defeated these barbarians, sent Henry, Archbishop of Upsal, to evangelize them. His success was so great that he is called *the Apostle of the Finlanders*; yet he was at length assassinated by some of these refractory people, on account of a heavy penance which he had imposed on a person of great authority.

In Livonia, the propagation of Christianity was carried on, towards the close of this century, with a violence and cruelty altogether abhorrent from the mild and benevolent spirit of our holy religion. The labors of Mainard, the first missionary who attempted the conversion of that barbarous people, having proved unsuccessful, the Roman Pontiff, Urban the Third, who had consecrated him Bishop of the Livonians, declared a crusade against them, which was zealously carried on by that ecclesiastic, and by his successors, Berthold and Albert. These warlike Apostles, at the head of great bodies of troops raised in Saxony, successively entered Livonia, and compelled the wretched inhabitants to receive Christian Baptism.

The Slavonians.

The Slavonians, notwithstanding some partial conversions among them, had hitherto, as a nation, shewn a remarkable aversion to Christianity. This excited the zeal of the neighboring princes, and of certain missionaries, who united their efforts to conquer

their prejudices, and to convert them to the Christian faith. The most successful of these teachers was Vicelinus, a man of singular learning and piety, who was at length appointed Bishop of Oldenburg, which see was afterwards transferred to Lubeck. This excellent man spent the last thirty years of his life in the instruction of the Slavonians, amidst great difficulties and dangers; and his benevolent labors were conducted with so much wisdom, that they were attended with a success which could scarcely have been expected among that intractable people.

Decline of Christianity in Asia.

The revolution, which at the beginning of this century took place in Asiatic Tartary, on the borders of Cathay,* by the successful enterprise of the celebrated Nestorian, Prester John, proved for many years highly beneficial to the Christian cause. Towards the close of it, however, the victorious arms of Genghis Khan overturned the kingdom which he had established, and Christianity in consequence lost much of its credit and authority. It continued gradually to decline, until at length it sunk entirely under the weight of oppression; and was succeeded partly by the errors of Mohammedism, and partly by the superstitions of Paganism. In Syria and Palestine, the Christians were, during the whole of this century, engaged in contests with the Mohammedans. Scenes of persecution and cruelty were exhibited on both sides, and Christianity suffered almost equally from her enemies and her friends.

CENTURY XIII.—State of Christianity in China and Tartary.

Notwithstanding the victories of the successors of Genghis Khan, by which they had subdued a great part of Asia, and had involved in great calamities the Christian inhabitants of China, India, and Persia, it appears from undoubted authorities that both in China, and in the northern parts of Asia, the Nestorians continued to have a flourishing Church, and a great number of adherents, in the thirteenth century. Even in the court of the Mogul Emperors, there were many who professed Christianity; but the ensnaring influence of the religion of Mohammed gradually undermined it, and left scarcely a vestige of Christianity

* Cathay was situated on the north-west border of China.

amongst them. In consequence of the incursions which were made by the Tartars in Europe in the year 1241, several embassies were sent by the Popes Innocent the Fourth and Nicholas the Third and Fourth, which were the means of converting many of the Tartars to the Christian faith, and of engaging considerable numbers of the Nestorians to adopt the doctrine and discipline of the Church of Rome. Several churches were also erected in different parts of China and Tartary; and, in order to facilitate the propagation of Christianity, a translation was made by Johannes a Monte Corvino, the ambassador of Nicholas the Fourth, of the New Testament and the Psalms, into the language of Tartary. The affairs, however, of the Christians in the East during this century, in consequence of the conquests of the Tartars, and of the unfortunate issue of the several crusades which were undertaken in the course of it, and which were *the last* of those infatuated expeditions, were, upon the whole, in a very deplorable condition. The kingdom of Jerusalem, which had been established at the close of the eleventh century, being entirely overthrown, many of the Latins remained still in Syria, and retiring into the dark and solitary recesses of Mount Libanus, lived there in a wild and savage manner, and gradually lost all traces both of religion and civilization. The descendants of these unhappy Europeans, called Derusi, or Drusi, still inhabit the same uncultivated wilds, and retain nothing of Christianity but the name.

Conversion of the Prussians and Lithuanians.

In some of the northern parts of Europe, the religion of the Gospel had not yet triumphed over the fierceness and superstitions of Paganism. The Prussians still retained the idolatrous worship of their ancestors, nor was any impression made on the minds of this people by the various missionaries who had been sent amongst them. Their obstinacy at length induced Conrad, duke of Massovia, to have recourse to more forcible methods of converting them. For this purpose he applied in the year 1230 to the Teutonic Knights of St. Mary, who, after their expulsion from Palestine, had settled at Venice, and engaged them to undertake the conquest and conversion of the Prussians. They accordingly arrived in Prussia, and, after an obstinate contest of fifty years, they subdued its resolute inhabitants, and established their own dominion and the pro-

fession of Christianity amongst them. The Knights pursued the same unchristian methods in the neighboring countries, and particularly in Lithuania, the inhabitants of which provinces were thus constrained to profess a feigned submission to the Gospel.

Progress in Spain.

In Spain, Christianity gradually gained ground. The kings of Castile, Leon, Navarre, and Arragon, waged perpetual war with the Saracen princes who still retained the kingdoms of Valentia, Granada, and Mercia, together with the province of Andalusia. This contest was carried on with such signal success, that the Saracen dominion declined daily, and was reduced within narrower bounds; while the pale of the Church was extended on every side. Among the princes who contributed to this happy revolution, James the First of Arragon was particularly distinguished by his zealous efforts in the advancement of Christianity, and the conversion of his Arabian subjects after his recovery of Valentia in the year 1236.

CENTURY XIV.—Decline of Christianity in the East.

In the fourteenth century, the cause of Christianity greatly declined in the East. The profession of it was, indeed, still retained in the contracted empire of the Greeks, of which Constantinople was the metropolis. But in Asia, the Turks and Tartars, who extended their dominions with astonishing rapidity, destroyed, wherever they went, the fruits of the labors of the Christian missionaries during the preceding century, and substituted the imposture of Mohammed for the religion of Christ. In China, Christianity seemed to be almost totally extirpated by the jealousy of the reigning powers; while the celebrated Tamerlane, after having subdued the greatest part of Asia, and triumphed over Bajazet, the Emperor of the Turks, and even filled Europe with the terror of his arms, persecuted all who bore the Christian name with the most barbarous severity, and compelled multitudes, by his cruelties, to apostatize from the faith. Attempts were made in this century to renew the crusades, but without effect. It is obvious, however, that had they even succeeded, they were but ill calculated to revive Christianity in the East.

Progress in Lithuania.

The boundaries of Christianity had, in the meantime, been gradually extending in

Europe. Jagello, duke of Lithuania, was almost the only prince who retained the Pagan worship of his ancestors. At length, in the year 1386, having become a competitor for the crown of Poland, and his idolatry being the only obstacle to his success, he embraced the Christian faith, and persuaded his subjects to follow his example. The Teutonic Knights continued their persecution of the Pagan Prussians and Livonians, and completed in this century the violent work which they had commenced during the preceding. Great numbers of the Jews in several parts of Europe, more particularly in France and Germany, were in a similar manner compelled to make a profession of Christianity. And in Spain, a plan was formed by the Christian princes for the expulsion of the Saracens, which afforded a prospect of at length uniting that whole country in the faith of Christ.

CENTURY XV.—*The Saracens and Samogitæ.*

The succeeding century, accordingly, witnessed the entire overthrow of the Saracen dominion in Spain, by the conquest of Granada, in the year 1492, by Ferdinand the Catholic. Shortly after this important revolution, that monarch published a sentence of banishment against the Jews in his dominions; great numbers of whom, to avoid this severe decree, feigned an assent to the Christian religion. The Saracens, who remained in Spain after the destruction of their Empire, resisted both the exhortations, and the more violent methods of proselytism which were afterwards recommended by the celebrated Cardinal Ximenes, and persevered in their attachment to the Arabian impostor.

The people of Samogitia, in the neighborhood of Courland and Lithuania, remained Pagan till the 15th century; when Uladislau, king of Poland, demolished their idols, founded some churches among them, and afterwards sent some priests to instruct them. But his success in their conversion was by no means considerable.

Discovery of America.

The maritime enterprises of the Portuguese towards the close of this century, and, above all, the discovery of the islands and continent of America, by Columbus, in the year 1492, opened, however, a new and extensive field for the exertion of Christian benevolence.

Progress of Christianity on the coast of Africa.

The first attempt of this kind was made by the Portuguese, amongst the Africans of the kingdom of Congo; who, together with their king, were suddenly converted to the Romish faith in the year 1491; in what manner, and with what effect, it is not difficult to determine.

In America and its Islands.

After this singular revolution in Africa, Pope Alexander the Sixth, who had arrogantly divided the continent of America between the Spaniards and Portuguese, earnestly exhorted these two nations to propagate the Gospel amongst the inhabitants of those immense regions. A great number of Franciscans and Dominicans were in consequence sent out to America and its islands; who, with the assistance of the cruel invaders of those countries, speedily converted numbers of the wretched natives to the nominal profession of a corrupt and debased form of Christianity.

Decline of Christianity in the East.

The decline of the Christian Religion in the East during this century unhappily more than counterbalanced these accessions in the West. Asiatic Tartary, Mogul, Tangut, and the adjacent provinces where Christianity had long flourished, were now become the seats of superstition, which reigned triumphant in its most degrading forms. Except in China, where the Nestorians still preserved some faint remains of their former glory, scarcely any traces of Christianity existed in those immense tracts of country; and even these did not survive the century.

Destruction of the Grecian Empire by the Turks.

A new source of calamity to the Christian church, both in Europe and Asia, was opened by the destruction of the Grecian Empire, and the capture of Constantinople by the Turks, under Mohammed the Second, in the year 1453. By this disastrous event, besides the provinces which had been already subdued by the Ottoman arms, Epirus and Greece fell under the dominion of the Crescent, and Christianity became gradually* buried under the restless tor-

* There are still, however, considerable remains of Christianity in the Turkish dominions, both in Europe and Asia. In the former, it is calculated that two-thirds of the in-

rent of Mohammedan ignorance and barbarism. In Constantinople and the neighboring cities, in Thessalonica, Philippi, and Corinth, where Christianity had once so eminently flourished, most of the churches were converted into mosques, and the Christians were forced at length to retain their religion in secret and in silence. Yet even this tremendous ruin, the just consequence of the corrupt state of the Grecian Church, was eventually, by the providence of the Supreme Governor of the World, rendered subservient to the most important and beneficial purposes. The emigration of learned men from the East was one of the principal means of reviving the study of literature in Europe; and the remarkable concurrent discovery of the art of printing in the year 1440, contributed both to the production and the success of that memorable revolution, which, in the succeeding century, changed the face of the Christian world.

CENTURY XVI.—*The Reformation.*

This great event was the *Reformation* from the errors and superstitions of the Romish Church, which commenced in Saxony, by the magnanimous exertions of the justly celebrated Martin Luther, and which forms the most prominent feature in the history of the *sixteenth century*. Europe at this time, with very few exceptions, was converted to the public profession of Christianity, though scarcely any thing short of the ruin which had overwhelmed the Eastern Church could be more deplorable than the state of the Western, at the commencement of this period. The thick darkness which had gradually overspread it, was beginning to be dispelled by the revival of literature and philosophy during the preceding century; but at the glorious æra of the Reformation, the pure light of moral and religious truth shone forth with renovated lustre, and produced the most important effects on the general state of Europe. The profession of Christianity which now pervaded almost every part of that quarter of the world, necessarily precluded any further propagation of it, and restrained its European history to that of the contests between the Reformers and the Church of Rome.

habitants are Christians; and in Constantinople itself, there are several Christian churches, and also in Thessalonica. Philadelphia, now called Ala Shahir, has still a few. The influence of Christianity is felt among the islands of the Archipelago, and some are inhabited by Christians only.

Progress of Christianity in America and elsewhere by the Spaniards and Portuguese.

For the extension, therefore, of the pale of the visible Church during this century, we must chiefly look to the newly discovered regions of America. The Spaniards and Portuguese, if we may give credit to their historians, exerted themselves with the utmost vigor and success in propagating the Gospel amongst the barbarous nations of the new world. It cannot, indeed, be disputed, that they communicated some faint and imperfect knowledge of Christianity to the inhabitants of America, to those parts of Africa to which they carried their invading arms, and to the islands and maritime provinces of Asia, which they subjected to their dominion. It is certain, also, that considerable numbers of these unhappy people, who had hitherto been enslaved by the most abject superstition, apparently embraced the religion of Christ. But when it is considered that these nominal conversions were obtained by the most violent and cruel methods, and that their acquaintance with Christianity consisted only of a blind veneration for their instructors, and the performance of a few unmeaning ceremonies, we are tempted, with some of the most pious and intelligent even of their own writers, rather to lament that the Gospel should ever have been thus propagated; and to regard both the labors of these false apostles, and their converts, with a mixture of indignation and pity.

The Jesuits.

The progress of the Reformation having given an effectual check to the ambition of the Roman Pontiffs, and even deprived them of a great part of their spiritual dominion in Europe, they began to direct their attention to other quarters of the world; and to indemnify themselves for these losses, they became more solicitous than they had ever yet been to propagate Christianity in Pagan countries. In the execution of this design, the renowned society of Jesuits, which was established by Ignatius Loyola in the year 1540, seemed particularly calculated to assist the Court of Rome. A certain proportion of their order, who were to be at the absolute disposal of the Roman Pontiff, were accordingly, from its commencement, directed to be formed for the work of propagating Christianity amongst unenlightened nations. Great numbers of this important society were in consequence employed in the conversion of the African,

American, and Indian Heathens. But both the credit and the real success of their labors were lessened and obscured by the *corrupt motives* which too evidently appeared to actuate these zealous missionaries, and by the *unchristian means* which they adopted to accomplish their purpose.

The example of the Jesuits excited the emulation of the Dominicans and Franciscans, and of several other religious orders : but the interests of pure and undefiled Christianity were rather injured than promoted by their labors.

Xavier, his labors in India and Japan.

Amongst the members of the society of Jesuits who were thus engaged in the propagation of the Gospel, Francis Xavier, who acquired the honorable title of *the Apostle of the Indians*, obtained the most distinguished reputation. In the year 1522, this great man, who possessed many of the requisites of a successful missionary, set sail for the Portuguese settlements in India ; and in a short time spread the knowledge of Christianity, as it is professed by the Church of Rome, in many parts of the continent, and in several of the islands, of that remote region. From thence in the year 1529, he passed into Japan, and there laid, with incredible activity, the foundations of the Church, which flourished during so many years in that island and its dependencies. His indefatigable zeal prompted him to attempt the conversion of the vast empire of China ; and, with this intention, he embarked for that country, but died in sight of the object of his voyage, in the year 1552. After his death other members of his order penetrated into China.

Those of Ricci in China.

The chief of these was Matthew Ricci, an Italian, who rendered himself so acceptable to the Chinese Emperor and his nobles by his mathematical knowledge, that he obtained for himself and his associates the liberty of explaining to the people the doctrines of the Gospel.

Protestant Missionary efforts.

The dominions of the Protestant princes being confined within the limits of Europe, the Churches under their protection could contribute but little towards the propagation of the Gospel in those distant regions which have been just mentioned. It is certain, however, that in the year 1556, fourteen Protestant Missionaries were sent from Geneva to convert the Americans ; although it

is neither known by whom this design was promoted, nor with what success it was attended. The English also, who towards the close of this century sent colonies into the northern parts of America, gradually extended their religion amongst that rude and uncivilized people. It may be added, that about this time the Swedes exerted themselves in converting to Christianity many of the inhabitants of Finland and Lapland, of whom considerable numbers had hitherto retained the extravagant superstitions of their Pagan ancestors.

The vigorous attempts which were made during this century to support the grandeur of the Papal See by the propagation of Christianity in distant nations, were renewed during the next, and were attended with considerable success.

CENTURY XVII.—*College de propaganda fide.*

In the year 1622, Gregory the Fifteenth, by the advice of his confessor Narni, founded at Rome the celebrated College “ *De propaganda fide*,” and endowed it with ample revenues. The College consisted of thirteen cardinals, two priests, and one secretary, and was designed to propagate and maintain the religion of the Church of Rome in every quarter of the globe. The funds of this society were so greatly augmented by the munificence of Urban the Eighth, and the liberality of other benefactors, that it became adequate to the most splendid and extensive undertakings. The objects to which its attention was directed, were the support of missionaries in various parts of the world ; the publication of books to facilitate the study of foreign languages ; the translation of the Scriptures, and other pious writings, into various tongues ; the establishment of seminaries for the education of young men destined to act as missionaries ; the erection of houses for the reception of young Pagans yearly sent to Rome, who, on their return to their native countries, were to become the instructors of their unenlightened brethren ; and the support of charitable institutions for the relief of those who might suffer on account of their zeal in the service of the Church of Rome. Such were the arduous and complicated schemes of this celebrated College.

Other similar establishments.

To this, however, another of a similar kind was added in the year 1627 by Pope Urban the Eighth, which owed its origin to

the piety and munificence of John Baptist Viles, a Spanish nobleman. The same spirit of pious beneficence was communicated to France about the year 1663, and produced several other establishments of this nature; particularly the "Congregation of Priests of foreign Missions," and the "Parisian Seminary for the Missions abroad;" the one for the actual sending forth of Missionaries, the other for the education of fit persons for that important work. A third society in France was denominated "the Congregation of the holy Sacrament," and was under the direction of the Pope, and the College De propagandâ at Rome.

Missionaries from these Institutions.

From these various institutions, a great number of Missionaries were sent forth during the seventeenth century to different parts of the world, who converted multitudes to the outward profession of Christianity, and subjection to the Church of Rome. The religious orders who chiefly distinguished themselves in these Missions were the Jesuits, the Dominicans, the Franciscans, and the Capuchins; who, though engaged in one great common design, mutually opposed and accused each other.

Practices of the Jesuits.

Of these, the Jesuits were justly considered as having employed the most unwarrantable methods in the propagation of Christianity.* They were accustomed to explain the doctrines of Paganism in such a manner as to soften and diminish, at least in appearance, their opposition to the truths of the Gospel; and wherever the faintest resemblance could be traced between them, they endeavored to persuade their disciples of the coincidence of the two religions. They permitted their proselytes, also, to retain such of their ancient rites and customs as were not glaringly inconsistent with Christian worship; and thus labored to effect a coalition between Paganism and Christianity. To these artifices, they added an unwearied assiduity in conciliating the favor and confidence of the priests and civil governors of the people, to whom they were sent, and that by means wholly un-

worthy of the character of Christian Ambassadors to the heathen. It should be mentioned, to the honor of the other religious orders who were engaged in similar undertakings, that they uniformly disdained this worldly policy of the Jesuits.

Their labors in India.

By the labors of these various Missionaries, the knowledge of Christianity was disseminated, during this century, through the greatest part of Asia. The Jesuits and others communicated some rays of Divine Truth, though mixed with much error and superstition, to those parts of India which had been possessed by the Portuguese previous to their expulsion by the Dutch. The most celebrated of the missions which were established in that remote region was that of Madura, which was undertaken by Robert de Nobili, an Italian Jesuit. The plan which he adopted for the conversion of the Indians is a singular specimen of that worldly and temporizing policy, which has so justly brought reproach on the missions of his society. He assumed the appearance of a Brahman, who had come from a far distant country, and by his austerities, and other artifices, persuaded many native Brahmans to receive him as a member of their order, and to submit to his instructions. By their influence and example, great numbers of the people were induced to become his disciples, and the mission continued in a flourishing condition till the year 1744; when, with others in the kingdoms of Carnate and Marava, which the Jesuits had established, it was formally suppressed by Benedict the Fourteenth,* who expressed his disapprobation of the methods which they had practised for the conversion of the heathen.

Siam, Tonquin, and Cochinchina.

Christianity was, during this century, first conveyed to the kingdoms of Siam, Tonquin, and Cochinchina, by a mission of the Jesuits, under the direction of Alexander of Rhodes, a native of Avignon; whose instructions were received with uncommon docility by an immense number of the inhabitants of those countries. The mission continued to be successful in the kingdom of Siam till the year 1688, when the violent

* A curious account of these corrupt practices of the Jesuits is contained in a letter of Mr. Maigrot, quoted by Millar in his History of the Propagation of Christianity, from a work entitled, "Popery against Christianity," under the signature of Parthenopæus Hereticus.

* For a full account of this famous mission, of which the Jesuits particularly boast, see the "Lettres Curieuses et Edifiantes écrites des Missions Etrangères."

death of the king and his chief minister, who favored it, obliged the Missionaries to return home.

Missions of the Jesuits in China.

At the commencement of this century, a numerous society of Jesuits, Dominicans, Franciscans, and Capuchins, proceeded to China with a view to enlighten that vast empire with the knowledge of the Gospel. Though differing in other points, these discordant Missionaries agree in asserting the wonderful success which attended their labors. The Jesuits especially, by their literary and scientific attainments, acquired great influence with two successive Chinese emperors, which they directed to the furtherance of their great and important design; and had their integrity been as great as their talents and activity, they would have acquired immortal renown by their exertions in the cause of Christianity in this immense region. But they pursued in China the same compromising plan which has been already mentioned, and which they did not hesitate to defend, by resorting to the plea of necessity; alleging, that certain evils and inconveniences may be lawfully submitted to for the attainment of important and salutary purposes.

In Japan.

The ministerial labors of the Romish Missionaries, particularly of the Jesuits, were eminently successful, about the same period, in the islands of Japan, notwithstanding the jealousy and opposition of the native priests and nobles, and the still more fatal disputes of the Missionaries amongst themselves. The success, however, of the Gospel in Japan was, unhappily, but of short duration. In the year 1615, the hopes of its ministers were suddenly blasted, by the publication of a persecuting edict of the emperor, occasioned, as it is generally agreed, by the discovery of certain seditious designs of the Jesuits; which was executed with a degree of barbarity unparalleled in the annals of Christian History. This cruel persecution, during which many, both among the Jesuits and their adversaries, testified the sincerity of their attachment to the Christian faith, and almost expiated, if the expression may be allowed, the errors of their ministry, raged for many years with unrelenting fury; and ended only with the total extinction of Christianity throughout that empire.

Protestant Attempts.

The example of the Roman Catholic states tended to excite a spirit of pious emulation in Protestant countries, to propagate their purer form of Christianity amongst the heathen nations. The peculiar situation of the Lutheran princes, whose territories were for the most part within the limits of Europe, prevented them from engaging in this laudable design. This was, however, by no means the case with all the states which professed the reformed religion. The English and Dutch, more especially, whose commerce extended over the whole world, and who had sent colonies to Asia, Africa, and America, had the fairest opportunities of exerting themselves in this great cause; and although neither of these nations can be said to have improved them to the utmost of its power, they by no means entirely neglected them.

English Society for the Propagation of the Gospel.

In the year 1647, a Society was established in England by an Act of Parliament, for the propagation of the Gospel in foreign parts. The civil war which ensued, suspended the execution of this plan; but at the Restoration the work was resumed. In the year 1701, this respectable Society was incorporated by a charter, and received other marks of favor from King William the Third; and was enriched with new donations and privileges. Since that period, it has been frequently distinguished by royal munificence, and by the liberality of many private persons. The primary object of this Society being to promote Christianity in the British Colonies, its exertions have hitherto been principally directed to the plantations in North America, where several missionaries and schoolmasters are constantly employed at its expense, in places which would otherwise have been destitute of the public worship of God, and almost of the knowledge of the Gospel.

Efforts of the United Provinces.

The efforts of the United Provinces were successfully directed to the islands of Ceylon and Formosa, the coast of Malabar, and other Asiatic Settlements, which they had either acquired by their own industry, or had conquered from the Portuguese. No sooner were the Dutch sufficiently established in the East Indies, than they formed various schemes for the religious

instruction of the natives, great numbers of whom were converted to the Christian faith.

Roman Catholic Missions in Africa.

In Africa, the Missionaries of the Church of Rome were in the year 1634 banished from the kingdom of Abyssinia. But on the western coast of that continent, the Capuchin Missionaries, after enduring the most dreadful hardships and discouragements, succeeded in persuading the kings of Benin and Awerri, and the queen of Metemba, to embrace Christianity, about the year 1652. The conversions, however, which took place among the Africans are acknowledged to have been very slight and imperfect, and to have been confined to the maritime provinces; and more particularly to the Portuguese Settlements. The interior of this great peninsula remains still, in a great measure, inaccessible to the most adventurous Europeans.

The late auspicious measure of the Abolition of the Slave Trade, and the formation of the African Institution, will, however, it is hoped, gradually lead to the civilization of this long-injured continent, and eventually to the propagation of Christianity amongst its unhappy natives.

The various colonies from Spain, Portugal, and France, which were established in the extensive continent of America, were instrumental in diffusing some faint and corrupted notions of Christianity among the conquered and the neighboring nations. Great multitudes of them, however, were prevented by their distance from European Settlements, and their wandering and unsettled state, from deriving even this slight advantage.

Jesuits in South America.

The Jesuits, under the pretence of propagating the Christian religion, but, in reality, to gratify their own insatiable avarice and inordinate ambition, erected several cities, and founded civil societies cemented by government and laws, in several provinces both in South and North America. The most celebrated of these settlements was in the province of Paraguay, where, by their insinuating manners, and the natural ascendancy of talents, they succeeded in forming a republic composed of Indians, from which every European was cautiously excluded. In order to prevent more effectually all communication between the Indians and Europeans, the Spanish language was pro-

hibited throughout the extent of this new empire; and the natives were accustomed to regard the Jesuits not only as their instructors, but as their sovereigns, and to look upon all other Europeans as their mortal enemies. Such was the state of things till the year 1752, when the mystery of this singular government was disclosed, by the attempts of the courts of Spain and Portugal to execute a treaty respecting the limits of their several dominions; which being resisted by the Jesuits, and a war ensuing between the Spaniards and Portuguese and the Indians, the real views of the Jesuits became apparent, and an effectual check was given to their ambition.

The English in North America.

The cause of Christianity was more wisely and successfully promoted in those parts of America, in which the English had formed settlements during this century; and, notwithstanding the various obstacles which it had to encounter, it made in a short time some considerable progress. The Independents, who retired to America on account of their dissent from the Established Church, claim the honor of beginning this important work. Several families of Independents, which had been settled in Holland, removed to America* in the year 1620; and there laid the foundations of a new state. The success which attended this first emigration induced great numbers of the Puritans to follow the example in the year 1629. Between the years 1631 and 1634, fresh emigrants arrived, amongst whom were the Puritans Mayhew, Sheppard, and Elliott; men who were eminently qualified by their piety, zeal, and fortitude, for the arduous work of converting the savage natives. In this they were all remarkably laborious and successful; but more particularly the latter, who learned their language, into which he translated the Bible and other instructive books, collected the wandering Indians together, and formed them into regular societies; instructed them in a manner suited to their dull apprehensions; and by his zeal, ingenuity, and indefatigable industry, merited, and obtained at his death, the title of the *Apostle of the North American Indians*.†

* To that part which was afterwards called New Plymouth.

† It was the unexpected success which had attended these pious labors, that first excited the attention of the Parliament and people

The Dutch.

In the American Provinces which were taken from the Portuguese by the Dutch, under the command of Count Maurice of Nassau, zealous efforts were made for the conversion of the natives by their new masters, and with much success: but the recovery of those territories by the Portuguese, in the year 1644, obscured the pleasing prospect which was beginning to open upon them. In the Dutch Colony of Surinam, no attempt has been made to instruct the neighboring Indians in the knowledge of Christianity, except by the charitable and self-denying labors of the Moravian Missionaries.

CENTURY XVIII.—The Jesuits in India.

The eighteenth century was distinguished by very considerable efforts in the great work of propagating the Gospel. The Popish and Protestant Missionaries manifested equal zeal in disseminating its doctrines in Asia, Africa, and America. In the early part of the century, the Jesuits converted great numbers of the profession of the Romish faith, in the East Indies, particularly in the kingdoms of Carnate, Madura, and Marava, on the coast of Malabar, in the kingdom of Tonquin, in the Chinese empire, and in certain provinces of America. It is, however, to be feared, that the greater number of those whom the Romish Missionaries have persuaded to renounce Paganism are Christians only so far as external profession and the observance of certain religious ceremonies extend; and that, with very little of the true spirit of Christianity, they retain their ancient superstitions under a different form.

Danish Missionaries on the coast of Coromandel.

The converts which were made by the Protestant Missionaries during this century, though far less numerous, were, in general, much more solid and sincere. In the year 1706, Frederick the Fourth, king of Denmark, with equal wisdom, piety, and munificence, established a mission for the conversion of the Indians on the coast of Coromandel, which has been eminently successful. The first missionary from this noble Institution was Bartholomew Ziegenbalgus, a man of considerable learning and eminent

piety,* who applied himself with so much zeal to the study of the language of the country, that in a few years he obtained so perfect a knowledge of it, as to be able to converse fluently with the natives. His addresses to them, and his conferences with the Brahmans, were attended with so much success, that a Christian Church was founded in the second year of his ministry, which has been gradually increasing to the present time. During his residence in India, he maintained a correspondence with several European sovereigns; and on his return to Europe in the year 1714, on the affairs of his mission, he was honored with an audience by King George the First; and was invited to attend a sitting of the bishops in the Society for promoting Christian Knowledge, to whose patronage the Danish Mission had been some time previously recommended.† The grand work, to which the King and the Bishops directed his attention was a translation of the Scriptures into the Tamul language; and so diligent was this eminent missionary, in his studies, that before the year 1719 he had completed that great work, and had also composed a Grammar and Dictionary of the same tongue, which are still extant. With this zealous missionary was associated Henry Plutsch and John Ernest Grundlerus. The first station in which they were established was Tranquebar, on the coast of Coromandel, which has continued to be the chief seat of the Danish Mission. Ziegenbalgus finished his mortal course in India at the early age of thirty-six years; but a constant succession of zealous and pious men has been continued, by whose ministry Christianity has been extended to many different parts of India; and although the number of the converts which have been made is far short of that of which the Romish Missionaries boast, it must be remembered, that Protestant teachers are not accustomed to consider any as such, until some satisfactory proofs are given of the extent of their knowledge, and of the sincerity of their practice of the Christian religion.

Extension of Protestant Missions in India.

Besides the patronage and assistance which the venerable Society for promoting

of England, and gave rise to the Society for the Propagation of the Gospel in Foreign Parts, which has been before mentioned.

* Dr. Buchanan dates his arrival in India in October in 1795. See his Memoir, p. 69.

† By the Rev. A. W. Boehm, Chaplain to Prince George of Denmark.

Christian Knowledge thus afforded to the Danish Mission at Tranquebar, and which has ever since been continued, in the year 1728 it sent out missionaries at its own expense to Madras; who were followed, in 1737, by others to Cuddalore, Negapatam, Tanjore, and Trichinopoly, and in 1766 to Tirutschinappally; by whose indefatigable labors, above all, by those of the apostolic Swartz, Christian Congregations have been formed in those places, and in many others in their neighborhood. The same Society also supports a missionary at Malacca.

Missions of the United Brethren.

Amongst the Protestant churches which have distinguished themselves by their zeal in the propagation of Christianity, that of the *Unitas Fratrum*, or Moravians, is entitled to hold a very high rank. It is well known, that this body of Christians have long since purged themselves from the corrupt practices which were once justly objected against them, and are now in general distinguished by the peculiar simplicity and purity of their moral and religious conduct. During a long course of years, they have supported missions in various parts of the world; and in ardent zeal for the conversion of the heathen, in patience under the most difficult and trying circumstances, in perseverance amidst the most unpromising appearances, that they have never, perhaps, been surpassed by any denomination of Christians. The Church of the United Brethren supports twenty-nine different missions, in which one hundred and sixty missionaries are employed. Their principal stations are in Greenland, on the coast of Labrador, in Canada, and amongst the North American Indians; in the islands of Jamaica, Antigua, St. Christopher's, Tobago; amongst the Indians and free Negroes in Bambeey, near Surinam; amongst the Hottentots at Bavian's Kloof, near the Cape of Good Hope; and at Sarepta, near Astracan. Various missions are established in these remote parts of the world, and in many of them they have been signally successful.*

New South Wales.

Amongst the regions to which Chris-

tianity has been carried during this century, must also be mentioned the colony of New South Wales; where, however, it has been as yet almost entirely confined to the exiled European inhabitants of that remote settlement.

Concluding Observations.

We have now, in a very rapid and cursory manner, traced the rise, progress, and decline, the revival and extension of Christianity in every quarter of the world, from its first promulgation to the present time.

We may observe, in conclusion, that *the civilization of the world* has kept pace with *the progress of our divine religion*; that Christian nations have in every age considered it to be *their duty to propagate it* in unenlightened regions; that *success* has, for the most part, attended their endeavors, when the *proper means* have been taken to secure it; and, that *the consequences* of their exertions, in proportion as they have been successful, have been uniformly *beneficial* to themselves, and productive of the most important blessings to the favored objects of their benevolence.

This 'Historic View' was published by the author, in 1807. A brief account is also given by him, of the institution of the Baptist Missionary Society, in 1792; of the London Missionary Society, in 1795; of the Edinburgh and Glasgow Societies, toward the close of the last century; and of the Church Missionary Society, at the commencement of the present. The efforts which have since been made for the spread of the Gospel, have been constantly increasing; and the history of Missions since the commencement of the present century, is calculated to encourage the hearts of all those who are watching for the coming of the Redeemer's Kingdom. Light and shade still appear mingled, as it has been in the centuries which are past, but the light is now becoming more steadily manifested, as well as more generally diffused. The history of the different Societies now actively engaged will be reserved for a future number.

* In confirmation of this assertion, see Barrow's Travels in South Africa, where a very interesting account is given of the Moravian Mission at Bavian's Kloof, on the banks of Zonder End River.

Biography.

OBITUARY OF THE REV. JOSHUA MARSHMAN, D. D.

BAPTIST MISSIONARY AT SERAMPORE, WHO DIED DEC. 5, 1837.

From the 'Friend of India.'

THE Reverend Dr. Marshman was born of humble parentage in the village of Westbury Leigh, in Wiltshire, on the 20th of April, 1778, where the cottage in which he first drew breath may yet be seen. Of his family little is known, except that they traced their descent from an officer in the army of Cromwell; one of that band, who at the Restoration, relinquished for conscience-sake all views of worldly aggrandisement, and retired into the country to support themselves by their own industry.

His father, a man of strong mind, undaunted intrepidity, and inflexible integrity, passed the early part of his life at sea; and was engaged in the *Hind Sloop of War*, commanded by Captain Bond, at the capture of Quebec;—the action in which the gallant Wolff fell; but shortly after, he returned to England, determining to settle among the humble and honest manufacturers of his native country, and taking up his residence in Westbury Leigh, he married and turned his attention to the Weaving trade. Hence, he was subsequently unable to afford his son any education, beyond what his native village supplied, except in his own Christian principles; and he lived to see the principles he had instilled, ripen into the most enlarged and active benevolence. Dr. Marshman from a very early age exhibited so extraordinary a thirst for knowledge, as to convince his family and friends that he was destined for something higher than the loom. At the age of eight, he first began a course of desultory reading; snatching every moment from labor and play to devote to his books. He has assured the writer of this memorial, that between the age of ten and eighteen he had devoured the contents of more than five hundred volumes. Thus at an early period he was enabled to lay in a vast store of knowledge, which, improved by subsequent study, made his conversation so rich and instructive. After reading through all the volumes which so humble a village could furnish, he extended his researches to a greater distance, and often travelled a dozen miles out and home to borrow a book. Having no one to direct his pursuits, he read promiscuously whatever fell in

his way, with the utmost avidity. But it was to Biography, and more particularly to History, that the bent of his mind was directed. So much so, indeed, that when his parents on the death of an elder brother endeavored to direct his thoughts to the joys of Heaven, he declared that he felt no disinclination to contemplate them, provided there was no room to believe that the reading of History would not be incompatible with the pursuits of that blessed region. Among the early incidents of his life, it was long remembered in his native village, that a neighboring clergyman passing with a friend through Westbury, while he was playing at marbles, put his reading and memory to the test, by a long series of questions upon the more Ancient History of England, and declared his astonishment at the correct replies which he received to every inquiry. At the age of twelve, the clergyman of his own parish meeting him one day with a book in his pocket, too large for it to conceal, asked him several questions, and among the rest, the names of the Kings of Israel from the beginning, to the Babylonish captivity, and being struck with the accuracy of his replies, desired him to call at his house in future for any book he might wish to read.

On his reaching the house of the clergyman, he begged he would tell him whom he thought the best preacher, the Dissenting Minister of the town, or himself. With the certainty on the one hand that the first-named excelled, and the fear on the other of losing the promised treat, he hesitated for a moment;—but determining not to purchase even *this* at the expense of truth, he begged to be allowed to refer him to the answer of Melville, who, when asked by Queen Elizabeth whether she or his Royal Mistress of Scotland excelled in beauty, replied that each was handsomest in her own kingdom, and desired him to accept that as his answer. At the age of fifteen his father sent him up to London to Mr. Cator, the Bookseller in the Strand, in the hope that some path would open for his obtaining a livelihood in a sphere more congenial with his taste than a weaver's cottage. Here

he was employed on errands; but at every interval of leisure availed himself of the new facilities he enjoyed for reading. When sent out with parcels, he too frequently spent half his time in perusing the books with which he was charged, instead of taking them to their destination. His master declared that he could make nothing of him, and that he never would succeed as a bookseller. His life in the shop was not of the most agreeable description; and it was embittered by the prospect of being condemned to a life of such unintellectual drudgery. On one occasion having been sent to the Duke of Grafton with three folio volumes of Clarendon's History and several other books, he was overcome with fatigue and despondency at the tasks to which he was subjected, and walking into Westminster Hall, laid down his load and began to weep. But the bitterness of his feelings soon passed off; the associations of the place with which his reading had made him familiar, crowded into his mind, and appeared to fill him with new energy; and he determined, as he has often told us, in however humble a situation he might be placed, to continue storing his mind with knowledge, till the fitting opportunity should come round for his emancipation. He returned to the country between the age of sixteen and seventeen, and resumed his manual occupations, still continuing to indulge his irrepressible thirst for reading. He now turned his attention to Divinity, and made himself familiar with the works of all the most celebrated divines, without distinction of sect; and those who have enjoyed the advantage of conversing with him on religious topics, cannot have failed to appreciate the industry which had given him so vast a store of knowledge. To these pursuits he added the study of Latin. The strength of mind displayed in these intellectual pursuits by one who was obliged to look for his daily bread to the labor of his own hands, will appear on reflection, to form perhaps the most remarkable trait in his character. At the age of twenty-three he married the grand-daughter of the Rev. Mr. Clarke, the Baptist Minister at Froome; and this change in his circumstances rendered him doubly anxious for a different sphere of life.

At length the long-expected opportunity occurred. The post of Master in a School supported by the Church in Broadmead, in the city of Bristol, became vacant. His friends urged him to apply for it. He came

up to Bristol, underwent an examination before the Committee of management, and was unanimously accepted. The salary was small—£40 a year; but it brought him into a new circle, where his energies and talent might have play. He removed to that city at the age of twenty-five, and obtained permission to devote the time not occupied in this school to one of his own. This seminary was soon crowded with pupils; it rose rapidly in public estimation, and placed him at once in circumstances of independence. Among his scholars was the late lamented and amiable Mr. Rich, the Resident at Bagdad, whose work on Babylon has given him so just a celebrity.

But the chief advantage of his position at Bristol was the introduction it afforded him to Dr. Ryland, the President of the Baptist Academy. He entered as a student in that Seminary, and devoted every moment which he could spare from his avocations, to study under so able a master. He applied diligently to the Greek and Hebrew languages; and subsequently added to them Arabic and Syriac, in which his attainments, though not profound, were greatly above mediocrity. In this congenial course of improvement he passed six of the happiest years of his life. By the advice of Dr. Ryland he prepared himself for the Ministry, for which his great theological reading had well fitted him, and there was every prospect of his becoming an ornament to the denomination with which he was associated, in his native land. But a nobler field of exertion was now opened before him; for which, in the economy of Providence, this previous training appears evidently to have been intended to prepare him.

Dr. Carey, who had been employed for six years in India, in the new and untried field of Missionary labors, while his future colleague was completing his studies at Bristol, had requested the Baptist Missionary Society, of which Dr. Ryland was one of the founders, to send more laborers into the vineyard. Dr. Ryland proposed the subject to his pupil, and found that it was not altogether new to his mind, as the perusal of the Periodical Accounts of the Mission had begun to kindle in his mind an anxiety for India. He was accepted by the Society, then in its infancy, as a Missionary, and embarked with Mr. Grant, one of his own pupils, Mr. Ward, and Mr. Brunson, in the *Criterion*, an American vessel. They arrived in the river in October, and

intending to proceed to Mudnabatty to join Dr. Carey, were advised to take up their abode temporarily at Serampore, where they landed on the 13th October, 1799. It was about this time that the fear of an invasion of India by the French predominated in the counsels of India; several French emissaries in the guise of priests having been detected about the country. In announcing the arrival of Dr. Marshman and his associates, the printer of one of the Calcutta papers, who had never heard of the existence of a Baptist denomination, set forth that four Papist Missionaries had arrived in a foreign ship, and proceeded up to a foreign settlement. The paragraph could not fail to catch Lord Wellesley's eye. The Captain was instantly summoned to the police, and informed that his ship would be refused a port clearance, unless he engaged to take back the Papist Missionaries. He explained the mistake, and in one respect removed the fears of Government, but there was so strong a disposition manifested to obstruct Missionary operations, upon the plea of their dangerous tendency, that the Missionaries found they could not reside with any confidence in the British territories, and that it was wise to accept of the countenance and protection which was so generously offered them by the Danish authorities. Dr. Carey felt the full force of their arguments, and soon after came down to join them; and thus commenced the Serampore Mission.

Three congenial minds were thus brought together by the appointment of Providence, and they lost no time in laying a broad basis for their future operations. They threw their whole souls into the noble enterprize which demanded all their courage and zeal, since from the British Government they had nothing but the sternest opposition to expect, the moment the extension and the success of their labors should bring them into public notice. The resources of the Society were totally inadequate to the support of all the Missionary families now in the field. Indeed, Dr. Marshman and his associates had come out with the distinct understanding that they were to receive support only till they could support themselves. They immediately began to open independent sources of income. Dr. Carey obtained the post of Professor in the College of Fort William, then recently established. Dr. and Mrs. Marshman opened a Boarding School, and Mr. Ward establish-

ed a printing office, and labored with his own hands in setting the types of the first edition of the Bengalee New Testament, which Dr. Carey had brought with him. Dr. Carey's motto, "Expect great things, attempt great things," became the watchword of the three. They determined, by a noble sacrifice of individual interests and comforts, to live as one family, and to throw their united income into one joint stock, to be devoted to the common cause. Merging all minor differences of opinion in a sacred anxiety for the promotion of the great enterprize which absorbed their minds, they made a combined movement for the diffusion of truth and knowledge in India. To the hostility of Government, and to every discouragement which arose from the nature of the undertaking, they opposed a spirit of Christian meekness and calm perseverance. They stood in the front of the battle of Indian Missions; and during the arduous struggle, which terminated with the Charter of 1813, in granting Missionaries free access to India, they never for a moment deserted their post or despaired of success. When, at a subsequent period, Lord Hastings, who honored them with his kind support, had occasion to revert in conversation to the severe conflict they had passed through, he assured them that, in his opinion, the freedom of resort to India which Missionaries then enjoyed, was owing, under God, to the prudence, the zeal and the wisdom which they had manifested, when the whole weight of Government in England and India was directed to the extinction of the Missionary enterprize.

It would be impossible, within the limits to which we must confine ourselves, to enumerate the plans which they formed for the Mission, for Translations of the Sacred Scriptures, and for Education; or the obstacles which tried the strength of their principles. Neither is it possible to individualize Dr. Marshman's efforts in every case; for, so complete was the unity of their designs, that it seemed as if three great souls had been united in one, so as to have but one object, and to be imbued with one spirit. But with this unity of design, there was necessarily a division of labor; and we may briefly state, therefore, the particular objects which engaged Dr. Marshman's time and attention. In 1806 he applied himself diligently to the study of the Chinese language, and was enabled to publish a translation of the entire Scriptures,

and a Grammar in that tongue. The Loll Bazar Chapel, erected at a time when the means of religious instruction in Calcutta were small, and when religious feeling was at so low an ebb, that even Martyn could not command on an evening, a congregation of more than twenty, was mainly indebted for its existence to Dr. Marshman's personal efforts. When the erection of it was suspended for lack of funds, he went about from house to house raising subscriptions for it; and for his pains was exhibited in masquerade, at an entertainment given to Lord Minto, as a "Pious Missionary, begging subscriptions."* To him the Benevolent Institution in Calcutta was indebted for its birth and subsequent vigor. The idea of it was struck out when Dr. Leyden, Dr. Marshman, and Dr. Hare were dining together; and the Prospectus drawn up by Dr. Marshman, was carefully revised by Dr. Leyden. He continued to act as Secretary to the Institution to the last moment in which his health permitted him to act. He was also associated with Dr. Carey in the translation of the Ramayun into English, of which three volumes were published. To the plan of Native Schools, he gave up much time and labor; and the valuable "Hints" which he published in the form of a pamphlet, just at the time when the first efforts were made for Education in India, twenty-one years ago, was deemed worthy of being incorporated with one of the leading publications in England.

In 1826 he revisited England after an absence of twenty-seven years, and travelled through the United Kingdom, endeavoring, by his public addresses and in private conversation, to urge on the cause of Missions; and there are many now in India, to whom this notice will recal, with a melancholy pleasure, the warmth and animation which he was the means of communicating to their minds on that subject. He visited Denmark, and was graciously received by His Majesty Frederick the Sixth, to whose steady and uninterrupted protection, the Mission may be said to have been indebted for its existence when assailed by the British Government. His Majesty was pleased

* His friend Dr. Leyden was present at the masked ball; and as it was said that the subscription list was very full, Dr. M. endeavored to discover his representative, that he might ask for the funds; but Leyden would never disclose the name; which led Dr. Marshman to tell him, that there was more humor than honesty in the transaction.

to grant a Charter of Incorporation to Serampore College upon Dr. Marshman's petition. He returned to Serampore in May, 1829, and joined Dr. Carey and his associates in superintending the Mission under the new form of an independent association, which it had acquired. In June, 1834, he was deprived of this venerable friend and colleague, with whom he had been permitted to act for *thirty-five* years. He bore the separation with more firmness than was expected; but the dissolution of such a union, cemented by the noblest of all undertakings and sanctified by time, made a deep and visible impression on his mind. All the veneration and affection of his younger associates could not fill up the void created by the loss of Dr. Carey. He appeared among us as the solitary relic of a past age of great men. The activity of his mind, however, though with occasional interruptions, continued till the mind itself appeared to be worn out. The calamity which befel his daughter, Mrs. Havelock, at Landour, in October last year, produced a severe shock to his feelings, which, added to increasing infirmities, brought him gradually lower and lower. About six weeks before his death, he was taken out on the river by the advice of Dr. Nicholson and Dr. Voigt, but his constitution was exhausted. Yet when the excitement of this short excursion, which was extended to Fort Gloster, had given him a small return of strength, both bodily and mental, the energy of former days seemed again to come over him, and he passed several days in arranging plans of usefulness, the accomplishment of which would have required years. At length, on Tuesday, the 5th of December, he gently sunk to rest, without pain or sorrow, in the lively enjoyment of that hope which is full of immortality.

His form was tall and athletic. His constitution appeared to be constructed of iron. He exposed himself to all the severities of an Indian climate, with perfect impunity. He enjoyed, till within the last year of his life, such uninterrupted health as falls to the lot of few in India. During thirty-seven years he had not taken medicine to the value of ten rupees. The strength of his body seemed to be admirably adapted, with the structure of his mind, to fit him for the long career of usefulness he was permitted to run. He was peculiarly remarkable for ceaseless industry. He usually rose at four, and despatched half the business of the day before breakfast. When

extraordinary exertions appeared necessary, he seemed to have a perfect command over sleep, and has been known for days together, to take less than half his usual quantity of rest. His memory was great beyond that of most men. He recalled facts, with all their minute associations, with the utmost facility. This faculty he enjoyed to the last day of his existence. During the last month of his life, when unable even to turn on his couch without assistance, he dictated to his daughter, Mrs. Voigt, his recollections of the early establishment of the Mission at Serampore, with a clearness and minuteness perfectly astonishing. The vast stores of knowledge which he had laid up in early life, and to which he was making constant addition, rendered his personal intercourse in society a great enjoyment. His manners and deportment, particularly towards his inferiors, were remarkable for amenity and humility. To his family he was devoted almost to a fault, so that his enemies found in this subject a fertile field for crimination—with what generosity of feeling let every parent judge. During a union of more than forty-six years, he was the most devoted of husbands, and as the father of a family of twelve children, of whom only six lived to an age to appreciate his worth, and only five survived to deplore his loss, he was the most affectionate of parents.

The leading trait of his character, more especially in the earlier part of his career, was energy and firmness. This, combined with a spirit of strong perseverance, enabled him to assist in carrying out into effect those large views which he and his col-

leagues delighted to indulge in. His piety was deep and genuine. His religious sentiments were without bigotry. But the most distinguishing feature in his life, was his ardent zeal for the cause of Missions. This zeal never for a moment suffered any abatement, but seemed to gather strength from every new difficulty. The *precious* cause, as he latterly denominated it, occupied his dying thoughts as it had occupied his living exertions; and the last question which he asked of those around him was, "Can you think of any thing I can yet do for it?" This zeal was united with a degree of pecuniary disinterestedness which has seldom been surpassed. He considered it his greatest privilege that God had enabled him to lay on the altar of his cause so large a contribution from his own labors. With the means of amassing an ample fortune, he did not leave behind him, of all his own earnings in India for thirty-eight years, more than the amount of a single year's income of his seminary in its palmy days.

We owe some apology for the length to which this notice has been extended; but the subject scarcely admitted of our saying less. To some even this lengthened memorial of the last survivor of the three men, who were, under God, the means of giving a spiritual and intellectual impulse to India, which will be felt during the present century, will not be displeasing; while others may possibly find some excuse for the length to which filial veneration has extended a tribute of affection, for one to whom the writer is indebted for whatever can be deemed valuable in life.

Proceedings and Intelligence.

BOARD OF FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH.

NORTH INDIA.

Extracts from the Third Annual Report of the Mission to North India, presented at the Annual Meeting of the Mission held at Lodianna in Oct. 1837.

In preparing the third annual report of our mission, we are called upon to record the goodness of God in preserving the lives of us all, and permitting us to continue in the field of our labor, while so many, who were in a similar sphere twelve months ago, have been either called away by death, or

compelled by ill health to seek elsewhere a more salubrious climate. We have been greatly blessed, and we feel encouraged to go on under the auspices of our great Master in heaven in the work he has assigned us. The fact that a number of us, after a period of feeble health during the last hot season, have been restored, and are now in the enjoyment of bodily vigor, brings us under special obligation to devote ourselves wholly to the Lord. But while the general state of health in the mission is at the present time good, there is one whom the Lord sees fit still to keep low. Mr. Mc Ewen during most of the year has suffered

much, and so far as the designs of Providence are now visible, his work in India seems to be almost finished; though we would fain hope that he may be permitted to serve the Lord yet many years in some other part of the great vineyard. If while the Lord gives some of us renewed health and a prospect of usefulness among the perishing heathen, he seems about to diminish our number by allowing disease to prevail in the case of an individual, we dare not complain, but must rejoice that Jehovah reigns, and does all things with wisdom and mercy.

In order to give a distinct view of the operations of the mission, we transcribe the reports of the respective stations as they were presented before our meeting.

Report of the Station at Lodiana.

Rev. J. Newton and J. Porter missionaries, with their wives.

Preaching.

Agreeably to the former practice of the missionaries here, we have maintained public worship, in English, once every Sabbath. In this service we have been joined by several persons from the cantonment. Our habit has been, for the most part, to read select sermons, and the worship has been conducted by us alternately. Since early in the Spring we have found it expedient to meet in the mission school-room, and although the place is at an inconvenient distance for some, yet it has been generally well filled.

On the 29th of April a church was organized on the basis of the Confession of Faith of the Presbyterian Church in America, to be connected with the Presbytery of North India. On the following day, April 30th, three native young men were admitted on profession of their faith, to the communion of the church. Two of them, however, have since fallen under the censure of the church, on account of being detected in falsehood. Still we have not lost all confidence in their piety.

In August last, J. Newton commenced a weekly lecture in the cantonment for the benefit chiefly of the sergeants and their families. Both of these English services have been interesting, though we cannot point with much confidence to any cases of conversion, as the fruit of them.

Our custom has been to celebrate the Lord's Supper the last Sabbath of every alternate month.

There being no house yet provided in the city for conducting public worship in the native language, our labors there have necessarily been irregular and limited. The most we could do, was to distribute books, accompanied with desultory conversation, among persons whom we happened to meet in the streets. We have, however, had frequent opportunities of explaining the principles and precepts of Christianity to natives who visited us at our own houses. These have come for various purposes, but not unfrequently with a special request to be instructed. Many cases of some interest might be mentioned, though there are no instances of conversion to Christ, besides those who were admitted to the church in April, unless indeed we can entertain such a hope respecting an old Musalman named Faiz Bakhsh, who continued for some time under our instruction, during the Spring. He was a citizen of Jalandar, a large town about 30 miles from this place, on the way to Lahor. We found him accidentally in one of our tours through the city, one Sabbath afternoon. Having heard us explain something of the Gospel, he followed us when returning, and desired further instruction. As he was on a visit of one or two months, and had no business to occupy his time, he was able to attend at our house daily. He soon declared his full approbation of the Gospel, and his conviction that there could be salvation by no other than Jesus Christ. There he was willing to rest all his hopes, and he was not ashamed, publicly to profess his attachment to the blessed Saviour whom he had found. The views and feelings he expressed were altogether of the most gratifying kind. But before we could form any decided opinion respecting his piety, he was assailed by persecution, and hurried away to his friends in Jalandar. Since then we have heard from him only once. It was from a servant, by whom he sent us a small present of fruit. This little act seemed to confirm our opinion of his sincerity.

School.

1. The High School, or English Day School.

The English School, which was in operation at the time of the last annual meeting, continued to increase in numbers and importance until the commencement of the hot season, when the scholars began to fall away by degrees. It was continued up to the close of May, when it was deemed best

to have a short vacation. At this time it numbered about 40 scholars. The vacation was, with us, altogether an experiment, as there had not been any since its organization. But various circumstances seemed to render it desirable to have one, especially is it necessary about the 1st of June, when the heat renders it almost impracticable to attend to the duties of the school. After considerable deliberation among ourselves, as well as consultation with the principal patron of the school here, we came to the determination respecting it, since it has now got under some regular training, that it would be best to have two vacations in the year, of three weeks each; one commencing on the 1st of June; and the other, some time in October, as may be found most convenient. Our experience in the present case has even exceeded our hopes; for not a single scholar who attended at the close of the last session, was absent at the commencement of this.

The studies of the classes include every thing from the alphabet, to Geometry, Philosophy, and History. At the close of the present term, which will be in October, there will be an examination of the school, when rewards will be given to the best scholars of the respective classes. For this purpose a liberal friend to the school, and the cause in which we are engaged, gave money to the amount of 150 rupees to be expended for books. The books have been purchased in Calcutta, but have not yet arrived.

The Boys' Boarding School.

This school has been more immediately under the care of Mrs. Porter. At the commencement of the year we had one boy under our charge, since that time we have received five others, of whom two have left; one remained only one week; and the other three months. Our present number is four. The prospect of getting more is now more flattering than it has ever been before, if only we had suitable accommodations for them. Owing to the fact that we have no buildings for the boys, and the great press of business to which we have had to attend, but little has been done in the way of their education; still they are making some progress in the acquisition of English. We can scarcely say that this school is organized, but we hope to have things in such a train, that their education shall not be retarded, as soon as houses can be provided for them.

The Girls' Boarding School.

Only one addition has been made to this school since the last annual meeting of the mission. The present number of girls is five. They have been under the immediate care of Mrs. Newton. They have been instructed during the year in reading the Hindustani language in Roman letter, in writing, sewing, knitting, and weaving braid. The progress of some is quite respectable, but others are too dull to learn. They are taught a Hindustani catechism, have special instructions in the Scriptures on the Sabbath, and attend Hindustani worship daily.

Buildings.

During the past year one of the dwelling-houses at the station has been rebuilt and the other finished. A house and yard have likewise been prepared for the girl's boarding school.

Lodiara, Oct. 1st, 1837.

Report of the Station at Saharunpur.

Rev. J. R. Campbell and J. M. Jamieson, missionaries with their wives.

In presenting the following report of our missionary operations at Saharunpur, it is our intention only to notice a few of the most important events that have transpired since our last meeting. After being appointed to our station, and entering upon its duties, we felt as we had never done before. We felt we had assumed a weight of responsibility which we were but little able to sustain. We looked upon the city of our adoption teeming with its 30 or 40,000 inhabitants, either overshadowed by the darkness of heathenism or bewildered by the more plausible, but equally ruinous system of the false prophet, and experienced something of the spirit which stirred within the apostle's breast when he stood upon Mars' Hill and beheld the men of Athens wholly given up to idolatry. We felt, too, that we were the only persons whose sole duty it was to make known the Gospel to these perishing multitudes, and that much, very much of our future usefulness and success depended on the manner of our first introducing it among them. Impressed with these feelings, we sought direction from Him on whose grace alone we depend for support, and we trust our prayers were not in vain.

Our first duty appeared to be to make ourselves master of the native languages, that as soon as possible we might be able,

in their own tongue, to proclaim the Gospel in all its fulness to those perishing around us, and accordingly we procured a Munshi and devoted the most of our time to this object. In the mean time, however, we proposed to the gentlemen at the station our intention of opening a school for the instruction of native youth. To this object they were quite favorable, and at a meeting for general consultation they expressed the utmost readiness to further our designs so far as compatible with their civil relations, but rather seemed to doubt as to our final success. One of the gentlemen kindly offered us his Munshi to make the *experiment* as they called it, and to pay him a salary of twenty-five rupees per month as long as he would remain.

We therefore, on the 10th of January, for want of a more suitable place, set up our travelling tent, and in it commenced a school. The first day but one pupil attended with the Munshi. On the second day three were present, and in a few days afterwards one or two others were added. This was about the maximum of our scholars for a month or six weeks after we opened the school, and even these few were not regular. They came and went, and went and came just as it suited them, and we had hardly ever the same scholars more than a week. For the most part they were poor straggling boys, who came merely with the hope of getting employment from us or pay for coming to school. And when they found they were disappointed in their object, they went away and never came back. In this manner the school lingered for about two months, until we began almost to despair of success. At length, however, it began to increase. The more respectable class of natives were waiting to ascertain our object before they entrusted us with the education of their children, there being a great fear amongst them that we would *force* the scholars to become Christians or to break caste, which they supposed to be synonymous. But when they saw we were not using such measures, a number of the clerks and Munshis of the Katcharies or civil courts, and others, brought their sons to us, and requested us to instruct them. The school being now increased to 12 or 15 in number, was duly organized, and a set of rules drawn up, to which all wishing to join were required to give their assent. It was also found necessary, as the warm season approached, to have better accommodations than the tent

afforded. The gentlemen of the station kindly proposed to build us a school-house on any part of the mission premises we should select, at their own expense; but for that time we declined their proposal, and fitted up one of our out-offices, which has since answered our purpose. After removing the school into the new apartment, it continued to increase, with some little fluctuations, until we have now 40 scholars enrolled, more than 30 of whom attend daily. The salary of the Munshi is now paid by gentlemen at the station, and one has also presented us several lots of school-books, maps, &c. to the value at least of one hundred and fifty rupees (\$75.)

The scholars are, with a few exceptions, studying the English language, the most of them having previously read the Hindustani and Persian. The first class is studying English Grammar, Geography, and the History of England. Another class of five boys is studying English Grammar; four boys are reading a short system of Astronomy; two or three have just commenced Arithmetic; about twenty are reading and writing, and the rest are spelling, and in the alphabet. The progress of many is such as to afford great encouragement, and from present appearances we are led to indulge the hope that we shall yet have a large and flourishing school at Saharunpur.

About two months ago an examination of the school was held, and twenty well-dressed boys were present; and also a large number of native gentlemen, principally the fathers and friends of the pupils who had been respectfully invited to witness the advantages of education placed within their reach. Four of the European gentlemen of the station were also present to assist in the examination, who expressed themselves not only pleased, but surprised at the progress of the scholars. After the examination, each was presented with a book of a value proportioned to his improvement. Three received small English and Hindustani Dictionaries, and others, works published by the American Sunday School Union. The rapid improvement of the school since that time may partly be attributed to the favorable impression produced by this examination.

The school is nearly all composed of Hindu boys. The Musalmans have manifested much more opposition to our efforts than the Hindus, and in one instance they

even resorted to violence. A young Musalman had come to the school to read astronomy in the Hindustani language. He had, however, remained but a short time before his friends endeavored to persuade him to leave, but he appeared interested in the study, and persevered against all their entreaties and threats, until at length they stole and destroyed his books, and threatened to beat him if he continued to attend the school. Still he was not to be deterred from his pursuit. Books were again furnished by us, and he went on with his study. Again they waylaid him—violently wrested the books out of his hands—beat him severely, and threatened to kill him if he persisted in his attendance. In this situation, shamefully beaten and abused, the poor fellow came to our Bungalow, and requested to be taken under our protection. He was sent with a statement of his case to the magistrate, but as he could prove nothing against his persecutors, they were suffered to escape punishment. But we hope, from the steps that have been taken, such an occurrence will not soon be repeated. We took the young man into our employ, and gave him a place in our compound, that he might pursue his studies unmolested; but by the constant importunity and fair promises of his friends, he has since been induced to return to them.

As to our prospects of usefulness among the people of the city, they are as encouraging as could be expected. Although proverbially rude, and deeply prejudiced against us on account of our religion, they have never offered us any violence; but, on the other hand, have for the most part shown a willingness to listen to us and receive tracts.

Since the rains, when many have been afflicted with intermittent fevers and other diseases, the Bungalow has been visited almost daily by patients, and even Brahmans, to obtain our medicines, of which, formerly they were so much afraid. This is a mode of kindness which they can appreciate better than any other, and we hope it will better prepare them to receive the medicine of the Gospel, that can effectually heal their perishing souls. The field here, if not white for the harvest, appears at least in readiness to receive the good seed; and Providence seems to be opening up a wide door of usefulness to the Church of Christ. The officers of the station throw no obstacles in our way, but rather aid us in spread-

ing the Gospel among the people; and were we only able to speak the language more fluently, much good might result from public preaching. We have attended the great annual Mela or fair at Hurdwar, and others in this neighborhood, and distributed some hundreds of portions of Scripture and tracts, to those who could read them. During the year the Gospel has been preached regularly every two weeks to such of the English and East Indians as chose to attend. Several of the latter joins us in our Wednesday evening meetings and monthly concerts for prayer.

With respect to a boarding-school, we are sorry to say that as yet we have not been able to obtain any children, although we have made it a principal object of pursuit. We have been constantly inquiring for the materials to commence such a school, and soliciting others to inquire for us; but still we have been unsuccessful, nor do we know where any are likely to be obtained; but we trust before another year passes away to have at least commenced such an institution. The prejudices of the natives formerly mentioned, operate much against us. None will commit their children to us, lest their minds should be imbued with Christianity, and poor orphans are diligently sought after by rich natives that they may become their slaves. Did we deem it expedient to form a boarding-school for adult boys, we might soon obtain many such, provided we would humor their prejudices of caste, and feed and clothe them free of expense. But we think little if any good would result from the formation of such a school, inasmuch as the prejudices of adults are deeply rooted, and there could be no security for their continuing longer than they deemed fit to remain.

Regarding the healthiness of our station, we have not much to say. The spot on which the mission Bungalow stands is rather low, and being adjacent to an old jeel or lake, is supposed to be rather unhealthy, but so far we have no cause of complaint on that account. Those who remained during the rains never enjoyed better health in their lives, and have much cause for gratitude and thankfulness to God for all his loving kindness and tender mercies. We are sorry, however, to say that our happy little circle was broken up on account of sickness. Sister Jamieson, about the first of March, was attacked with the liver complaint, and after lingering about a month,

and being much reduced, she was advised by the physician to repair to the hills for the sake of a more congenial climate. She did so, and almost immediately found relief. She spent the summer season partly in Simla and partly in Subathu. To the latter place brother Jamieson also removed about the first of July, and there remained during the rainy season. But we hope in the course of a few weeks to be all united again at our station, where (Providence permitting) we shall continue to labor together for the advancement of our Redeemer's Kingdom, to which our lives have been entirely devoted.

Saharunpur, Oct. 1, 1837.

Report of the Station at Subathu.

Rev. J. Wilson and W. S. Rogers, missionaries, with their wives.

Schools.

Ours being a new station, it will be expected that we be somewhat minute in reporting the prospect for schools, preaching the Gospel, the distribution of tracts, and other means of future usefulness.

Here, however, we deem it proper to submit our remarks with caution, as the great interruption to our time, first in building, and recently by sickness in our families, has prevented us from making so full an experiment of what might be done, as we could wish, and of knowing the real encouragements of the field. When we arrived, we found at Subathu, one English and one Hindu school in operation. The former containing about 25 and the latter 50 boys. With these schools, we have had no connection further than to visit them occasionally, and to cultivate the acquaintance of the scholars where we thought we might be useful. The English school is taught by Mr. McIntosh, a young man of hopeful piety, who was educated in the Serampore College. The Hindu department is also under his superintendence, but it is taught principally by a native. Among the first objects which commended themselves to our minds after we arrived, was to collect, if possible, a boarding-school for boys and a day-school for girls. Considering the schools already in operation, this appeared to be about all we could do in the village. In less than a month after we arrived, we received one boy, about 12 years of age, as a boarding scholar. He continues with us; but several others, who were

received subsequently, evinced so little of promise, that they have been dismissed. We have allowed another boy to come daily to read with the one first mentioned. These have been chiefly under the instruction of Mrs. Rogers. They now read English with tolerable ease, and are required to translate every thing they read either into Hindi or Urdu. The girls' school also was commenced soon after we arrived. For some time they were collected in our verandah, for want of a house. The number in attendance has at no time been large; 25 was about the maximum, but owing to several causes, the number has been much reduced. This decrease is to be attributed in part to the school being suspended for several weeks during Mrs. Wilson's illness, but mainly, we suppose, to the want of some assistant better acquainted with their language to render their studies attractive. They have been taught Hindi in the Roman characters, and have made encouraging progress. There is one woman in attendance (the wife of a native soldier) of rather more than ordinary promise, who is qualifying herself to be a teacher. Mrs. Wilson has had the superintendence of this school, and besides teaching them to read, has instructed them in needle work; a number of them have also learned to make braid, an employment of which they are very fond. Had we a suitable native assistant, we think a small girl's school might be kept up with considerable interest. Soon after we came to the station, we visited, in company with Mr. McIntosh, some of the principal villages in this neighborhood, to the distance of 8 or 10 miles, to ascertain the state of education and the practicability of establishing schools.

Except Brahmans, we found but few who could read at all, and still fewer who could read intelligently. The same remark will apply to all our subsequent experience. There is much less education here than in most parts of the plains. We do not know of any schools in the neighboring villages, except one at Pania, about ten miles distant. This is taught by a Brahman, and supported by the prince of the district; it contains very few boys.* In all the villages we

* In a recent tour into the interior, we could not hear of a single school, and the only approximation to one which we discovered was a few boys in Rampur, who were learning to read with a wandering Brahman who had stopped there for that purpose.

visited, a willingness to have schools was professed. But the population is so much scattered, and the labor of all, except mere children, so much needed on their farms, that we could scarcely expect a large day-school any where in this neighborhood.* But the grand difficulty which has hindered all our efforts, is the want of suitable teachers. We have written to several of the stations in the plains, and made inquiry wherever we thought there was a prospect of succeeding, and have not secured a single man competent to teach a Hindi school with any hope of his being really useful. Dr. Laughton and Col. Tapp have also been endeavoring to establish Hindi schools in the adjacent villages ever since they came here to reside. Dr. L. has in hand a school fund of more than 2000 rupees, which he cannot employ for want of teachers. Col. T. has most generously offered 50 rupees annually for every school that can be established until they number ten. And he has told us he could easily procure support for thirty, if teachers would be obtained. Could our boys' boarding-school be enlarged, it might in time supply, in part, this desideratum; but we are sorry to say the prospect of increasing it at present is by no means encouraging. And if we had the boys now, several years must elapse before any of them would be properly qualified to instruct a school. The scholars of the English and Hindi schools in Subathu being generally expected to join the corps, little is to be hoped for from that quarter.

Preaching.

In regard to preaching, we are not prepared to say what facilities there might be, were we sufficiently acquainted with the Hindi to enter freely into conversation with the people. The population without the cantonment is much scattered, and difficult

* This is said with reference only to the region of Subathu. But in our recent tour, we did not find any desire for schools. In many villages we inquired if they would like to have a school, if we would send a teacher; the usual reply was, "We are zamindars, (farmers,) what have we to do with a school?" They appear to think it is altogether out of the question that those who have to labor should learn to read. And in most cases we fear it will be impracticable for a long time yet, for the farmers in the hills to send any one to school who is able to work in the fields.

of access. This is owing in part, to the ruggedness of the country, but mainly to the people being so often in the fields or jungle at work. The missionary would in most cases have to exhaust all his strength to visit two or three villages, of three or four houses each, in the course of an afternoon; and on his reaching them, he would probably find only the women and children at home. This would be often trying to his faith and the patience of his love. The Melas, or fairs are perhaps the only occasions where we will have an opportunity to preach to large assemblies. These frequently occur, and are, we think, more favorable seasons to preach with profit than such meetings usually are in the plains. We have attended three. They all seemed to partake more of the social and commercial than of a religious character. The people, being thinly scattered over a country at once so rugged, and so badly provided with roads, have few other opportunities to see their friends, or exchange their commodities.

A.M. BAPT. BOARD OF FOREIGN MISSIONS.

MAULMEIN.—*Extract from the Journal of Mr. Vinon. 1837.*

Karen Boarding-School.

A few weeks since, at a meeting of the brethren of this station, a vote was passed to purchase a building formerly intended for the use of a Taling corps, and recently offered for sale by government. This building has since been purchased, and is accompanied by a large lot of land, designed to be used for the accommodation of a Karen and Burman boarding-school. The building is made of boards, and is so large, that, in addition to what we shall want for our own use, a large, convenient room can be spared for a school-room during the day, and for meetings in the evenings and on the Sabbath. Besides repairing the barracks, we shall be obliged to dig a well, and erect a building for the accommodation of the scholars.

May 30.—We have already between twenty and thirty in the school, a number of whom we have never seen till within a few weeks, and who never before heard anything of the Gospel. They appear exceedingly well, and begin to talk among themselves about being baptized. Besides these, we are expecting a number from Newville in a few days. I expect to devote one-half of my time, the present rains, to the study of the Burman language. This I hope to

do without being much impeded in my progress in the Karen, as I shall have to preach every evening and upon the Sabbath in Karen, besides all my intercourse with the children and visitors.

One year ago I was upon a bed of sickness, supposed to be my bed of death. Now, my health is as good as when in America, and my prospects for usefulness were never greater. "What, then, shall I render to the Lord for all his benefits?"

ARRACAN.—*Extracts from the Journal of Mr. Comstock.*

Discussions with Natives.

Feb. 15. Went this morning, with the native assistant, to a part of the town where he had a few days before met with violent opposition. At first, six or eight men listened very quietly to the truth; but in a short time the congregation increased to fifteen or twenty, and opposition commenced. An old man told me I would go to hell if I did not obey the injunctions of Gaudama. "O no," I replied, "Gaudama is dead, and can neither punish nor reward." The people continued to gather round me, and the opposers, led on by the head man of these villages, became more bitter and boisterous. I always avoid such collisions, if possible; but when they do come, I must maintain my ground as well as I can. The head man brought forward a favorite argument, "There are many races of men, and each have their own religion." "Yes," I answered, "but God created them all, and having a right to command them all, will punish those who disobey his commands, of whatever race they may be. Besides, although different in body, all men have similar minds, and when the bodies die we shall all be of one race, and all alike be placed in heaven or hell, according as our characters may be." "We have received the religion of Gaudama, and if we abjure it, he will punish us." "He is dead." "Yes, but his law remains." If you should tell your son, you would whip him if he did not attend school to-day, and in the mean time should die, could you punish him if he disobeyed?" "Our fathers all believed this religion, and if we forsake the customs of our fathers we shall be guilty." "Suppose your fathers had all been thieves, would those who followed, or those who forsook their example, be guilty?" Thus the discussion continued, till the sun was so hot that I was obliged to leave. Although a quiet exhibition of

the way of salvation through Christ, is far preferable to a boisterous disputation, the latter may do good, especially with the class of hearers who surrounded me this morning. There is evidently a good deal of excitement among the people just now, and may the Lord direct the storm, and guide these dying heathen to the Saviour.

19. Just before the time for worship arrived, four men from a distance called for tracts. I invited them to attend worship; they did so, and were very attentive hearers. Spoke from the words, "Except your righteousness exceeds the righteousness of the scribes and Pharisees," &c.—endeavoring to show the utter hopelessness of a man's entering heaven on account of his own merits. I find that the people here have determined that they will not embrace the religion of Christ, and that he who does, shall suffer all that they can inflict.

26. Last evening was called to attend the funeral of a young officer, and the fatigue, &c. threw me into a high fever, which prevented me from having any public service to-day.

March 5. Spoke to-day of the difference between the character and prospects of the wicked and the righteous, from the first Psalm.

12. My dear wife, through divine mercy, is now rising from a second attack of severe fever. The Lord sees it necessary to chastise us often, but his chastenings are so mingled with mercies, that we can but feel that they are from the hand of a kind father. May they produce their desired effect.

May 7. I suspect my sermon last Sabbath did not entirely fail of its object; for I overheard my old Mug assistant telling the Burman that he had had a crowd of visitors at his house, and that they had a long talk about "the two great islands," America, &c.; "but," said the Burman, "we are to say very little about these things; for, if they believe all, and yet do not trust in Christ, they will be lost; whereas, if they err about such things, and yet believe on Christ, they will be saved." Two days since, ten or twelve men, who were assembled at a house near by, sent a request that some one might be permitted to come and tell them about the true God. Young Ket went and spent about two hours in talking to a very attentive set of hearers; although most of them, when I met them in the village a few mornings before, were full of cavilling and disputing.

Miscellaneous.

CHURCH MISSIONARY SOCIETY.

ABYSSINIA.

*Journal of Mr. Blumhardt to Abyssinia,
(continued from page 153.)*

At four o'clock in the morning the moon appeared, and threw some splendor into my cabin through a hole: she seemed to be the messenger of our deliverance. At last the day broke forth; and with it the wind settled down a little. We now steered to a small island which we saw from afar; and on reaching it we all looked one toward the other, and saluted one another like men risen from the dead. To me it was as if I had been born anew; and, on putting my feet on land, I could not help weeping tears of thanks and joy, and my mouth was opened to the praise of God. Thus the Lord is near, with his help, in the time of need; and happy is the man who at all times is ready to depart hence, with the happy assurance of appearing with God, through the merits of Jesus Christ. This was my humble belief; and therefore I could joyfully say with Paul, *Whether I live, I live unto the Lord; and whether I die, I die unto the Lord; whether I live, therefore, or die, I am the Lord's*. We remained this day on this solitary island; which was refreshing, both for our bodies and souls.

Progress on the Voyage.

Nov. 8, 1836.—This morning we reached Wuddh, a miserable little village, inhabited by Bedouins, and remained the rest of the day.

Nov. 10.—Early this morning we moved on again. About noon we passed the island Hassam to our left, which lies very high. This evening we anchored again, between rocks.

Nov. 11, 12.—At noon, on the 11th, we came to Yambo, a tolerably large village. I was very glad to find there a place of rest, for we stopped there a day and a half.

Nov. 13.—We left Yambo; but both yesterday and to-day have had contrary winds.

Ceremonies of Mohamedan Pilgrims going to Mecca—Arrival at Jidda and Massowah.

Nov. 14.—This afternoon we reached Rabbagh. I did not go into the town, because the captain told me that all the inhabitants were robbers. This is the place where the Mohamedan Pilgrims generally put on their cloths. The men of my vessel shaved their heads, washed themselves, and each put a white cloth round his loins, and one over his left shoulder; the other part of the body they leave uncovered, even their shaven head. In this humble clothing they remain, until they have finished their vow in Mecca; when they are

considered as saints, and are called Hadjin. It is indeed very trying for these poor men to be exposed all day to the heat of the sun with an uncovered head. But thus it is with the human heart: we are very prone to work out our salvation by exercises of penitence, which after all are of no avail, rather than to accept free grace with an humble and believing soul. If these poor pilgrims in the night lie down to rest, they are not allowed to lay their heads on the bed; but they must hold it with their hand, supported by their left arm. They have this evening made a great noise with their prayers. They seemed to be rather irrational beings, than men possessed of a rational soul. For hours they were sitting in a circle, nodding their heads like madmen, and bellowing like oxen, while one of them was continually giving the signal. They pitied me, because I was not a believer, like them. The Mohamedans here are exceedingly bigoted; Christians they consider as dogs and swine; and it is only by a great work that this deluded people can be brought to the obedience of the Cross of Christ; for besides their considering their religion far superior to Christianity, it is also of such a nature, that it satisfies the carnal mind of men.

Nov. 20, 1836.—This evening we came within sight of Jidda; which, at a distance, has a pleasant appearance. I should have liked to have gone into the town this evening; but on account of the many rocks and corals which are along the shore, we were obliged to anchor again between rocks.

Nov. 21.—Early in the morning I ordered a boat to come to my vessel, in which I went into the town. I went to the English Agent, Moallem Yoosuff, and delivered my letters of recommendation. He received me in a friendly manner; and has prepared for me a lodging in his house, and invited me to his table, which I have thankfully accepted.

Nov. 24.—To-day I took a vessel from Massowah, and intend to continue my voyage. I am the only passenger on board; so that I hope I shall not be so inconvenienced as on my way from Suez to this place.

Nov. 25.—I wrote to-day letters to my relations at home; to England; and to Mr. Lieber at Cairo.

Nov. 26.—My departure was fixed for this afternoon, but delayed until to-morrow. This evening I paid a visit to the Governor here, with the English Agent. I showed him my firman; which he reverentially took, laid it upon his breast and head, and kissed it; after which he began to read. After he had read some words, he made a stop, and sighed; and then repeated, and then stopped again, and made very grave gestures. Such a holy re-

verence have these men for the writings of Mohamed Ali.

Nov. 27.—This evening I went on board the ship; but we do not weigh the anchor before to-morrow morning. The English Agent has provided me with letters of recommendation to Hassan Effendi at Massowah, and to the Nayb Yachyah at Arkeeko. He has shewn me much kindness.

Nov. 28.—Early this morning we moved on; but not far, on account of the contrary wind. The crew consists almost entirely of Abyssinians: they seem to be good kind of men.

Nov. 29.—We again had foul wind to-day, and landed this evening at a place called Goofa.

Dec. 2.—The wind was a little better than on the two preceding days. About four o'clock in the afternoon, we reached a village called Mirza Ibrahim, which is about three miles inland. To-day I had a religious conversation with my servants, as well as I could carry it on in the Arabic language. I shewed them the insufficiency of their religion for the wants of man, which never can be satisfied by the enjoyments of this world; and then I compared the Korán with the Bible, and shewed them the unholiness of the one and the holiness of the other; and made an application of it to the professors of both religions. It was very striking to them, and they could say nothing to my arguments; but confessed that they themselves were of opinion that the Christian religion was better than theirs. "But," said one of them, "what shall we do; we are born as Mohamedans? The best thing is," he continued, "if we do nobody any harm, and do that which is right and just, then, I think, we also shall be saved."—"My dear fellow," I answered, "if I am to be saved on account of my own merit and good works, I certainly never can be saved. It is only by the merits of Jesus Christ that I and you can be saved; and that by faith in Him."

Dec. 4.—Yesterday and to-day we have had a favorable wind. We landed this evening in Confuda.

Dec. 5.—The captain having finished his business in Confuda, we started this morning. We had very little wind, and landed this evening near the promontory Hali.

Dec. 6.—This morning we went a little farther toward the south, along the shore; and then went toward the south-west; and, accordingly, are crossing the sea. We landed this evening on a small island, of which there is, hereabout, a great number. This morning, with the change of the moon, the wind changed in our favor, but rather strong.

Dec. 9.—This evening I landed in Massowah, in safety. My soul, praise the Lord for all His mercy and truth which He has shewn me on my whole voyage! There is still a

short distance before me to go; but, by God's grace, I hope soon to pass it. I regret that I did not meet the Kaimakan, Hassan Effendi; he having left Massowah, for Jidda, some days ago. His representative, however, Abde Rackan, received me in a very friendly manner.

Dec. 10.—Remained almost all the day in my hut, which is made of brush-wood. This evening, however, I made a little excursion upon the island, which is very small, so that one can walk through the whole of it in about ten minutes. That part of the island which does not belong to the village, is divided into two parts, for two purposes. One half is used for a burying-place; and in the other half there are many cisterns constructed, which, in the rainy season, are filled with water, which the inhabitants of Massowah drink.

Entrance into Abyssinia—Character of Guides and Robbers.

Dec. 11, 1836.—I to-day made arrangements for my departure to Adowah, as I should not like to sit a long time here in this unhealthy place. I was also very much annoyed to-day by men begging; which they do in the most shameless manner.

Dec. 12.—To-day I went in a boat to Arkeeko, a small village opposite Massowah, in order to speak to the Nayb Yachyah about my journey to Abyssinia, and to deliver my letters of recommendation. This visit, of course, I had to accompany with a present, which our other brethren also did. I brought him red cloth for a cloak, which seemed to please him. He promised to procure for me, in two or three days, two headmen from the Shohos, under whose guidance I should travel in safety to Halai, the first Abyssinian village. The Nayb is a man of rank in these countries; but his outward appearance is rather that of a poor beggar; and, in fact, he is a beggar, only not a poor, but an impudent one, which I had to experience, even on my first visit. He sat upon a miserable tressel, upon which there was laid a woollen carpet. His dress consisted only of a rag of linen put round his loins, the remainder of his body being entirely uncovered.

Dec. 14.—To-day a German gentleman arrived here from Adowah. He brought me news from Mr. Isenberg; but at the same time, he told me that, at present, it was extremely difficult to go to Abyssinia, on account of the many robbers in the way. I therefore resolved not to start from Massowah till I had received an answer from Mr. Isenberg, whose advice I intended to follow.

Dec. 15.—To-day I acquainted the Nayb of Arkeeko with my resolution; viz. that, on account of the great insecurity of the way, I had decided not to start from Massowah until

I had received an answer from my friend in Adowah. He, however, sent his eldest son to me, whom he offered to give me as a guide to Halai. As I know that under his protection I can travel in safety, so far as man can judge, I have resolved to go with him; and therefore I hope, after to-morrow, to quit Massowah.

Dec. 18.—To-day I started from Massowah. My luggage is to go by land, upon camels; but I go in a boat. I went at first in the morning with my luggage; and crossed the small strait which separates Massowah from the continent, where I found the camels prepared. Then I went again to Massowah. In the afternoon I sailed to Arkeeko, in company with Hassan Effendi.

Dec. 19.—At nine o'clock this morning I left Arkeeko, with thirteen camels, and one mule for myself. A pretty large caravan of Abyssinian merchantmen accompanied me with the son of the Nayb, two headmen of the Shohos, and five soldiers which I have for my protection.

Dec. 20.—At eight in the morning we broke up. During the heat at noon we stopped in a narrow dale; and at five in the afternoon set out again, and journeyed till seven o'clock. While we stopped in the afternoon, we met six robbers, with spears, swords, and terrible cudgels. At first they looked secretly at us from behind shrubs; then they approached nearer; and at last they came to us; but as soon as they saw the son of the Nayb, they laid their arms under a tree, and saluted him in a friendly manner. They then saluted my guides and camel-drivers so cordially, that I saw they must be friends. Thus I had robbers given me as protectors against robbers. These robbers then sat down under a tree opposite us; and I could read in their wild faces the grief which troubled them, because they were prohibited from plundering me. In the evening, when we scarcely had made up our abode for the night, there came a very heavy shower of rain. As my tent is tolerably large, and does not easily allow water to enter, I permitted many of the caravan to take shelter under it. They consisted partly of Christians, and partly of Mohamedans; among whom the question soon arose, whether the Bible or the Koran is the best. Each party defended his own; and after a long quarrel, in which I would not immediately take part, they asked me my opinion. As I knew that a Mohamedan Sheik was present, who was well versed in the Koran, I did not like to give a direct answer; but asked them which was best—water from the well, or that which was procured lower down the stream, where it is mixed with much dirt. Both Christians and Mohamedans, with one voice, answered, "Certainly the well-water is better than that in the stream." "Well,"

I continued, "then you have decided the question. If the water in the well be better than that in the stream, then the Bible of the Christian is better than the Koran of the Musalman; for the Bible is the well, and the Koran a stream from that well, but very much dirtied and corrupted; for it is well known that at least one-third of the Koran is taken from the Bible." This at once put a stop to their disputing; and even the Sheik had nothing to say.

Dec. 21, 1836.—At two o'clock this afternoon, we set off again, and rode till five in the evening. We went through a narrow valley, which is quite covered with stones, and is very bad for travelling. To-day, again, we met with robbers; who, as soon as they saw the son of the Nayb, did not venture an attack. A Shoho brought me milk this evening, in a basket; which I bought for a little pepper. These baskets—the only vessel among the Shohos that will hold liquids—are made of straw plaited very closely; and to prevent fluids from running out, they smear filth both inside and out.

Dec. 22.—This evening a Shoho came to me, begging me to tie up a wound on his head, which he said a robber had given him. He appeared to be a robber himself: still, I complied with his request.

Dec. 23.—At twelve o'clock to-day we started, and rode till five in the evening. It already begins to get a little cool; although, according to European notions of cold, it is, of course, still very hot. I to-day saw the manner in which the Shohos roast their coffee. It is sometimes not uninteresting to see how these people get substitutes for the conveniences of a more cultivated life. In place of a pot wherein to roast it, they take a basket made of straw, put the coffee into it, and above they lay live coals. Then they winnow the coffee and coals together, till the coffee gets black, and is ready for grinding; which they manage by means of two stones, upon one of which they lay the coffee, and with the other they rub it till it is fine enough.

Dec. 24.—This morning we reached the foot of the Shumfito mountain.

Dec. 27.—This morning I had a quarrel with the Shohos, who wanted to alter the prices, and desired more money than I had yesterday fixed. The noises with which they season their speeches, and the frightful countenances which they make—while they continually hold fast their sword with one hand—all this would tend to intimidate you, if you could not rely upon the protection of God, without whose will not one hair can fall from your head. But sometimes I find it difficult to remain in a tranquil state of mind. The Shohos require a particular mode of treatment. Firmness, joined with kindness, are the only means by which you can prevail upon them. With

kindness alone, you are easily overtaken by this crafty people; but if you, at the same time, show a superiority, they esteem and fear you.

Arrival at Halai, the first Abyssinian Village.

Dec. 28.—Early this morning we continued our journey; and arrived at Halai, the first Abyssinian village, at eleven o'clock. We had yet to ascend a difficult part of the mountain; and, as my mule was bad, I was under the necessity of walking, which tired me very much. From the top of the Shumfito I had a most splendid view. Round about me were a number of mountain-tops, and a clear and serene heaven; the air was cool and refreshing; and the thought of being now on the borders of Abyssinia, my future field of labor, caused me to adore the Lord, who has so beautifully adorned the work of His hands, and with grace and love looks down upon the children of men. From the top of the Shumfito, the way, for above half an hour, was pretty plain, till we arrived in Halai.

Dec. 31.—The last day of the year I spent in my sheep-stable, waiting for Mr. Isenberg's servants, which he promised to send me. In looking back upon the year past, though many grievous recollections are brought to my mind, yet it reminds me of thousands of proofs of mercy which I have received from the bounty of God, through His unmerited mercy. Wherefore my soul praises the Lord, and adores him in the dust.

Jan. 1, 1837.—This afternoon, to my great joy, the servants of Mr. Isenberg arrived here; with news that Mr. and Mrs. Isenberg are quite well, and are anxiously expecting me in their solitude. Mr. Isenberg has sent me Kiddan Mariam, a young man whom he has educated for some years, and who at present is made overseer of his servants.

Jan. 2.—To-day the son of the Nayb, with his soldiers, went back to Arkeeko. He had scarcely quitted Halai, when Shum Giddieh, in whose house I am lodging, changed his mind toward me, and opposed me in the most hostile manner, in order to gain much money from me. Through the Nayb, to whom he is subjected in some degree, he was restrained from tormenting me; but he having now left, Giddieh thinks to do with me as he pleases. I told him, this morning, that I wanted to leave Halai to-morrow, and requested him to provide me with the necessary men and mules for carrying my luggage. He, however, as if I were his prisoner, replied, "I do not yet let you go, nor shall I give you men or mules for your luggage, except you first give me and my father a present." I did not talk much more with him this day, as I saw that he was intoxicated; and with a drunken man you cannot do much.

Jan. 3, 1837.—Early this morning, before

Giddieh was again intoxicated, I told him that I was ready to give him, for my abode in his house, six dollars. As I fear to meet more of such fellows on my way to Adowah, I thought it good, in the morning, secretly to send one of my servants to Mr. Isenberg; begging him, if possible, to send me a soldier from Oobieh, or from the Governor in Adowah, that I might be freed from further turmoil, which otherwise I may have to meet with on the way.

Departure from Halai—Folly of an Abyssinian.

Jan. 4.—As it was afternoon when we started from Halai, we did not get far to-day. Our former brethren took from hence a different way from that which I take. They went by way of Behati, over the mountains; but I am going more toward the north, in the valleys; where, I am told, the way is much better. We stay here in a village called Martha.

Jan. 5.—This morning we started from Martha, and travelled till two o'clock this afternoon. The way was very much like yesterday. I met here with a great number of Kolkoul-trees, which, like chandeliers, stretch out their branches, on the top of which there are buds of a beautiful red color. If you are coming from a mountain into a valley where there are many of these trees, it presents a most charming picture to the eye. As the inhabitants of Halai are at enmity with the inhabitants of Salataro, on account of a battle which took place between them some months ago, we were obliged to go a very round-about way. I am told that the inhabitants of Salataro lost upward of 100 men in this skirmish; and that since that time there has existed a desire of vengeance between the men of Salataro and those of Halai. We are here in a small village called Mashauka.

Jan. 6.—Early this morning we started again. The way to-day was not so troublesome as before. Several times we came to very fine valleys; which, however, have not much grass, on account of the dry weather.

Jan. 7.—To-day I rested. Various reasons induced me not to start to-day; so that I had an opportunity of getting a little acquainted with the childianness and stupidity of the Abyssinians, as well as with their prejudices, and the traditional opinions which they have of Europeans. The Shum of this village came to me this evening, to beg me to give him the seven-colored medicine. I asked him what he meant. "This is a medicine," he replied, "which consists of seven different colors, and it has the quality of being good for every complaint." I reproved him for his silliness; telling him I had no medicine of this kind. He then continued his conversation, by saying, that the Abyssinians fear us white men

exceedingly; for they believe that we come to them to take possession of their country. They think that we intend to build a large house in Adowah, well fortified with walls and cannon; and that then we shall make an attack upon the Abyssinians. I laughed at his stupidity; and told him that I was a Minister of the Word of God, whose business it was to preach the Gospel to poor sinners, and not to meddle with worldly affairs of this nature. He then got a little more confidence in me, and said, "I must tell you plainly, that I am an ambassador from the inhabitants of this village, to ask you about several things. We know," he said, "from our books, that a certain king, Theodorus, will come from Europe to Abyssinia, to take possession of our land, and to reign over it. Now I beg you to tell me whether this Theodorus is soon to come. If we knew that he were near at hand, we should resist giving taxes to Oobieh." I got rather angry at this captious question, which might have been of sad consequence to me. I scolded him, at first, for his stupidity; and then I told him, that he, and the inhabitants of his village, are bound to pay such taxes to the reigning governor as he makes in a just manner.

Arrival at Abbo—Difficulties from the duplicity of the natives.

Jan. 8, 1837.—It was with difficulty that I could quit Embaranaki. At two in the afternoon I came to Abbo, where the men whom I took from Halai have finished their business. Soon after my arrival there, I sent Kiddan Mariam to the adjacent village Gulzeba, to a chief, to beg him for a soldier, on my way to Adowah. He came back, however, without having seen this chief; the latter having left Oobieh in his camp, which is but one day's distance from hence. I was a little embarrassed this evening, in giving food to my servants; as my store of flour was entirely gone, and I could not buy any. It was already dusk, when a soldier, from the chief in Gulzeba, cried down from the mountain, to the inhabitants of Abbo, that he had received commission from his master to tell them, that they

should not only do no harm to the stranger who had come to them, but that they should carry his luggage to Gulzeba. Soon after this, two governors came to me from Oobieh, to pay a visit to me. When they perceived that I was in want of bread, they instantly went about in the village, gathering bread; and in half an hour afterward they brought forty cakes of teef for my servants, and a large cake of wheat for myself. Thus the Lord appeared for me.

Jan. 9.—This morning, when I was about to set off for Gulzeba, those two governors, who yesterday provided me with bread, came to me, and advised me not to go to Gulzeba, as it would be a long round-about way to go to Adowah; and besides, they said, there was neither straw nor water to be found for my mules and donkeys. They then tried to persuade me rather to stop in Abbo, and to-morrow to go to Logo; and they engaged to supply me with the necessary men and mules to carry my luggage. But when I was about to agree as to the price for the mules, they told me that they could not venture through the neighboring village, because they were at enmity with the people; so that I knew not how to get on any further. The whole day passed in speaking and making plans; when this evening, quite unexpectedly, my servant, whom I had sent secretly from Halai to Adowah, returned, and with him a soldier from the governor of Adowah. The soldier at once put an end to all quarrels. He said that he was commissioned, from Oobieh, to tell the inhabitants of every village, that my luggage was to be forwarded, without any expense, to Adowah. In this, he spoke a lie; which at first I did not know, and which I had to suffer for, for he was not sent direct from Oobieh. The men of the village now came trembling, and shewed themselves ready to do every thing that I wanted. Thus the Lord has delivered me out of this difficulty. I this evening killed the cow which I received from Giddieh in Halai. The soldier has eaten some of the meat quite raw, and seemed to enjoy it very much.

To be continued.

Proceedings of other Societies.

AMERICAN BIBLE SOCIETY.

From the Twenty-second Annual Report.

THE receipts of the Society during the last year have amounted to \$85,676.83, which is \$4,902 less than was received the year preceding.

Of Bibles and Testaments there were printed during the year, 142,000 copies. The number issued was, 158,208 copies, in 18

different languages, which is several thousands less than the issues of the preceding year.

The Bible, as now published by the Society, has been carefully collated with the first edition of King James, published in 1811. The departures from this edition are found to be unimportant.

Besides the States and Territories of the Union, Canada, Texas, Mexico, New Gre-

nada, Brazil, Havre in France, and Greece, have shared in the distribution of the Society's Bibles and Testaments. Grants have also been made to several of the Missionary Societies for the use of the missionaries and mission schools; viz. to the Am. B. C. F. M.; to the Prot. Episc. Dom. and For. Miss. So.; to the Bapt. B. of For. Miss.; to the Methodist Episc. Miss. So.; and to the Ref. Presb. B. of Miss.

There have been paid by the Society \$17,000 for publishing and circulating the Scriptures in foreign countries; viz. in Germany, Russia, Syria, Africa, Bombay, Madras, Siam, Ceylon, and the Sandwich Islands. Of the amount which has been appropriated by the managers \$17,500, are yet to be paid. At least \$50,000 will be needed for the foreign field, in the coming year.

AMERICAN TRACT SOCIETY.

From the Thirteenth Annual Report.

The receipts during the year have been \$91,732; viz.—Donations, \$37,173.74; received for publications sold, \$54,558.36. During the year, 2,831,500 publications have been printed, including 110,000 volumes. The number of copies which have been circulated is 3,772,619 copies, including 196,431 volumes, making in all 86,479,621 pages; making the total circulated since the Society's formation, 46,940,825 copies, including 854,224 volumes; in all 796,250,329 pages.

About the 1st of January last the Committee determined to appropriate \$40,000 for different parts of the foreign field, to be paid as soon as the means could be obtained.

Since that time they have remitted \$10,000, which has been divided as follows:—

For Madras, \$3,000; Burmah, \$1,000; China, Ceylon, and Syria, \$500 each; Western Africa, \$200; mission in South

Africa, \$300; South African Fem. Tract So., \$300; Baptist mission in Greece, \$400; do. in Hamburg, \$600; Lower Saxony Tract So. Hamburg, \$600; Bremen, \$300; Calw (Wurtemberg) Tract So. \$300; Basle Tract So., \$200; Holland, for Temperance publications, \$100; Belgium, \$300; Spain, (Rev. Mr. Rule, Gibraltar,) \$400; Chippewa Indians, Canada, (for hymn books) \$500—total, \$10,000.

The Committee are anxious that every possible effort should be made immediately, to raise the remaining thirty thousand dollars, which are to be divided as follows:—

For the use of missions to China and Indian Archipelago, \$3,500; missions in Siam, \$2,500; Shyans, \$700; Burman and Karen missions, \$4,000; North India, \$2,500; Armenians in India, \$500; Orissa, \$500; Telogoos, \$500; Madras and Southern India, \$1,000; Ceylon, \$2,000; Mahrattas, \$1,000; Sandwich Islands, \$2,000; Nestorians, \$500; Asia Minor and Constantinople, \$1,200; missions in Greece, \$1,800; Russia, \$2,000; Sweden, \$800; Poland, \$500; Berlin, \$400; Hungary, \$300; France, \$900; Spain, \$400; reserved for new claims, \$500—total, \$30,000.

These are now sustained by American Foreign Missionary Institutions, (including six American missionaries at Orissa,) 736 missionaries and assistants. They have twenty printing stations, viz. in Greece, North India, Orissa, Maulmein, Tavoy, Bankok, Sadiya, West Africa, S. Africa, Smyrna, Beyroot, Ooroomiah, Bombay, Ceylon, Singapore, Canton, Honolulu, Lahainaluna, and Parkhill. At these stations are forty-three printing-presses; and these and the various Tract and other institutions aided by the Society, issue publications in at least fifty-six different languages, of which no less than 418 have been approved by the publishing committee for circulation abroad.

Donations in May.

Abingdon, Va. Bequest of James Vance, dec. 40,00
Baltimore, Md. 2d Presb. ch. Capt. Drew, 10; James Armour, 15; John Wilson and family, 20; Dubois and Grakan, 17; J. and H. White, 10; A. George, sen. 50; Wm. M'Donald, 20; Theodosia Fenby, 15; sund. indivs. bal. 97,08. 254,08

Beaver, Pa. By Rev. A. O. Patterson, 40,00
Benton, Ind. By Rev. J. B. Plumstead, 5,00
Cambridge, N. Y. T. Johnson, 2,00
Carlisle, Pa. 2d Presb. ch. contrib. in Jan. 130; mo. con. 30; 160,00
Chillicothe, O. 1st Presb. ch. 31,87
Claysville, Pa. Miss. So. 30,00
Doylstown, Pa. Miss M. Dunlap, 20; mo. con. Presb. ch. 37,75, 57,75

<i>E. Liberty, Pa.</i> By Rev. W. B. M'Vain,	118,50	<i>St. Clairsville Cong. O.</i> By Rev. A. O. Patterson,	31,50
<i>Fairchance Furnace, Pa.</i> Contents		<i>St. George's cr. and Tent congs. Pa.</i>	
Miss. box, by Rev. A. G. Fairchild,	8,01	La. Sew. So. by Miss Mary Duncan, to con. Rev. CYRUS B. BRISTOL a life mem.	50,00
<i>Florence, Pa.</i> By John Duncan,	116,00	Salem, N. J. Mo. con. 27,05; La. Sew. So. 50; La. Miss. So. 11.	82,05
<i>Forks of Wheeling, and West Union, Va.</i> By Rev. A. D. Campbell,	45,00	<i>S. Hampton, L. I.</i> Mo. con. by Rev. H. N. Wilson,	14,00
<i>Germanstown, Pa.</i> Mo. con. Presb. ch. by Rev. W. Neill, D. D.	10,00	<i>S. Salem, N. Y.</i> Presb. ch. sup. Rev. Mr. Orr, by Rev. R. Frame,	100,50
<i>Hackensack, N. J.</i> R. W. Stevenson,	12,00	<i>Springfield Cong. O.</i> by John D. Hughes,	10,00
<i>Hebron, N. Y.</i> By Mr. Clayton,	12,00	<i>Stillwater Cong. O.</i> By Salmon Coles,	6,00
<i>Hillsborough, O.</i> Mrs. Ann E. Lilly,	6,25	<i>Steubenville Cong. O.</i> By Rev. H. G. Comingo,	149,00
<i>Hopewell, Pa.</i> By John Oliver,	20,00	<i>Tarentum Cong. Pa.</i> By Mr. M'Lain,	13,00
<i>Lebanon Cong. Pa.</i> of which 50, to con. Rev. SAMUEL HENDERSON a life mem.	108,25	<i>Three Ridges Cong. Pa.</i> By Levi M. Graves,	50,00
<i>Lick Run, Pa.</i> Presb. ch. of which 30, to con. their pastor, Rev. J. LINN, a life mem.	53,71	<i>Two Ridges Cong. O.</i> By Rev. Joseph Kerr,	36,68
<i>Louisville, Ky.</i> 1st Free Presb. ch. by Rev. J. Huber,	17,75	<i>Union Grove, Ill.</i> By J. A. Warnock,	10,00
<i>Mercer Co. Pa.</i> Miss. So. for sup. Rev. Mr. Campbell, by D. D. Porter, 183,50; estate of J. P. Smith, dec. for do. 50.	233,50	<i>Washington City, D. C.</i> Miss H. Stebbins,	10,00
<i>Monongahela City, Pa.</i> Sewing So.	40,00	<i>Wheeling, Va.</i> Mo. con. Presb. ch.	100,00
<i>Morgantown, Pa.</i> By Rev. James Davis,	20,00	<i>Winchester, Va.</i> Juv. Miss. So. Presb. ch.	4,00
<i>Mt. Pleasant Cong. Pa.</i>	27,00	<i>Woodbridge, N. J.</i> Contrib. Presb. ch.	26,00
<i>New Orleans, La.</i> J. M'DONOUGH, Esq. to con. him a life mem.	50,00	Alexander Sutherland, N. Carolina,	15,00
<i>New Providence, Va.</i> Presb. ch. by Rev. James Morrison,	23,75	A young Farmer,	3,00
<i>New-York.</i> 1st Presb. ch. mo. con.	62,38	Total, \$3348,18	
Scotch Presb. ch. mo. con.	65,00		
Rutgers st. ch. by Mr. Platt,	66,53		
G. Fenn, 10; J. M. Cowperthwaite, 3; J. K. Cowperthwaite, 10.	89,53		
8th Presb. ch. Lorenzo Moses,	40,00		
Brick ch. Moses Allen,	100,60		
	356,91		
<i>Northfield.</i> By John D. Hughs,	10,00		
<i>Philadelphia.</i> 2d Presb. ch mo. con. 5,08; Jane Miller, 15; 20,08			
8th Presb. ch. by M. Grier, jr.	159,77		
Elliot Juv. Miss. So. for N. Am. Indians,	15,00		
	194,85		
<i>Pittsburg, Pa.</i> MICHAEL ALLEN, to con. him a life mem. 30; contrib. 1st Presb. ch. Rev. Dr. Herron, pastor, 350,33; contrib. 2d ch. in part, 100,75;	481,08		
<i>Roane Co. Tt.</i> R. Ramsey,	10,00		
<i>Rye, N. Y.</i> Cal. Presb. ch. 28,50; mo. con. 7,69.	36,19		

PAYMENTS FOR THE CHRONICLE.

M. Bleeker, A. Bouton, P. Brown, M. Bush, S. Carter, N. F. Chapman, J. Cummins, J. Coe, S. Ellis, W. M. Galbreath, E. Harris, E. P. Hitchcock, R. Hoe, F. H. Lindsey, Mrs. M'Bride, F. M'Cantz, M. Mead, S. Redfield, C. Van Rensaellaer, A. Wilson, \$1 each; J. C. Baldwin, R. Burnet, N. H. Moffit, A. Steel, 50 cents each; C. Noble, 2,50; P. E. Stevenson, 11,30.

Total, \$35,80.

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, to be used in publishing portions of the Scriptures, school-books, tracts, etc.

Writing paper, writing books, blank books, quills, slates, etc. for all the missions and mission schools.

NOTICE TO SUBSCRIBERS.—The Subscribers to the *Missionary Chronicle* are requested to notice that the terms of subscription are, that the money for the year be paid on or before the delivery of the June number. Prompt attention to this, on the part of all those who are not entitled to it free, will be of much benefit to the Society.

FOREIGN MISSIONARY CHRONICLE.

VOL. VI....No. 7.

JULY, 1838.

WHOLE No. 63.

A SUTTEE: OR, THE BURNING OF A HINDU WIDOW WITH THE BODY OF HER HUSBAND.



Quarterly Paper

OF THE

BOARD OF FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH.

No. II.

THE CONDITION OF FEMALES IN HEATHEN AND MOHAMEDAN COUNTRIES.

THE subject of foreign missions is a most comprehensive one. It is intimately connected with the best interests of every kindred and people. To judge of the full force of its requirements, the social state and condition of the different heathen communities must be known. This enterprize has the glory of God for its object, as well as goodwill to man; and with it, therefore, the interest of the Christian church is closely connected. The historical facts relating to it are so numerous, and the principles so important, and so deeply interwoven with the message of the Gospel, and the whole plan of redeeming love and mercy, that the difficulty in speaking or writing on the subject is not in finding what to write, but in deciding what shall be omitted.

In this paper it is proposed to take a view of the condition of the female sex in countries not blessed with the light of the Gospel. This is but a single point in the great subject of foreign missions; but it is one of deep and painful interest, especially to the Christian female. To you, *Christian sisters*, these pages are particularly addressed. It is in your power to do much for this blessed cause. It is your duty to do much for it, because the Gospel has done so much for you. It is also your highest honor so to be engaged. The first missionary society on record was a *female* missionary society. Mat. 27—55, 56; Mark 15—40, 41; Luke 8—2, 3. Who is there among you, had you lived in the days when our blessed Lord was in the form of a servant, that would not have rejoiced to have made one of that lovely company "which ministered to him of their substance?" But his cause is the same now, as it was when Mary of Magdala, Mary the mother of James and Joseph, Mary the wife of Cleophas, Mary the sister of Lazarus, Martha, Joanna the wife

of Chuza Herod's steward, Susanna, Salome, and many other women, were engaged in sustaining it. Our Lord himself has so decided; "and then shall the King answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

If it were not necessary to know the extent of the misery and deep degradation of heathen females, that we may feel the full force of our obligation to them, we would most willingly leave the subject untouched. But standing, as it were, between the living and the dead, we are constrained to make known to you the condition of those who, for want of the Gospel, are sunk almost to the level of the brutes that perish. It is, indeed, but a part of the dreadful picture that can be uncovered, and much of it must remain concealed. The statements given in the words of eye-witnesses, who describe what they saw and heard.

In relation to China, the Rev. Dr. Morrison observes:—"The abject condition of women in China, and the contempt thrown on them, by the doctrines of their Atheistical philosophers, tend to harden the hearts of wives and mothers, so as to induce them to acquiesce in the murder of their female infants. By the ancient usages, woman is not allowed the rank of a moral agent; and from her very birth, marks of degradation commence, and continue through life."

Their books of the highest authority, thus speak of them:—"Woman is born to serve man; and, therefore, ought to live or die for him. Man is as much more honorable than woman, as the heaven is higher than the earth." Again. "When a daughter is born, it is called *Woo*, a hated thing; because the birth of a daughter causes displeasure."

"If a wife beat her husband, she shall receive one hundred blows. If the husband beat the wife, but does not break her limbs or maim her, the law shall take no notice of it."

"A man," says the Rev. Mr. Medhurst, "came to me for medicine, and I asked him about his family in China. He said he had three sons and one daughter, who was married. 'I had another daughter,' he added, 'but I did not bring her up.'" "Not bring her up,"—said I,—"what did you do with her?" "I smothered her," he said. "This year also I heard, by letter, that another daughter was born, and I sent word to have her smothered also; but her mother preserved her alive." I was shocked at this speech—and still more at the horrid indifference with which he uttered it, "What," said I, "murder your own children! Do you not shudder at such an act?" "Oh no," said he, "it is a very common thing in China; we put the female children out of the way, to save the bringing them up; some people have smothered five or six daughters."

"Infanticide," observes the Rev. Mr. Abeel, "is almost exclusively limited to the female sex; and the condition of that sex, when spared, is an evidence, as well as one cause, of the real barbarity and misery of the nation. Without education, crippled from infancy, closely immured, married without their consent, in some instances even sold by their parents, and often treated most unfeelingly by the relatives and other wives of their husbands, we cannot wonder at the frequent suicides among them. They are, moreover, not allowed the confidence of their husbands, nor to sit at table with them, nor to have a voice in domestic concerns. Such religion as they have, is even denied to them, for they are not allowed to visit the temples where the prayers of the unfortunate are supposed to find access."

Mrs. Brighton, writing from Penang, observe, "the Chinese have little affection for their female children, and think them unworthy of any instruction; and when females grow up, they are treated like brutes. If a man speaks of his wife, he will say, 'my dog,' or 'my worthless woman within.' Let Christian females remember to what they owe their advantages, and they will not think any sacrifices too great, so that they may promote the cause of Christ."

The Rev. Dr. Philip, in South Africa, observes: "Among all savage tribes, the women are slaves; and one of the first effects that has attended the labors of the Missionaries, has been the amelioration of their condition. So sensible of this, were the females of the tribe among whom the Rev. Mr. Moffat labored for two years, that when he proposed returning to the Cape, the females, fearing he would not return, after an affecting reference to their former condition, told him that to prevent his going, they had determined 'to lay our bodies before your wagon, and if you are resolved to leave us, its wheels shall go over us.'"

"In New South Wales, their marriages are preceded by violence and outrage. Courtship is unknown. Their wives are always selected from women of a different tribe. Secresy is necessarily observed, and the poor wretch is stolen upon in the absence of her protectors. Being stupified with blows, inflicted with a club on the head and shoulders, she is dragged with violence through the woods by one arm. When they reach their own party, a scene ensues too shocking to relate. This outrage is not resented by her relations who only retaliate by a similar one when they find opportunity. After the marriage, the females are mere slaves of the men for life. They bear on their persons sad evidence of the brutal superiority of their masters. Some of these unfortunate beings have been seen with more scars on their heads, cut in every direction, than could well be counted. Their condition is so wretched, that it is scarcely possible for a thinking mind to forbear, on seeing a female infant, from wishing it may never become a woman."

In the valley of the river Zaire, in Africa, the cultivation of the ground is entirely the business of the women; the king's daughters and the prince's wives; being constantly thus employed, or collecting the fallen branches of the trees for fuel. They are considered as perfect slaves, whose persons are at the entire disposal of their fathers or husbands, and may be transferred by either of them, how and when they please.

In Boutan the condition of the women is most menial and laborious. There are no wheel carriages in this country, nor cattle trained to transport loads, and the whole business of carriage is performed by human labor, and principally by the women. They are considered as meant by nature to relieve the men from the most toilsome

offices of life, and to take the largest share of their daily labors. In Thibet their condition is, if possible, still worse, and more humiliating. The unworthy treatment in both countries, has the effect of rendering them so indifferent to their personal appearance, that they seldom wash either their clothes or themselves.

Marsden, in his History of Sumatra, observes: "The men are allowed to marry as many wives as they please, or can afford; and to have half a dozen is not uncommon. Each has their different fire-places, and cooking utensils, where they dress their own victuals separately, and cook his in turns."

"The condition of the women appears to be no other than that of slaves, the husbands having the power of selling their wives and children. They alone, besides their domestic duties, work on the rice plantations. The men, when not engaged in war, their favorite occupation, commonly lead an idle, inactive life, passing the day in playing on a kind of flute, crowned with garlands of flowers."

Respecting South Africa, a recent traveller observes: "It is universally admitted that in all heathen and uncivilized countries, the condition of the female sex is wretchedly debased; but in none can it be sunk to a more pitiable state of social degradation than in this land of superstition. In nothing is it more fully manifest that heathenism reverses the very order of nature, and the natural order of society, than in the fact, that in all heathen countries the weaker vessel is uniformly made to bear the heaviest burdens; and that woman is regarded and treated as an inferior being, more nearly allied to the brute than to the human species. In conversation the Caffre commonly classes his *umfay* (or wife) and *ingegu* (or pack-horse) together; and circumstances of daily occurrence lamentably prove that he looks upon the former as scarcely more valuable than the latter. Indeed, in his conduct towards his cattle he generally displays much more feeling than towards the partner of his bosom. While he idly reposes in the shade, or basks in the sun, or goes from hamlet to hamlet in quest of news, she is busily employed, building, digging, sawing, and every other laborious occupation. Numbers of Caffre mothers are seen with their sucking children tied on their backs, and with vessels upon their heads, carrying water from the fountain or the river."

"On the death of the husband, the wife is compelled to leave the kraal; when her relations set fire to the hut, but share among themselves every article of value, leaving the unfortunate widow in a state of entire destitution. In this condition she is driven away with her sucking infant, if she have one, and made to remain without food, for a number of days. The Rev. Mr. Shaw, by great and patient exertion, succeeded in breaking up this cruel custom, for which he received the name of *Umkinto Umfazie* 'The Shield of Women,' a title by which he was known among the tribes."

"The customs of the Bechuanas differ little from the Caffres. The women build their houses and work the soil. They may be seen, perhaps fifty together, working in a line on the same spot with their *pioch* or spade. Whilst at work they chant a kind of song, as a means of animating them amidst their toils, repeating at the same time the names of every animal with which they are acquainted."

The females at Rarotonga," says the Rev. John Williams, "like those of the Society Islands, were treated as inferiors. They were neither allowed certain kinds of food, which were reserved for the men and the gods, nor to dwell under the same roof with their tyrannical masters; but were compelled to eat their scanty meal at a distance."

"Many mothers dedicated their children to the different idols, but principally to Hiro the god of thieves, and to Oro the god of war; and many ceremonies were performed to infuse into the child, even before its birth, the spirit of the respective god. At New-Zealand, stones were thrust down the throat of the babe, to give it a stony heart, and make it a dauntless and desperate warrior."

"How striking the contrast between the Christian and the heathen mother! The one devotes her babe to the God of love and mercy; the other dedicates hers to the god of murder or of fraud: the one would give her infant a heart of stone; the other prays that it may receive a heart of flesh."

"The practice of infanticide did not prevail, either at the Navigators, or Hervey Groups; but the extent to which it prevailed at the Tahitian and Society Islands almost exceeds credibility. I never conversed with a female that had borne children prior to the introduction of Christianity,

who had not destroyed some of them, and frequently as many as from five to ten."

"On one occasion, while conversing with a gentleman on this subject, he expressed a wish to obtain accurate knowledge of the extent to which this cruel system had prevailed. Three women were sitting in the room at the time, making European garments. After replying to Mr. B.'s inquiries, I said, 'I have no doubt but that each of these women have destroyed some of their children.' Looking at them with an expression of surprise and incredulity, Mr. B. exclaimed, 'Impossible! such motherly, respectable women could never have been guilty of so great an atrocity.' 'Well,' I added, 'we'll ask them.' Addressing the first, I said to her, 'Friend, how many children have you destroyed?' She was startled at my question, and at first charged me with unkindness, in harrowing up her feelings by bringing the destruction of her babes to her remembrance; but, upon hearing the object of my inquiry, she replied with a faltering voice, 'I have destroyed *nine*.' The second, with eyes suffused with tears, said, 'I have destroyed *seven*;' and the third informed us that she had destroyed *five*. These three individuals, casually selected, had killed one and twenty children! These mothers were, at the time of this conversation, and continued to be, so long as I knew them, consistent members of the Church."

"Frequently have our feelings been most powerfully excited, at the examination of our school children; and scenes more affecting than some which have been witnessed on such occasions, it is scarcely possible to conceive. One of these, which occurred at my own station at Raiatea, I will briefly describe. Upwards of 600 children were present. A feast was prepared for them, and they walked through the settlement in procession, most of them dressed in European garments, with little hats and bonnets made by those very parents who would have destroyed them, had not Christianity come to their rescue. The children added much to the interest of the day, by preparing flags with such mottos as these; 'What a blessing the Gospel is!' 'The Christians of England sent us the Gospel.' 'Had it not been for the Gospel, we should have been destroyed as soon as we were born.' On some, texts of Scripture were inscribed: 'Behold the Lamb of God which taketh away the sins of the world.' 'Suffer little children to come unto me,' and other

similar passages. After proceeding through the settlement, they were conducted to the spacious chapel, and opened service by singing the Jubilee hymn in the native language. The venerable old chief then took the chair. Each class was then called up and examined; and after this, individuals from the different classes were selected and questioned by the Missionary. While this was proceeding, the appearance of the parents was most affecting. The eyes of some were gleaming with delight, as the father said to the mother, or the mother to the father, 'What a mercy is it that we spared our dear girl!' Others, with saddened countenances, and faltering voices, lamented in bitterness that they had not saved theirs; and the silent tear, as it stole down the cheeks of many, told the painful tale that *all* their children were destroyed. In the midst of our proceedings, a venerable chieftain, grey with age, arose, and with impassioned look and manner, exclaimed, 'Let me speak; I must speak!' On obtaining permission, he thus proceeded, 'Oh that I had known that the Gospel was coming! Oh that I had known these blessings were in store for us, then I should have saved my children, and they would have been among this happy group, repeating these precious truths; but alas! I destroyed them all, I have not *one* left.' Turning to the chairman, who was also a relative, he stretched out his arm, and exclaimed, 'You, my brother, saw me kill child after child, but you never seized this murderous hand, and said, 'Stay, brother, God is about to bless us; the Gospel of Salvation is coming to our shores.' Then he cursed the gods which they formerly worshipped, and added, 'It was you that infused this savage disposition into us, and now I shall die childless, although I have been the father of *nineteen* children.' After this he sat down, and in a flood of tears gave vent to his agonized feelings. This scene occurred in my own place of worship. I saw the man, and heard him utter these expressions. The fact speaks for itself."

"Many other instances, equally affecting, might be added, but I shall mention but one more. This related to a chief woman, who had been united in marriage to a man of inferior rank; and it was the universal custom to destroy the children of such a union. The first babe was born and put to death. The father wished the second to be spared; but the mother, and the mother's relatives,

demanded its destruction. The third was a fine girl. The father entreated that it might be saved, but the mother and the mother's relatives again carried their point, and the babe was doomed to die. One of the numerous modes of infanticide was to put the babe in a hole covered with a plank to keep the earth from pressing it, and leave it there to perish. This method was adopted in the present instance. The father happened to be in the mountains at the time of the child's birth and interment; but, on his return, he hastened to the spot, opened the grave, and finding that the babe was not dead, he took her up, and gave her in charge to his brother and sister, by whom she was conveyed to the island of Aimeo, about 70 miles distant, where they trained her up. The mother became a Christian, and receiving intelligence of her daughter's being alive, she sailed to Aimeo, and on reaching the shore she hurried with excited feelings to meet her. As she approached the house, she beheld with wonder and delight a fine young girl standing in the doorway. She recognized her own image in the face of the child. It was her daughter. She clasped her to her bosom—but we must let imagination fill up the scene. The mother has gone to her rest; the daughter is now an active teacher in our schools, and a consistent member of the Christian Church!"

Speaking of the manner in which the infants are destroyed, he says, "The modes by which they perpetrated this deed of darkness were truly affecting. Sometimes they put a wet cloth upon the infant's mouth; at others, they pinched their little throats until they expired. A third method was, to bury them alive. And a fourth was, if possible, still more brutal. The moment the child was born, they broke the first joints of his fingers and toes, and then the second. If the infant survived the

of ingenuity could we instruct the beasts of the field thus barbarously to destroy their young. Even the ferocious tiger prowls the forest for their support, and the savage bear will fearlessly meet death in their defence."

"At the Feejee Islands the chiefs have from twenty to one hundred wives, according to their rank; and at the interment of a principal chief, the body is laid in state upon a spacious lawn, in the presence of an immense concourse of spectators. The principal wife, after adorning her person, takes her seat near the body of her husband, when a rope is passed round her neck, which eight or ten men pull with all their strength until she is strangled. Her body is then laid by the chief. This done, the second wife seats herself in the same place; the process is repeated and, she also dies. A third and fourth become sacrifices in the same manner; and all of them are then interred in a common grave, one above, one below, and one on either side of the husband. The reasons assigned for this are, that the spirit of the chief may not be lonely in its passage to the invisible world; but that by such an offering its passage may be at once secured. Thus gross and horrible is the darkness that covers the earth."

"It is impossible," says the Rev. Mr. Traill, "for one, accustomed to behold females in the possession of all that estimation and respect which characterize a Christian country, to conceive of the state of degradation and contempt in which they are held in India. Some idea may be formed of it from this single fact, that the only females there, who receive even the common elements of instruction, are those profligate creatures, whom a licentious superstition attaches to the retinue of some particular Pagoda. Only suppose the natural corrupt propensities of the human heart, acted upon by a system of superstition, licentious and bloody, a superstition wrought, as it were

generally terminate the tortures of the little sufferer; but if not, they would resort to the second method of strangulation. We had a servant in our employ fifteen years, who previously pursued infanticide as her trade; and we have many times listened with feelings of the deepest agony, while she has described the manner in which she perpetrated the horrid deed. By no species

of death—a death of intellect—a death of moral feeling."

"It is a most painful fact," writes the Rev. Mr. Ward, "that the millions of females in India are totally destitute of education. Their laws prohibit them the knowledge of their sacred books, and have doomed them to a state of mental subjection. The greatest judgment is suspended

over the female who shall dare to acquire a knowledge of the alphabet. Menu, one of the Hindustani legislators, says, 'Woman has no business with the Veda; thus is the law fully settled. Having, therefore, no knowledge, sinful woman must be foul as falsehood itself; and this is a fixed rule.' Here the legislator first binds the sex fast in the chains of ignorance, and then reproaches and punishes them for the result of his own law. Hence, in India, their state of ignorance and superstition is most deplorable. A female is despised as soon as she is born. She comes into the world amidst the frowns of her parents and friends, disappointed that the child is not a boy. In childhood and in youth they have no cultivation of any kind. In the age of comparative childhood she is given in marriage, without having ever seen her husband; and then, indeed, she becomes a bond slave for life. She never sits to eat with her husband, but prepares his food for him, waits upon him, and partakes of what he leaves. She never appears in public company; she is, in fact, a mere animal, kept for burden or for slaughter in the house of her husband."

"Three persons," says the Rev. Wm. Adam, "came to converse with me; they all read the Christian Scriptures, and professed to feel deeply interested in the propagation of Christianity in India. They recommended the establishment of schools, for the instruction of youth in the English language. I told them the Christian public would be willing also to sustain schools for the instruction of females. The eldest and most intelligent carelessly said, 'What have we to do with them? let them remain as they are.' I reminded him that they as well as we had souls, and must be saved or lost forever. He replied, 'They do not know how to go to heaven; but they know how to go to hell, and let them go!' This was truly horrible; how hard is the heart of man until it is softened by the grace of God."

The burning of widows with the dead bodies of their husbands, has lately been prohibited by the civil authorities of British India. But the native princes, in most of their territories, where they have the power, permit the practice to exist, and it is still continued in their provinces; and nothing but the influence of the Gospel will remove the root of the evil. It is most painful to describe these dreadful murders,

but mercy to these suffering victims requires that the extent of their misery be known.

The Rev. J. England, in 1823, thus describes a suttee which he witnessed, and which is represented in the engraving.

"On reaching the spot, I found a large concourse of spectators assembled. On the left stood the horrid pile; it was about ten feet long, seven wide, and three feet high. At each corner, a rough stake, eight feet in length, was driven into the ground; and at a foot from the top, a frame of the same dimensions was fastened by cords. This frame was covered with small dry faggots, which the Brahmans continued to throw upon it, till they rose two feet above the framework. On the right sat the poor deluded widow, who was to be the victim of this heart-rending display of Hindu purity and gentleness. She was attended by a dozen or more Brahmans; her mother, sister, and son, (an interesting boy about three years of age,) and other relatives were also with her. Her own infant, not twelve months old, was craftily kept from her by the Brahmans. She had already performed a number of preparatory ceremonies; her eyes indicated a degree of melancholy wildness; a forced and unnatural smile now and then played on her countenance, and every thing about her person and conduct indicated that *narcotics* had been administered in no small quantities. The Rev. Mr. Campbell addressed her in the Carnatic language, but the effect of his address was counteracted by the influence of the Brahmans. Muntroms (prayers or incantations) having been repeated over the pile, the corpse was laid on the right side, and four men, furnished with swords, one at each corner now drew them from their scabbards. The trembling, ghastly offering to the Moloch of Hinduism, then made her seven circuits round the fatal pile, and finally halted opposite her husband's corpse, greatly agitated. Five or six Brahmans began to talk to her with much vehemence, till, in a paroxysm of desperation, assisted by the Brahmans, the helpless widow ascended the bed of destruction. Her mother and sister too, stood by, weeping, and agonized; but all was in vain. The devoted woman then proceeded to disengage the rings from her fingers, wrists, and ears; her murderers stretching out their greedy hands to receive them. While in the act of taking a ring from her ear, her mother and sister, in the deepest anguish, went to the side of the pile, and entreated that the

horrid purpose might be abandoned ; but the woman, without uttering a word, or even casting a parting glance at her supplicating parent and sister, threw herself down on the pile, and clasped the corpse in her arms. Straw in abundance was heaped on the dead and the living ; and gums, resins, and other inflammable substances, were thrown upon the straw. Fire was applied in different places, and the whole was soon in a blaze. The men with swords at each corner, cut the cords which supported the canopy of faggots, it fell, and covered the lifeless corpse and the living woman ! A piercing sound caught my ear, and, notwithstanding the noise of the multitude, I heard the shrieks of misery which issued from the burning pile. The whole was now enveloped in flames, and so intense was the heat, that the Brahmans and spectators retreated several paces. They then sung a Sanscrit hymn ; the hymn ended, but not the shrieks and groans of the agonized sufferer. Scarcely conscious of what I did, I left this scene of fiendish barbarity."

"The burying of widows alive," says the Rev. Wm. Ward, "manifests, if that were possible, a still more detestable feeling towards women, than burning them alive. The weavers bury their dead ; and a widow of this tribe is buried alive with the dead body. The children and relatives dig the grave. After certain ceremonies have been attended to, the poor woman arrives, and is let down into the pit. She sits in the centre, taking the dead body in her lap and encircling it in her arms. The relatives now begin to fill up the grave ; and after a short time, two of them descend, and tread the earth firmly around the body of the widow. At length the earth reaches her lips, and covers her head ; it is then hastily thrown in, and the children and relatives then mount the grave, and tread down the earth on the suffocating woman ! The life of the vilest brute that walks the earth is not taken away by a process so slow, so deliberate, so diabolical."

If our existence ended with this life, the foregoing exhibition of the condition of the heathen female would of itself be most painful. But the overwhelming truth is in the consideration, that after suffering all the evils and woes of this, to her, most wretched existence, she has no hopes be-

yond the grave. Her death-bed is surrounded with darkness and unutterable despair. Now, dear friends, with this picture compare your privileges, your elevation, your influence in society. The companion, the equal, the dearest and most cherished friend of man. In all the endeared relations of mother, wife, sister, daughter, your influence and your worth may be felt, and known and appreciated in all the other domestic relations, and in all the relations of civil society. Above all, compare the blackness of darkness of her dying bed, with your hopes beyond the grave. To you is given while here, "peace with God through the Lord Jesus Christ," and the promise beyond the grave of a holy rest prepared for the whole family of the Redeemer.

What has caused this difference between your condition and hers ? We need not tell you that it is the Gospel of Jesus Christ. But this Gospel must be sent to them. Men and women are wanted to carry it to them, and means must be afforded to enable the missionaries of the Cross to reach their fields of labor, and support them when there. Books are wanted to enable them to learn the different languages, that they may preach the Gospel and translate the Bible ; and paper and types, and printing presses, are wanted to print the Bible when it is translated. Schools are wanted to teach the young to read the Bible when it is prepared. Above all, the prayers of the whole church are wanted, that the blessing of God may rest upon and direct his servants, at home and abroad. This is God's appointed way for the salvation of nations. He has joined the means and the end together ; and the man or the woman, who holds back, shows that they possess not the spirit that was in Christ. The Gospel can and does elevate the most degraded of our race to the high privilege of sons and daughters of the living God.

The Gospel will extinguish the fires of the Suttee, put an end to Infanticide, and raise the degraded Heathen Female to the possession of those privileges which Christian Females enjoy ; and the blessing of those ready to perish, and the approbation of God, will rest upon those who are faithfully engaged, in whatever sphere, in this great work of love and mercy.

Foreign Mission Rooms, New-York.

Pure religion, and undefiled before God and the Father, is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

Proceedings and Intelligence.

BOARD OF FOREIGN MISSIONS OF THE
PRESBYTERIAN CHURCH.

NORTH INDIA.

Extracts from the Third Annual Report of the Mission to North India, presented at the Annual Meeting of the Mission held at Lodianna in Oct. 1837.

(Continued from page 184.)

Report of the Station at Subathu.

After speaking of the difficulties of frequent communications among the Natives, on account of the distance at which they reside from each other, and the badness of the roads, the Report says:—

To remedy this evil, it has long been their custom to meet at some concerted place, either on a day sacred to religious purposes, or on one agreed upon for the occasion. Here they can see and converse with each other; barter for such articles as they need; and perform the required religious duties all on the same day. Those more strictly religious are held generally upon some of the boldest heights, where resides a deity of note. At those we attended, the only ceremony we could observe of a religious nature, was a *salam*, and a mere pittance of wheat or rice offered to the resident deity. And in this, not one in ten of the visitors appeared to participate. Mr. McIntosh always accompanied us to read and speak to the people. They listened with much apparent interest, and with more patience than we ever before witnessed in such an audience. At one of these it was particularly delightful to see several hundred persons, male and female, for more than an hour, sitting as near to the speaker as they could crowd to hear the words of life without shewing any desire to change their seats, except it was in some cases to get where they could hear more distinctly! No opposition was made. At one time they required the drummers to cease, while they were listening to the Word of God. In appearance they are decidedly more cleanly and respectable than any assemblies of the kind we have seen. All who could read manifested a desire for books. The number of tracts and gospels distributed at each fair, was about 50, giving only one to each person who could read.

VOL. VI.

The average attendance was probably from 3,000 to 6,000. Here, as in the plains, sacred places and objects of worship are very numerous. Temples in this neighborhood are small, and by no means as frequent as in some places on the plains. The usual method of consecrating a place for the abode of a deity, is to erect a rude pile of stones, in the centre of which a long pole is planted with a flag suspended. This at once marks the place for the *divinity* and his worshippers. These piles are generally placed upon the highest and most rugged peaks of the mountains. On some of them animals are sacrificed; that is, the head of the animal is there stricken off, after which the owner appropriates the carcass to himself. We visited one on which the animal had recently been offered, and had it not been for the old dilapidated idols that stood around, we should have felt as though we were standing within the precincts of a Jewish altar.

Distribution of books, Bible-class, &c.

We have kept no record of the number of tracts and Scriptures given away. To the pupils in the schools, and to others who could read, in Subathu, we have given and lent copies of nearly every thing which we had in Hindi. For several weeks after our arrival, we had daily applications for books. But our stock of books failing, we were obliged to limit them to one day in the week, and to substitute a system of loaning for that of giving. This plan succeeded well. Knowing that they were to have a book but for a week, they were more careful to read it. And when it was returned, some questions were generally asked them respecting its contents, which induced them to read with more attention than they otherwise would. The fact, also, that we required them to return the books, attached an additional value to them, and removed any suspicion which they entertained regarding our object. We have given and lent a few copies of the New Testament to such as applied for it, and besides the Hindi books we have for several months lent to each of the boys in the English school, who could read them profitably, a volume of the S. School Library, weekly. These have been read with interest. Early in the summer a Bible-class was formed among the English readers in the school to

meet at our bungalow every Sabbath afternoon. But at their own request, they were allowed afterwards to come daily. This soon alarmed their parents and others, and called forth considerable opposition to their attendance. Several were detained from coming, and others came less frequently. They read with us the whole of the book of Acts, and other portions of the New Testament. To the truths that they read, so far as we were enabled to explain them, they gave a ready assent. But how much influence they may have upon their hearts and lives He only, who knows the secrets of the heart, can tell.

Character of the People.

The Paharas, or hill people, of the front ranges, differ in appearance considerably from their neighbors in the plains, but not so strikingly as those in the interior. The females in particular are much fairer and more delicate. The other sex, on the contrary, appeared to deteriorate into a coarser mould as we penetrated the interior. In stature, they are shorter, more muscular, but neither so intelligent nor so handsome a race of men as those in and bordering upon the plains. From the region of Subathu, there is so much intercourse with the plains, that we could scarcely expect them not to have imbibed many of their vices. Still they are a more industrious, frugal, and simple-hearted people. They are certainly less addicted to theft, and perhaps the national sin of lying is not quite so universal. They live much more alone, and consequently are not so much under the influence of the Brahmans, nor so much trammelled with the prejudices of caste.

Our intercourse with the European residents has been uniformly pleasant. With Dr. and Mrs. Laughton, particularly delightful and Christian. Public worship on the Sabbath, with but few interruptions, has been maintained since we arrived. The residents generally attend regularly. Besides the public worship of the Sabbath, some of them have united with us in a weekly prayer-meeting, and in the observance of the monthly concert. Col. Tapp, the commandant of the station, and political agent for the Hill states, takes a lively interest in our mission, and in all measures for the improvement of the people. As evidence of this, we have mentioned his generous offer of 500 rupees for the support of ten primary schools in the Hill district. We might also mention a donation

of 50 rupees to us, to be distributed among the poor and diseased in our late tour to the interior.

Subathu, Oct. 1, 1837.

Report of the Station at Allahabad.

Rev. J. McEwen, Missionary, and wife.

School.

With regard to the school, our encouragement has, upon the whole, been much greater than we anticipated. Immediately on our arrival here on the 1st of November last, we made known our intention to commence a school for the benefit of the natives, and the first week we got a few so as to make a commencement. From that time the number gradually increased. A few persons (East Indians) proposed sending their children, who were willing to pay for their tuition. We told them that the school was chiefly intended for the benefit of the poor natives, but that if they sent their children who were able and willing to pay for them, we would take it, as it would enable us to defray the expenses of the school. Several such were sent, (at one time the number amounted to 5.) Some engaged to pay 8 rupees per month, and some 4 rupees, according to their ability. Some staid one month, some two, and some three; and on the approach of the hot season, they all left except one boy. I believe the reason with some was, they did not wish to attend school with natives; and on many accounts I think it would not be well to bring native and East Indian children together in the same school, if it can be avoided. Each class have vices peculiar to themselves, and by bringing them together, they learn a wider range of mischief. We have had several applications from respectable people to take their children into our family as boarders, but our circumstances rendered it impracticable for us to comply. I think, however, that if there were two families here, so that the labor could be divided, a good school might soon be raised here of such children, both boarders and day-scholars, which would pay very well, and might be of considerable assistance in defraying other expenses.

At first we made considerable exertion to procure orphans, or the children of such destitute parents as were willing to give them up entirely to us; being fully persuaded that a boarding-school is the best, if not the only likely means for bringing the children under religious instruction. Of

such children we have had, from first to last, 24. Several of them staid only a few days, others went away after being with us several weeks; some assigning as the reason that they were afraid we were going to make Christians of them. But I believe in most cases the true reason was a preference for their old habits of begging, to the restraint which our rules necessarily imposed upon them. One boy we had to expel for bad conduct. Our present number is 12, six boys and six girls, all of whom we have had for more than six months. With the exception of one little boy, who is sickly, all of them are well and happy, and most of them promise to do well. Their ages are from 5 to 12 years.

Besides these, there are at present in the school 41 day-scholars, making in all 53; varying in age from 4 to 24 years. The branches taught are English, reading, and spelling; Grammar, Geography, and the elements of Natural History, Writing, and Arithmetic. There are three classes that read Hindustani in the Persian character. One class reads in the spelling-book; one, in Genesis; and one, in the New Testament. The daily religious exercises of the school are singing, reading the Scriptures, and prayer. The children are also required to commit to memory Brown's Catechism, select portions of Scripture, and hymns from the Sunday School Union collection—an exercise in which they seem to take great delight. And I may here mention, that for the last three months we have caused them to commit to memory a Missionary hymn each month, which they sing by themselves at the commencement of our monthly concert of prayer. At the last two meetings our house was quite crowded. At one meeting they sung "From Greenland's icy mountains;" and at another, "O'er the gloomy hills of darkness," and then they repeated the Lord's Prayer both in English and Hindustani. Some have very sweet voices, and a fine ear for music; and it is truly delightful to hear the voices of some of those who a short time ago were employed in singing the filthy songs used by the beggars in the bazaars, now employed in singing the praises of our Redeemer.

Those persons who have visited the school, have generally expressed themselves much pleased with the progress which the children have made.

As a number of the day-scholars, and also of those who attend our religious meet-

ings belong to the 65th regiment, which leaves this station in a few days, our numbers will be diminished for a time; but as another regiment will soon come in its place, we may expect fresh accessions from it.

Besides, the state of my health, which has been a very great hindrance to our usefulness here, as it has caused almost the whole charge of the school to devolve upon Mrs. McEwen, we have had other hindrances, which might have been avoided if we had been regularly appointed here. But as we considered ourselves here only pro tem. we did not feel authorized to go to any expense which we could possibly avoid in the way of procuring school-books, proper accommodations, seats, &c.

The small Bungalow, which we have rented as a school-house, stands upon the same compound with our own house; and besides a small room, which serves as a dormitory for the boarders, and a bath room, &c., it contains two good-sized school-rooms, which enables us to some extent to keep the boys and girls apart. The boarding children eat and sleep in the house. Elisha Swift (formerly Ram Singh) is with them night and day, for which he receives 6 rupees per month. He is very careful of them, and they are very much attached to him. We have also a native Christian boy, about 13 or 14 years old, who has been in the school all the time, and whom we have wished to train up for a teacher, and who, I hope, will turn out well. We have now employed him as an assistant in the school on a salary of 4 rupees per month. He is, in fact, more useful in the school than the Munshi.

Since the first month, we have not found it necessary to make any special efforts to procure day-scholars. If that were done, I believe the number could be greatly increased. Schools for native boys might be established in the villages all around for a very trifling expense, and if there were several such in connection with the Mission, with one good school (or seminary) under the immediate care of the missionary, the smaller schools would serve as nurseries, where boys who give indications of talent, industry, &c. might be picked up and introduced into the larger one, where a more thorough course would be given. The government school at this place is under excellent management. It contains 150 boys, many of whom are making rapid progress; but as in it all direct religious instruction is

prohibited, we cannot expect that it will do any more in the way of disseminating divine truth than preparing the way; but in this it is certainly doing its part.

Taking it for granted that it is the general wish of the Brethren to continue the mission here if practicable, I may state that I think the prospects of future success are highly encouraging. This place forms the centre of a fine field of missionary labor that is, as yet, altogether unoccupied, and, I may add, it is "white already to the harvest."

Allahabad, Sept. 30, 1837.

In view of the facts which have been developed in the report of different stations, we feel much encouraged; for although our missionary labors have not told upon the actual conversion of many souls to Christ, yet our anticipations have not been, on the whole, disappointed. We had always been told that the renovation of the heathen is not the work of a day, and though we were not prepared to admit this assertion in the latitude which is sometimes given to it, yet a personal observation of the moral mass, on which we had to operate, long ago convinced us that there must be long and assiduous labor bestowed, as well as importunate prayer offered, before our aim would, to any great extent, be accomplished. Error, prejudice, and sin, are so wrought into the very texture of science, religion, politics, business, pleasure; in short, of every thing that is Indian, that the work of the people's renovation must extend through a long period; or such moral miracles must be interposed as will answer to our Saviour's words, "Greater things than these shall ye do, because I go to the Father." We do not know the precise way in which the Lord intends to bring about the conversion of India, nor the rapidity with which the work will be effected. Indeed, we do not feel concerned to know. It is sufficient to be informed that the great instrumentality will be the preaching of Christ crucified, and the time will be as soon after the proper means begin to be properly employed, as will most effectually secure the glory of God. We do expect the Church of Christ to prevail all over this land; and we hope that the beginning of such a scene may be witnessed, even by some of us. For this, at least, we shall labor, and pray, and look, the grace of God helping us, "while life and breath remain."

The board will readily understand that till we acquire more facility in speaking the language of the natives, we can attempt but little in the way of direct influence; and therefore they will not be surprised that so little is said, in the report, about actual preaching. Although it may be said that our mission is now established, it is still true that we are only *preparing* to act. We are like infants, who have made some attempts at standing, but have yet scarcely ventured to walk alone.

Hoping to be helped by your prayers and the prayers of all the church, we have only to commit our way to the Lord, resolved to go forward by degrees, as he may enable us, till our work shall have been finished on earth.

Lodiana, Nov. 2nd, 1837.

Extract from a letter of the Rev. J. R. Campbell,

Dated, Mission-House, Saharunpur, Sept. 20, 1837.

As it is now more than three months since we addressed you from this station, it may be proper to write a few lines to keep you regularly informed of its operations. Shortly after our last, the state of Mrs. Jamieson's health being rather more unfavorable, it was thought proper for brother Jamieson to join his family on the hills during the summer, where he could pursue his studies, and render those attentions which were required by his afflicted partner. We are happy to state, however, that soon after, she became much better, and is now as well as, and even better than she has been for several years past. We trust her valuable life will be prolonged for greater usefulness to her degraded sex in this land, and to comfort the heart and strengthen the hands of her beloved husband; and we hope in a short time they will join us again at this station to prosecute, with renewed strength, the work in which we are so intimately united.

Since brother Jamieson's departure, much of my time has been occupied in superintending and laboring in the school, which is now greatly increased, and, I am glad to say, appears very encouraging. During the month of July, in consequence of weddings and festivals, the number of pupils was reduced to about a dozen, and I felt much discouraged respecting our prospects of usefulness among a people so unstable, and apparently so careless about the improvement

of their minds. On the 15th of last month, I appointed an examination of the boys, and sent an invitation to their parents and friends to attend and witness some of the benefits which our school afforded. About 20 pupils attended with a large number of natives, principally those connected with the kachahries and civil officers at the station. In the examination I was assisted by four English gentlemen, who take a deep interest in the education of the natives. They expressed themselves both delighted and surprised at the improvement exhibited by many of the boys, who answered the questions proposed with great accuracy, and presented specimens of their improvement in writing, &c., which would do credit to those who had spent years in an English school. At the close of the examination I presented books to *all* the boys, proportionate in value to the improvement which they had made. These were chiefly religious works, published by the American Sunday School Union, which I had brought with me, and which they received with much thankfulness. I think I never felt so happy in all my life, as on this occasion, to see the boys acquit themselves so honorably, and to receive the many *salams* which were paid by their parents as an evidence of their satisfaction. The impression made on the public mind respecting the benefits of our school by this *first* examination, has evidently been most favorable. The result is now very apparent, for the number of pupils at present is just double what it was at the examination. There are now forty names on our roll, more than thirty of whom are in regular attendance, and most of the rest detained by sickness. One class is studying the elements of astronomy—two classes, geography—two, arithmetic—two, English grammar—one, history,—two, English composition—more than twenty are writing, and the rest reading and spelling. I have introduced a number of the Am. S. School spelling and reading books into the classes, to which I now hear no objections on account of their religious character. I also cause all who are advanced in writing, to copy the lessons they translate from these books several times, so that it is to be hoped some religious truth will be fastened on their memories, which in due time will affect their hearts and produce fruit to the glory of God. To many of these boys I begin to feel a very strong attachment. Some of them are very smart lads, and for quickness of apprehension

and retention of memory, would bear a comparison with any American or English boys I have ever seen. May we not hope that some of them will yet be taught of God, and become burning and shining lights in the midst of their dark and deluded countrymen! Let us constantly seek and confidently expect great things from God, and he will not disappoint our hopes. The Lord, I doubt not, has a great work to accomplish at Saharunpur; and if the church and her missionaries do not faint on account of the many discouragements which they will assuredly meet, they will in due season reap an abundant harvest. The Lord is now brightening our prospects for future usefulness far beyond our expectations.

A few days ago there was a large mela in this neighborhood, at which I attended to read the Scriptures and distribute tracts. It is probable from fifty to one hundred thousand people of all ages and sexes were present, and some from a great distance. The design of the festival will show you something of the ignorance, superstition, and depravity of these heathen. Its object is to pay religious homage to an individual who, while he lived on earth, made a vow that his mother should never behold his countenance. But through inadvertence on a certain occasion, the mother gazed on the face of her beloved son, upon which he, in obedience to his vow, immediately wrapped his head in his kupra and penetrated the earth. In consequence of this miraculous act, for the truth of which there is no other proof than the superstitious belief of the people, he is now worshipped as an incarnation of the Divinity. This is about a fair specimen of the absurdities and childish nature of the Hindu religion, and it is surprising what a strong belief they appear to place in such legends. Between the supposed miracles of their incarnations and the metamorphoses of the Greek and Latin poets, there is evidently a striking similarity. Both systems, doubtless, have originated from the same source, and both systems exhibit, in an affecting view, the same darkness and carnality of the human heart when unenlightened by the glorious Gospel. During the two days I attended the mela, I distributed to those who could read, some hundreds of the Gospels and tracts, and on no former occasion did I witness such a desire to receive them. It was utterly impossible for a solitary individual in the midst of such a vast crowd to supply the demand; and after the

stock I had with me was exhausted, I had much difficulty in finding a passage through the dense mass of heathens pressing upon me for the word of life. Among these, I was much pleased with an old man, who stood by me for a length of time endeavoring to stay the tumult of the people. On inquiring if he wished to obtain a book, he replied, that "I had given him one at the fair of Hurdwar, which he had read, and that he now desired another that he might learn more of our shastre." You may be sure that such a scene as this is well calculated to cheer the spirits of a missionary, who has so often to witness the apathy of the heathen, and their utter carelessness about the true way of salvation. On this occasion I could not but hope that the Holy Spirit would accompany his own word to the homes and hearts of some of these idolaters, and cause the good seed cast upon the waters, to be found and bear fruit after many days. O! if the Christians in America could only witness such an opportunity of sending the sacred Scriptures to the cottages of the heathen, where the people sit in moral darkness and the shadow of death, I am certain they would not slumber any longer over the work which now devolves upon them. The sight would affect their hearts, and they would arise in their might, or rather in the strength of Jesus, and pledge themselves to place the Bible in every family in Hindustan, as they have nobly done in the United States. But why not form such a resolution with regard to India at once? There is no insurmountable obstacle in the way. Between them and the *one hundred millions* of perishing souls in Hindustan, there is as yet no gulph fixed so that they who would come here to relieve their miseries, cannot. What are sixteen thousand miles of ocean to a people whose safe and comfortable ships can "fly on the wings of the wind?" and what are one thousand miles more over these sultry plains to the soldiers of Jesus Christ, whose souls are fired with love divine, that in this far distant region they may plant the standard of the Cross, and carry the signal of dismay and victory into the very centre of the enemies' camp? Let it never be forgotten that "the field is the whole world," and so long as a single spot remains in the hands of the Prince of Darkness, and uncultivated, the people of God must never cease to labor and pray for a full and final victory over every opposing power, and the extension of the Redeemer's reign

"from sea to sea, and from the river even to the ends of the earth." "Until the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads;" and until Satan and all his works shall be crushed beneath their feet. O! it is a *glorious privilege* to have a hand in advancing the conquests of Messiah, the Prince of the kings of the earth, and releasing *immortal* souls from the guilt and slavery of sin—translating them from the kingdom of darkness, and introducing them into the liberty and happiness of the children of God. We hope a great number of right-hearted men will soon join us in this delightful work; for what are we among so many millions who are perishing around us!

In consequence of the unusually small quantity of rain which has fallen during the wet season just now terminated, many of the crops throughout India have entirely failed, and it is expected a most severe famine will speedily ensue. Indeed, multitudes of the poor in many districts are now suffering for want of the necessaries of life, and in their extremity plundering wherever they can find any thing to satisfy their hunger. In this place the soil is more easily irrigated, and of course the evil is less severely felt; but grain having now risen to double its usual price, those who depend for subsistence on their small earnings daily, are reduced to great distress. Intermittent fevers and bilious diseases are also very prevalent at this time, and from the unskilful and absurd mode of treatment pursued by the native hakims, a vast amount of human suffering is necessarily inflicted. Caste, as in all other cases, is a great barrier to our medical usefulness among them, but in many cases, from a prevailing desire to obtain health, even this strong bond has been disregarded by the afflicted, and within the last two months I have had constant applications for medicine, and now several are regularly attending at the Bungalow for treatment. This morning a very respectable looking *Brahman* came twelve miles for a "Jullab" as they call a physic, and received it with many thanks. I trust by such tokens of disinterested kindness, which they can better appreciate than any other, gradually to weaken their prejudices against us, and gain more ready access to their hearts with the "balm of Gilead."

There is no class in India so far removed beyond the reach of missionary influence as the female sex—especially those of the

higher or respectable classes ; for, besides the barrier of caste, which is common to all, the rules of society confine them within the gloomy walls of their parents' or husbands' dwelling, who treat them as their slaves and as inferior beings, and unfit for rational or mental enjoyment. The proper place therefore of a betrothed or married female is considered to be "behind the purdah" or screen, and there neither ourselves nor wives are permitted to gaze. Humanly speaking, there must be a complete revolution in the structure of society here before much can be accomplished among that sex which in Christian lands so powerfully aid in carrying forward every Christian enterprize. It will be very difficult, therefore, to collect a *female* school unless from among the poorest castes, and *their* minds participating or sympathizing with their enslaved bodies, appear almost destitute of ideas. But to the *poor* the Gospel is preached, and so soon as our partners are prepared in the language, they hope to make more systematic efforts for doing them good.

I continue to preach once every two weeks to the people at the station. A pious East Indian gentleman and his large family join us at our monthly concert of prayer and Wednesday evening meetings, which helps to remove some of that loneliness we experience since brother and sister Jamieson left us. But we feel perfectly happy and secure in our present situation ; and although our Bungalow is about two miles from any European residence, and without the customary appendage of a chookedar, or watchman, at night, and although sometimes we are the only foreigners at the station, under the constant and watchful care of the God of Israel, who neither slumbers nor sleeps, we have been kept perfectly safe, and no evil has come nigh our dwelling. The sacrifice of home, *sweet home*, and dear Christian friends, appears small when compared with our obligations

to the blessed Saviour, and we give constant thanks to the God of missions for allowing us to spend our days in so good a cause. May we be faithful unto death, and the honored instruments of guiding many of these deluded heathen to a knowledge and love of the truth as it is in Jesus.

My wife and self never enjoyed better health in our lives, and our two children are both well at present. Our little son was so ill most of the summer, that we often despaired of his life, but our duties here would not allow of taking him to the hills. We now rejoice to say that he appears perfectly recovered, and we hope his life will yet be spared, and the qualifications given to him for carrying on the missionary work in India when we are in our graves. We beg you to aid us in your prayers for the offspring of your missionaries, that they may not only be preserved from the evil customs of the heathen around them, but in due time become efficient laborers in this extensive field.

We continue to receive sad accounts of the state of brother M'Ewen's health at Allahabad. It is such as to forbid his attempt to spend another hot season in India should his life be spared so long, and therefore he expects to return home in a few months. Will not his place soon be filled by some of your devoted licentiates ? We expect that for every missionary who falls in the field, or is compelled to retire from it, two more at least will rush out from the camp to take up his armor and rally on the disheartened troops. We need many more laborers here. We hope the great commercial distress in America, of which we have lately heard, will not cramp your exertions, or keep back any who wish to join us. Nothing is lost that is contributed to sustain the Redeemer's cause.

J. R. CAMPBELL.

Hon. W. Lowrie, Cor. Sec. &c.

Miscellaneous.

CHURCH MISSIONARY SOCIETY.

PLANTAIN ISLANDS.

Extracts from the Journal of Mr. Collins.

Reminiscences of the Rev. John Newton.

EVERY one conversant with the writings and history of the Rev. John Newton, remem-

bers that it was on the Plantain Islands that he was fifteen months in captivity, an object of pity and commiseration to the meanest slave. Referring to Mr. Newton's narrative, it appears that the Bananas was the first place on which he was thrown, as one shipwrecked, with little more than the clothes on his back. The Bananas are represented, in Mr. Newton's

narrative, as being, in his time, the centre of the white men's residence, who were then eagerly pursuing their traffic in slaves along the coast. From this place it was that he hired himself to a slave dealer; by whom, no doubt, he was subsequently removed to the Plaintains—the scene of those grievous mortifications and sufferings which he was called to pass through, and which are so feelingly referred to in his narrative.

The Plaintains contain about 200 inhabitants. Not more than fifty persons are on the islands at present; the remainder being employed in a timber factory on the opposite coast. We took our dinner in the Palaver-house. Among other inquiries which I made of the Messrs. Caulkers, I did not forget John Newton; and was pleased to find, that although so many years have passed since he was a wanderer on the island, his name and history have not been forgotten. It appears that at the Kittam River, which is about 150 miles from the Plaintains, and which is particularly referred to in Mr. Newton's narrative as being the place at which he was finally liberated from his captivity, the old people well remembered the circumstance of the ship's calling in, and carrying Mr. Newton away.

From Mr. Newton, we were naturally led to inquire about the lime trees planted by him, and to which no small degree of interest has been attached. We were pleased to find that they were still in existence. Our friends seemed proud in telling us, that in 1831, a gentleman from Sierra Leone had visited the island, and made inquiries about these trees, and had carried away a cutting from one of them. After dinner Mr. Caulker took a ramble with us over the island; when we made our way first to the lime trees. These trees, although possessing the appearance of extreme age, are yet green and flourishing.

These islands are very small; the largest, which alone is inhabited, is not more than two miles in circumference. On this solitary spot it was that Mr. Newton passed many a sorrowful day, beguiling his hours with Barrow's Euclid; the only book in his possession. While walking along the shore, it afforded me a peculiar pleasure to imagine that I had trodden the spot where Mr. Newton, in his captivity, lightened his sorrows by drawing diagrams with a stick upon the sand. Mr. Newton mentions his going, in the night, to wash his only shirt, upon the rocks, and putting it on his back to dry: in so small a place, there can be little difficulty in fancying the spot he visited for the purpose; which, no doubt, was upon the rocks near the house. Every thing, and every circumstance, connected with John Newton, while a wanderer upon the island, is interesting; and particularly so upon a review of his subsequent history. Who but must admire the grace and mercy of

God, in raising one sunk so low in the depths of wretchedness and guilt, *dead in trespasses and sins*, to a life of righteousness; in bringing one so fast bound in the bondage of Satan, to the glorious liberty of the sons of God; in making one, so lost in the estimation of his fellow-creatures, a very outcast from society, despised by the meanest slave, hereafter to become an eminent preacher of the Gospel of His Son; and, through his writings, to have his memory embalmed in the hearts of millions through many generations.

ABYSSINIA.

Journal of Mr. Blumhardt to Abyssinia, (continued from page 190.)

*Visit to the Governor Oobieh, in his Camp—
Mode of Abyssinian Entertainments—Religious Intercourse.*

Jan. 11 to 16.—During these days I have been in the camp of Oobieh, Chief Governor of about half Abyssinia. An annoying interruption which I experienced on the 11th, from a Governor through whose district I had to pass, constrained me immediately to go to Oobieh in his camp. On that day, having early made arrangements for my departure from Bedsamaed, the inhabitants of that village took my luggage to carry it to Agalla, as the men had done the day before. We had advanced an hour's distance from Bedsamaed, in a very mountainous and sterile region, when the governor of that district rode up to us on a mule, apparently in great haste. When he heard that the inhabitants of Bedsamaed carried my luggage, he asked the soldier from whom he had received orders to request this from his people. The soldier replied, that he was sent from the Governor in Adowah; and though he had no direct commission from Oobieh that my luggage should be forwarded free, still he knew that Oobieh would have given him this charge, if he had had an opportunity of seeing him before he came to me. The Governor now got exceedingly angry, and gave orders that every man should immediately put down the box which he carried. I thought it best, under present circumstances, to be quiet, till the Governor had ceased raging. He then sat on the ground, and the men of Bedsamaed round him. After about half an hour, I drew near, and sat by the Governor. He then secretly gave me to understand, that if I would give him a present, he would let the men go with my luggage. As I should have been involved in great difficulties if I had resisted, I promised to give him a present: and then he gave orders that my luggage should be carried to the next village. But at the same time, I resolved, to prevent further vexations, directly to go to the camp Oobieh, which was but half-a-day's journey distant.

When I was on the point of starting, a soldier came from Tecla Georgis, the son of a former king, who was in the camp of Oobieh, giving me his master's kind regards; which was a favorable token to me. After three hours' ride, I arrived at the camp, about two o'clock in the afternoon. At first I presented myself to Tecla Georgis, who kindly received me; and through him I was announced to Oobieh. At four o'clock I received a message, that Oobieh was ready to receive me in his tent; and that, as it was just dinner time, I should dine with him. When I came into the tent, I was presented to the chief governor; who sat upon a tressel, upon which there was a woollen cloth. He stretched forth his hand in a friendly manner, which I warmly shook; and then he welcomed me. I then, at his desire, sat upon the ground, at his right, near the other guests; and enjoyed the Abyssinian meal very much, not having eaten any thing all day. During dinner, Oobieh did not speak much, but only now and then cast a friendly glance upon me; and said, in the Arabic language, "Eat; drink;" the only Arabic words that he knew. He seemed to be pleased that I enjoyed his dinner so well; and sometimes could not help smiling, when I was obliged to open my mouth in order to cool it, in consequence of the large quantity of pepper in the sauce in which I had to dip my bread. The palace of the Dedjasmati—this is the title of Oobieh—is a small house of twisted straw and thorns, without any window; and, indeed, a great deal of care has been taken that no light should shine in at any place. Oobieh sat upon a tressel; but on other days he sits upon the ground. He is a man of small stature, but of pleasant features and bright eyes; and appears to be an intelligent man. His dress does not at all distinguish him from other Abyssinians; he having, like them, only a piece of white cloth upon his shoulders. On his right there were some women, in a semicircle on the ground: whether his wives or guests, I do not know. On his left there sat three or four priests, and the chiefs of the country. Immediately on his right, there was the distributor: who has the eatables before him, takes them with his hands, and offers them to the guests; if he wishes particularly to honor a person, he puts the meat in his mouth. Behind this man I was placed. The meal on the first day, it being a fast-day, consisted of common leaf-bread, baked after the manner of a pancake; which the distributor dipped in a sauce of peas, and gave it to Oobieh and the guests. On other days, boiled or roasted or raw meat is also served up. After this follows the Abyssinian mead, and the root of a plant called Yado. This drink is very agreeable; but exceedingly intoxicating. During dinner the assembly does not speak much; only, when Oobieh sneezes, they all cry "Amaro!" (May

God have mercy on you!) When he puts the glass to his mouth to drink, his friends and servants are exceedingly busy in holding large pieces of linen before his face, that nobody may see him drinking. They do this partly for reverence' sake; but chiefly on account of the superstitious opinion of the Abyssinians, that if one sees the other eating or drinking, he can have a vast influence over him. Thus the whole assembly sit together for four, five, or six hours; indeed, sometimes all day; and almost always go away tipsy.

During these five days I had an opportunity of making the acquaintance of many Abyssinians. I had also several conversations with them upon doctrinal points in the Christian religion; which I answered openly, referring to the Bible. But I was particularly pleased to meet here Habeta Selasse, of whom Mr. Gobat has written so much in his Journal. He is a young man whose mind is set on the Truth; but who still wants the power to bring it into practice. I was much pleased with the order in the camp of Oobieh. The place is also very well suited for it. It is in a large valley, in the middle of which there is a small hill, upon which Oobieh's house stands. Round about this hill the soldiers have erected their small huts, made of straw and thorns. The number of soldiers I could not ascertain; but conclude, from the extent of the camp, that they must amount to upward of 3000. At the expiration of the five days, I left Oobieh's camp for Agummi, where my luggage was; and where I safely arrived this evening.

Jan. 17, 1837.—Early this morning we went on to Negot. When I arrived in Negot, I asked the inhabitants for a house to lodge in, or at least for an enclosed place. An hour passed before I got an answer, as they disputed much among themselves. I asked again; and, as I did not receive an answer, I decided for myself, giving orders to my servants to go into the next house. I went before, and there was no resistance. The people laughed at my decision, and seemed to be content with my choice.

Jan. 20.—To-day I left Negot; we did not get far, and remained in a village called Mattab.

Jan. 22.—It was already eleven o'clock when I left Mattab, as the men quarrelled much about taking my luggage; and therefore we did not get far. The way, at first, was up a very high mountain, and then down again. I am, at present, in Agalla.

Jan. 23.—To-day we made a very long journey, over mountains, and through valleys, in a very poor region; which of late has been plundered by Oobieh, for disobedience.

Jan. 24.—To-day I received an English visit, quite unexpectedly, from Mr. Coffin

and his son; who live in the neighborhood, possessing a small piece of ground, with four or five villages, which Kassai, the son of the late Sebagadis, gave him. I was glad to see a European; though Mr. Coffin, in appearance, is quite an Abyssinian.

Jan. 27.—To-day I have had the great gratification of reaching Adowah. Here have I set up my Ebenezer. Hitherto the Lord has helped me; His name be glorified for ever and ever!

Mr. Blumhardt, after a residence of nearly four months at Adowah, writes as follows, under date of May 18, 1837, concerning the

Critical Position of the Mission.

My occupation, during my stay here, has, of course, been chiefly directed to the acquiring of the Amharic language; in which I think I shall soon improve, so as to be enabled actually to perform my duty in proclaiming the Gospel to those around me.

Our situation, at present, seems to be rather critical. The Abyssinians begin to know what our objects are in coming among them; viz. to convert them from superstition and idolatry, to the True God; which formerly they did not know so well. They are therefore constantly seeking to throw obstacles in our way; and if it were in their power, they would not for a moment suffer us to remain in their country. But it is chiefly the priests who stir up the people against us. They, of course, have to fear the most; because, if the minds of the people be enlightened, they are afraid of being detected as lying priests, who keep the people in ignorance and superstition; and who, instead of feeding their flocks with the pure food of the Word of God, lead them astray, by vain traditions of men, keeping of fast-days, celebrating new moons, and observing holy-days, in which alone their Christianity consists. These are always the points concerning which you have to contend with the Abyssinians; and which the priests hold forth to the people, in order to prove that we are no Christians at all, because we reject them, as contrary to Scripture. Some days back, a Deftera, an old man, was excommunicated from the church by the priests, because he had often paid a visit to us, and when the Abyssinians spoke evil of us, would not suffer it. This excommunication, we trust, may prove a means, in the hand of God, to confirm him more and more in that chief doctrine of our religion—that a man is not justified by his works, but by faith only; a mistake under which not only the Roman Church, but all Eastern churches, and especially the Abyssinian, are laboring. How odious we are in the eyes of the priests may be seen by the

crafty contrivances which they endeavor to bring forward against us, in order to get rid of us. Soon after my arrival, Oobieh came to Adowah, and remained here some days. On the first day of his arrival, the priests went to him with their accusations against us, in order to prevail upon him to drive us out of the country; which object, indeed, they have several times tried to effect. Oobieh, however, decided this time, as before, in our favor. The complaints which the priests bring forward, are, that we do not observe fast-days, administer the Sacraments in our house, and not in their churches, and consequently degrade them. Oobieh's answer was, that he suffered Musalmans in his country, and other religious parties, and therefore he would suffer us too. The mouths of the priests were thus at that time stopped; but now they begin again to accuse us. Yesterday we heard that some priests of Demben had held a council concerning us; in consequence of which they wrote a letter to the Governor of Adowah, desiring him to drive us out of the country. Another was held here yesterday; the decision of which we do not know, only that our old Deftera, who was excommunicated from the church, has been received again, upon a protestation which he made. The Governor here, a wicked, cunning man, who seeks to get advantage over us whenever he can, said, that it was not in his power to drive us out of the country; but advised that the priests should go to Oobieh with their letter, to hear his decision upon it. Oobieh is at present in Semien; and even before we heard of this conspiracy against us, I had resolved to go to Semien, to pay our respects to him. My journey has therefore become more urgent; and is of greater consequence than at first we thought.

Mr. Isenberg, at a later date—Sept. 28, 1837—speaks of the necessity of his yet further securing the favorable countenance of the Governor. He observes—

Since Mr. Gobat's leaving this country, not much of importance has happened, besides the arrival of Dedjasmati Oobieh, with his army, in the neighborhood of this place. I therefore took the opportunity to wait upon him, and recommend myself and our work again to him; and he was pleased to give me the best assurances. I thought it the more proper to wait upon him, because our enemies had been very active, by calumny and malicious insinuations, in trying to work upon his mind; and Mr. Gobat's departure might bring on a change in his disposition toward our work. I am very thankful that our gracious Lord thus frustrates the machinations of our enemies, and regards the trust put in Him.

In the same letter, Mr. Isenberg thus speaks of his labors; and describes the

Progress of Scripture Translations, and of the Spirit of Inquiry.

The state of our Mission, besides what I have mentioned, is nearly the same as when I wrote at Mr. Gobat's departure. Hussein is copying the Translation of the Morning and Evening Prayers, the correction of which I finished with Kiddan before his illness; and I hope to bring it into use as soon as Kiddan recovers. The Tigré translation of the New Testament has proceeded to the Epistle of St. James. By the stir which the priests made concerning us—few of whom knew anything about our doctrine—several Defteras have been induced to inquire: they from time to time question me concerning matters of religion, and generally go away satisfied. One of them, Deftera Abisalom, who before this was disgusted with their unjust proceedings, knowing their ignorance, has now become our friend and defender; once exclaiming in anger, when others accused us of making our houses our churches—celebrating the Lord's Supper and baptizing in them—"Ye hypocrites! how dare ye to judge these people, and to condemn them—you being Heathens, and no Christians! They are true Christians: they may condemn you; for they know and keep the Word of God, and, by their lives, put shame upon you, who have no more of Christianity than the mere name!"—Such testimonies are encouraging, though not altogether satisfying. Our hope is in the Lord; and He will not put us to confusion.

The illness of his Tigré translator, Kiddan Mariam, here referred to, was connected with a peculiar superstition of the Abyssinians. Mr. Isenberg, in his account of it, gives the following description of the mode of

Disenchantment of Imaginary Evil Spirits.

Our friend, Kiddan Mariam, has been ill for a fortnight. His illness commenced about midnight, with a strong determination of blood to the head, headache, giddiness, and delirium. I myself suffered on account of studying too much, at late hours; and when I was informed of Kiddan's illness, I was near fainting; and, on that account, could not bleed him. I therefore gave him medicine; and went to bed, intending to bleed him in the morning, after having refreshed myself by a night's rest. Scarcely, however, had I laid down, when our people—all being fully persuaded that he was bewitched—set to work, to kill the witch that they supposed to

be in him. They closed his nostrils, spread a large cloth over him, and below this they burnt a large quantity of sulphur, the vapor of which he was thus forced to inhale. Poor Kiddan, who does not believe in witchcraft, tried to defend himself; but was overpowered by multitudes. Next morning, when I went to bleed him, he told me that they had nearly killed him by their mode of disenchantment; and, in fact, he was exceedingly ill. After having bled him twice, he was much relieved; but by the inhaling of so much sulphur, his lungs have greatly suffered, so that a strong cough and expectoration have not yet left him. It is astonishing how strongly the belief in witches and genii is rooted in the minds of this people! They scarcely think it possible that any one should doubt the truth of these things. In order to prevent a repetition of disenchanting on future occasions, I entered into the matter, and shewed the heathenish nature of such practices, and the contrary doctrine of the Bible; and, in conclusion, threatened to dismiss any one who should undertake the same practice, or encourage others to do it. In the present instance I was the more excited by this occurrence, as the loss of Kiddan, if it had taken place, would have proved a great and lamentable loss to our work; as he is, at present, our only assistant here.

Progress of the Rev. L. Krapf to join the Mission.

We close with the following remarks by the Rev. L. Krapf, then on his way to join his Brethren in Abyssinia, and writing from the opposite coast of the Red Sea; dated Djidda, Oct. 15, 1837:—

I already breathe the Abyssinian atmosphere, conveyed from the borders of that country; and occasionally see an Abyssinian face, although it is darkened by the bonds of slavery. In the house where I lodge there are two Abyssinian boys; one of whom is from Adowah, and the other from its vicinity. Both have been stolen from their country. Oh may the fire of heavenly love burn in my heart for the salvation of these poor miserable people!—I wish you had witnessed the joy of these two boys, when I told them I was going to their country, to instruct their people. I promised to look for their parents, whose names I wrote down. I hope to set out in a few days; as some vessels are here, ready to sail to Massowah. I have heard that the Pasha was about to attack Abyssinia on the western and eastern sides; but I have reason to doubt it. I saw 3000 men at Suez, where I met with the Commander-in-Chief; but these soldiers are going to Arabia. I learnt, however, that the road from Massowah to Adowah is very unsafe. But if the Lord be my protection, I have nothing to fear.

LONDON MISSIONARY SOCIETY.

Human Sacrifices in Goomsur.

The inextinguishable seed of divine truth has long been scattered over many a dark region in the East, and the results have been as various, and to no small extent as valuable and decided as in any other part of the great field of Christian missions. But there yet remain large portions of India, amid the cheerless depths of whose moral gloom the light of the everlasting Gospel has never yet appeared, or at best has only shed a faint, unsteady ray.

The district of Goomsur, forming the north-western extremity of the Northern Circars, at some distance from the Society's Station of Vizagapatam, maintains in this respect a melancholy pre-eminence. The state of its native inhabitants indicates an urgent necessity for attempts to plant among them the Gospel of the Redeemer; and from a consideration of the most recent intelligence which has been received, representing scenes of torture and bloodshed in connexion with the religious rites of the people which have never been exceeded in any quarter of the world, the Directors feel, that as soon as circumstances will permit, missionary operations in that country should be commenced. The intelligence referred to was published in a Madras paper, at the commencement of last year; and our brother, the Rev. W. H. Drew, by whom it has been transmitted to this country, considers the thrilling statements which it embraces, fully entitled to belief. They are as follows:—

"Miria Pooja, or human sacrifice, takes place in Goomsur once a year, in one or other of the confederate Mootas* in succession. The victims are stolen from the low countries, or brought from some other distant part, and sold to those mootas where the sacrifices are offered; if children, they are kept till they attain a proper age. The cruel ceremony is thus performed,

"When the appointed day arrives, the Khoonds† assemble from all parts of the country, dressed in their finery; some with bear-skins thrown over their shoulders, others with the tails of peacocks flowing behind them, and the long winding feathers of the jungle-cock waving on their heads. Thus decked out, they dance, leap, and revel; beating drums, and playing on an instrument not unlike in sound to the Highland pipe. Soon after noon, the Jani, or presiding priest, with the aid of his assistants, fastens the unfortunate victim to a strong post firmly fixed into the ground; and then standing erect, the liv-

ing sacrifice suffers the unutterable torture (humanity shudders at the recital) of having the flesh cut off from his bones in small pieces by the knives of the savage crowd, who rush on him, and contend with each other for a portion of the gory and quivering substance. Great value is attached to the first morsel thus severed from the victim's body; for it is supposed to possess superior virtues, and a proportionate eagerness is evinced to acquire it."

In Guddapore another and equally cruel sacrifice frequently precedes the one already described. A trench, seven feet long, is dug, along which the human victim is suspended alive; the neck and heels being fastened with ropes to stakes firmly fixed at each end of the excavation, so that, to prevent strangulation, he is compelled to support himself by extending his hands over each side of his grave.

The presiding priest, Jani, after performing some ceremonies in honor of the goddess Mane Kisiri, takes an axe, and inflicts six cuts at equal distances from the back of the neck to the feet, repeating the numbers, one, two, &c., as he proceeds, rindi, rendi, moon-jii, nalje, chingi, lajgi; and at the seventh, argi decapitates the victim; the body falls into the pit, and is covered with earth, after which the hellish orgies first described are enacted.

"Women are sacrificed as well as men; and since the arrival of the troops into the Khoond country, a female found her way into the collector's camp at Patingia, with fetters on her legs. She had escaped during the confusion of an attack by our men on the wulsa (hiding-place) of the people who had charge of her, and related that she had been sold by her brother to a mootikoo of one of the Patingia mootas for the purpose of being sacrificed. I need not say that she was instantly released, and that she abjured all further connexion with her people."

"It cannot be supposed that any object is sought by the recital of such horrifying events as the foregoing, except more deeply to impress upon the minds of Christians the value of the privileges which they possess; the sorrows, the sufferings, and the cruelties connected with heathenism; the fact that there is no sure remedy for these great evils, but the humanizing influences of the Gospel of the Son of God; together with the powerful obligations under which all who bear his name and enjoy his salvation are placed, to communicate to the heathen, by all the means in their power, the blessings with which they are so richly favored."

Mr. Drew, impressed with similar reflections, observes, in reference to the above painful occurrences:—

"Such is the state of this portion of the inhabitants of India in the nineteenth century.

* Districts.

† Inhabitants of the hill country.

I have every reason to believe the accounts to be true. There is no need to attempt to exaggerate such scenes. Here are melancholy and revolting proofs, 'that the dark places of the earth are full of the habitations of cruelty.' The idolatry of the Hindus, not content with merely having such fruits, has made them sacred, and brought them in to the worship of God; insulting his purity by the obscenity of its rites, and denying his love by their cruelty. Oh, Christians! who live in the midst of all the blessings of favored England, look on these scenes of misery and debasement; contrast them with your own happy condition;

remember through whose sufferings and death your privileges have come to you; and remember also, that He who sent his messages of love to you, bids you go into all nations, and proclaim them to every creature. Oh, remember the dignity and blessedness to which the Gospel of Jesus could raise these miserable slaves of Satan, and be stirred up to new zeal in the glorious cause of missions; pray more fervently, labor more earnestly, and live more self-denyingly; that the period may be hastened when all men shall be blessed in Christ, and all nations shall call him blessed."

Domestic.

BOARD OF FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH.

EXTRACTS FROM THE FIRST ANNUAL REPORT.

FINANCES.

The amount of receipts from ordinary sources, from May 1st, 1837, to May 1st, 1838, is \$44,748 62. From the U. S. for buildings at the Wea Station, \$750. Which, with the balance in the Treasury last year, makes \$48,145 61. The expenditures for the year have amounted to 44,405 25; leaving a balance on hand of \$4200 44.

MISSIONARIES.

During the year sixteen missionaries and assistant missionaries have been sent out to the following stations:—

NORTH INDIA.—Rev. H. R. Wilson, Jr. and Mrs. Wilson, Rev. J. H. Morrison and Mrs. Morrison; Rev. J. Caldwell and Mrs. Caldwell; Mr. J. Craig, teacher, and Mrs. Craig; and Mr. R. Morris, Printer, and Mrs. Morris.

CHINA.—Rev. J. A. Mitchell, Rev. R. W. Orr and Mrs. Orr.

WESTERN INDIANS.—Rev. J. Fleming, Rev. W. Hamilton and Mrs. Hamilton.

Eight other missionary brethren have been accepted by the Ex. Com.; six of whom, before they go out, will be ordained ministers of the Gospel; one is a physician, and one a printer.

MISSION TO NORTH INDIA.

Lodiana.—Rev. J. Newton, Rev. H. R. Wilson, Rev. J. Porter, Mr. Reese Morris, Jr., with their wives; Rev. J. C. Lowrie,

on a visit to the United States on account of ill health.

Subathu.—Rev. J. Wilson, Rev. W. S. Rogers, with their wives.

Saharunpur.—Rev. J. R. Campbell, Rev. J. M. Jamieson, Rev. J. Caldwell, with their wives.

Allahabad.—Rev. J. M'Ewen, Rev. J. H. Morrison, Mr. J. Craig, teacher, with their wives.

The wide door for missionary purposes opened in North India; the facility of access to the interior of Asia, furnished by the pilgrims returning from the great melas or fairs; the opportunity of bringing divine truth to bear directly on the large numbers of Mohamedan population; the perishing condition of the millions there; and the opening prospects and favorable condition of the mission generally, are considered by the Board as loud calls from God in his providence, to the Presbyterian church, to occupy these dark places, and hasten to make known the glorious Gospel to the crowded millions occupying the upper Ganges and its tributary streams. From Benares, North-East to Lodiana, the present limit of the British authority in that direction, distant 600 miles, and from the southern boundary of the province of Allahabad, north to the Himalaya mountains, distant 400 miles, there are no missionaries but those sent out by the Presbyterian church. Fifty ordained ministers, besides printers and teachers, are now wanted for this field. With those now there, that number would be small compared with the population; but great would be the blessings which they would convey to this part of India. They could occupy the most prominent stations, and by preaching the Gospel, at once make known the way

of salvation to hundreds of thousands who are fast passing beyond the efforts of the Church to save them. By the agency of the press, by the hundreds of common and boarding schools, which could be established under their direction, and in which Christian instruction would be daily afforded, by training up a native ministry, as God would open the way; and by concentrated effort sustaining and encouraging each other, and laboring together with prayer and fasting, the Church might look with confidence for the blessing of God, without which all these labors will be in vain.

The Board are anxious also to establish a mission at Calcutta. This is so much needed, that the brethren in India have recommended, that one of their limited number be stationed there. This great city is the seat of the British power in India; it is surrounded by a large Hindu population, offering a wide field for missionary operations; and is the first landing place for all the missionaries for North India, and through this place must all the funds and supplies be sent to sustain the missionaries in that great region. The province of Assam, also on the Brahmaputra, and bordering both on Burmah and China, with the exception of a mission from the American Baptist Board, is wholly destitute.

MISSION TO THE WESTERN INDIANS.

Wea.—Rev. J. Fleming, Mr. J. Duncan, Mr. H. Bradley and Mrs. Bradley.

This station commenced in 1833, has from the first been one of much interest. The church consists of twelve native members, and the labors of the missionaries have been blessed for the general improvement of the tribe.

For reasons, however, entirely satisfactory, and arising from the circumstances of this people, it has been decided to withdraw the missionaries from this station. The Wea band is small, numbering only about 200. The present station is within ten or twelve miles of the mission station of the Methodist church, among the Peorias. Six of the Wea Indians have joined that church, and for these, meetings are regularly held once a week in the vicinity of our station, and at which many of the tribe are in the habit of attending. Thus are religious exercises, by two different denominations, held weekly among this small band, and at which the Indians attend indiscriminately. The result of this state of things was injurious to the

Indians and painful to the missionaries; and the Executive Committee were unwilling it should continue. The heathen field is wide enough for the different branches of the Church of Christ to labor in, without crowding or interfering with each other. If by withdrawing the missionaries, these Indians would have been left without the means of grace, the question would have been different; but the members of the Church there, and this small tribe generally, will fall naturally under the care of our Methodist brethren; and the prayers of the Board are, that the blessing of God may rest upon the missionary labors of those who will thus be called to take their oversight. The buildings have been transferred to the United States, for the benefit of the Indians, and for which the Government have paid \$750, the amount of the valuation. The brethren now there will be assigned to another station, as soon as a suitable selection can be made.

Ioway.—Rev. W. Hamilton, Mr. S. M. Irvine, with their wives.

During the last year, the Ioways removed from their former residence to the south of the Missouri river, between the great Nemahaw and the northern boundary of the Kickapoos. The most part of the last summer was spent before the division line between them and the Sacs was established. Until this was done, the buildings could not be commenced, and it was the beginning of winter before houses could be provided for the families of the missionaries. Two buildings have been erected at the station, one 17 by 34 feet, and the other 20 feet square. Mr. Irvine moved to the new station on the 1st of November, and Mr. Hamilton arrived on the 29th of December.

Mr. Aurey Ballard and his wife, who for several years have been engaged at the old station, owing to declining health, have asked and obtained a dismission from the service of the Board. The state of this tribe affording no opening for female teachers, Miss Nancy Henderson will not again return to this station.

The Sacs of the Missouri are in the immediate vicinity of the station, and it is the intention of the Executive Committee to extend missionary operations among them, as soon as buildings can be erected and a teacher provided.

There are some things encouraging among the Ioway and Sac Indians, but at present they are a degraded, wretched peo-

ple. During the last winter no less than three persons were murdered in their drunken revels. Every thing relating to them gives sad but conclusive evidence, that nothing but the influence of the Gospel will save them from utter extinction.

No Christian can read the history of the aborigines of our country, from the first landing of the white man, to the present time, without painful emotion. As the wave of our population rolled onward, the native race were forced to retreat before it. Bold, and daring, and cunning, and ferocious though they were, the superior prowess of the civilized man, compelled them to retire, from the shores of the Atlantic, and all the pleasant valleys, on both sides of the mountains, to the prairies beyond the great rivers of the far west. Here they have at present a temporary resting place; but it will depend on the efforts of the church, whether or not they will long be found even there. Nothing but the Christian religion will save the remnants of this much injured race, from the melancholy destiny of those who have already disappeared. The country assigned to them for a permanent home, will soon contain a population of one hundred thousand; while the tribes beyond them, on this side of the Rocky Mountains, contain one hundred and fifty thousand more; thus forming an aggregate of two hundred and fifty thousand in fifty tribes, and bands of various sizes, and all more or less accessible to the labor of the missionary. It is most clearly the duty of the Presbyterian church greatly to extend her benevolent exertions to save from extinction, and to bring to the knowledge of the truth this benighted, perishing people.

MISSION TO WESTERN AFRICA.

BOBLEE, *now called GREEN*; 30 miles, *N. W. from Bassa Cove*.—E. Titler, licensed preacher, with his wife.

Mr. Titler arrived in Liberia early in 1837. As soon as circumstances would permit, he proceeded to the station at Green, to which he had been instructed to repair. He found the natives willing to receive him, and desirous that their children should be instructed. Upon the whole they are friendly, but capricious, and most ignorant, superstitious, and degraded. With the assistance of native laborers, he had built a house sufficient to accommodate his family, and had cleared and planted with casado, three acres of ground. He has frequent opportunities

of making known the truth, and had a school of ten boys under instruction, to which he devotes as much of his time as his other engagements permit. Being alone, it was but little he could effect the first year, and it is greatly to be desired that additional laborers be sent to his assistance, and to occupy other places, perfectly accessible and totally destitute.

Western Africa, from Cape Palmas to Cape Mount, and extending from fifty to one hundred miles inward, is governed by numerous petty kings and chiefs, who appear to be independent of each other for some purposes, and for other purposes are united in different confederations. As far as missionaries have come in contact with them and their people, they are anxious to receive instruction and to learn the white man's book. The different American colonies planted along the coast, afford resting places for the missionary, from which his labors may be extended among the natives. This benighted people do not desire the Gospel for its own sake, for they know not what its blessings are; but they know their own ignorance, and desire to have missionaries and teachers sent among them. During the last year the Board have not obtained any suitable missionaries to supply the pressing calls from this dark region. In many respects no other field possesses greater interest, or is more in need of the prayers and exertions of the Church. The Board have found the questions growing out of their relations to that country, to be of the most solemn kind. The early graves of most of the missionaries already sent there, afford affecting evidence that the climate has hitherto been injurious and fatal to the white man. Shall the Board therefore encourage white missionaries to go there? Or shall they rest the hopes of Africa, as far as their agency is concerned, on preparing and sending out as missionaries, colored men, whose constitution is so much better adapted to that climate? Without deciding the first of these questions, they would advert strongly to the second. Surely among the many thousands of colored communicants in the Presbyterian Church, there must be many, who, if properly educated, would make efficient missionaries to the land of their forefathers. Let this subject but receive the attention which is required by the importance of the interests connected with it, and missionaries and teachers in sufficient numbers will be provided, to carry

the blessings of Christianity and civilization to them, and thus in part atone for the injuries and wrongs which for three centuries the nations of Christendom have heaped upon the people of this unhappy land. A deep feeling in favor of sending the Gospel to Africa, exists in many parts of the Church, and offers of support for missionaries and teachers, have been made to the Board, which as yet they have been unable to obtain.

MISSION TO CHINA.

Rev. J. A. Mitchell, Rev.

W. Orr. and Mrs. Orr.

The missionaries for this field sailed in December. They were instructed to visit different points in the Eastern Archipelago, and on the continent, for the purpose of acquiring the most definite information for the best location of the mission.

The matrices for the Chinese metal type are still in a course of execution at Paris. M. Marcellan Le Grand, the enterprising manufacturer, has not received the encouragement to which he is so justly entitled; and the work itself is found to require more time than was at first expected. During the last year at the recommendation of the Rev. Mr. Medhurst, the London Missionary Society have agreed to get a supply from him, and as the practicability and importance of this useful discovery are now fully established, other societies have it likewise in contemplation to procure a supply. Two thousand characters have been completed, and the work is proceeding as fast as the difficulty of the execution will permit.

CONCLUDING REFLECTIONS.

The great truth is not yet realized, that it is as much the duty of every individual Christian, according to his means, and the circumstances in which God in his providence has placed him, to aid in making known the Gospel to all the world, as it is of any missionary that now is, or ever will be in the foreign field. The Spirit of God has influenced a number of the members of the Church, most willingly to make the greatest sacrifices and bring the richest offerings to his service; but in others, their coldness, their deadness, and their love of the world, render all these sacrifices and offerings of no avail in the cause of Christ. If this be not to grieve the Spirit of God, it is difficult to say what is.

Now, if at the commencement of their

Foreign Missionary operations, at their first anniversary, the General Assembly were to take the high ground, that it is the solemn duty of the Church to send out every qualified missionary that is accepted by the Board, and with prayer were to adopt suitable resolutions on the subject, the Church, as far as the General Assembly is concerned, would occupy that position which is required of her, by the glory of the Redeemer, the good of millions of benighted perishing men, and her own best interest. An effort would thus be made to bring up all her members to the requirements of the Bible; and every member of the Church, would, in the sight of God, and his own conscience, be personally and individually responsible, according to his means and circumstances, for every missionary delayed at home. In the providence of God and by his blessing, no branch of the Church of Christ has an organization so perfect to become a missionary community, as that of the Presbyterian church in the United States of America; and if her highest judicatory, in first raising the Foreign Missionary standard, should, in the fear of God and in humble reliance on his blessing, inscribe upon her banner, IT IS THE DUTY OF THE CHURCH TO SEND OUT AND SUPPORT EVERY QUALIFIED MISSIONARY THAT MAY BE ACCEPTED FOR THE FOREIGN FIELD; it would be an effort pleasing to God, and which angels and good men would rejoice to contemplate.

MEETING OF THE BOARD.

The second semi-annual meeting of the Board was held in the Lecture-Room of the Second Presbyterian Church, and in the Seventh Presbyterian Church, Philadelphia, on the 23d, 24th, 25th, 26th, and 29th days of May, 1838. Rev. Samuel Miller, D. D. President, in the Chair.

On Tuesday evening the 23d inst, the Semi-annual sermon, before the Board, was preached in the 2nd Presbyterian Church, Philad., by the Rev. Samuel Miller, D. D. from Is. li. 1: "Awake, Awake; put on thy strength, O Zion."

On Thursday evening, 25th inst, pursuant to arrangements, a public meeting was held in the 10th Presbyterian church, and was opened with prayer by the Rev. Dr. Alexander; a statement of the operations of the Board for the past year was made by the Corresponding Secretary; and addresses made by the Rev. Dr. Hoge, Rev. Prof. McLean, and the Rev. W. S. Plumer;

concluded with prayer and the apostolic benediction by the Rev. Dr. Miller.

OFFICERS OF THE BOARD,

Elected for the ensuing year :

Rev. Samuel Miller, D. D. *President.*
Gen. Wm. McDonald, *Vice President.*

EXECUTIVE COMMITTEE.

Rev. W. W. Phillips, D. D.

" Joseph McElroy, D. D.

" John M. Krebs,

" George Potts,

" N. Murray,

Walter Lowrie, Esq.,

Mr. James Lenox,

" Henry Rankin,

" Hugh Auchincloss,

" Moses Allen,

" James Paton.

Walter Lowrie, Esq., *Cor. Sec.*

Rev. N. Murray, *General Agent.*

Mr. Daniel Wells, *Assistant Sec.*

" James Paton, *Treasurer.*

" Thomas Pringle, } *Auditors.*

" Ebenezer Platt, }

GENERAL ASSEMBLY OF THE PRESB. CH.

PASTORAL LETTER TO MISSIONARIES.

The General Assembly of the Presbyterian Church in the United States of America, to the Missionaries under the care of their Board of Foreign Missions, with grace, mercy, and peace.

Very dear Brethren,—Assembled, as usual, as the representatives of the whole Church with which we are connected, to deliberate on its affairs, and to devise measures for extending the Redeemer's kingdom ; we cannot forbear to pour out the fulness of our hearts to those beloved brethren who have gone forth from our bosom to carry the glorious Gospel to the benighted heathen.

Not that our confidence in either the wisdom or fidelity of the Board which we have appointed, or of their Executive Committee, is in the least impaired. On the contrary, their Annual Report, recently received, has our entire approbation, and furnishes new evidence both of their competency and faithfulness. And we trust that all the instructions and communications of the Executive Committee, who are more immediately charged with the supervision of your labors, will be received with all that respect and docility to which they are so well entitled. But as it is our firm belief that the

Church, in her ecclesiastical capacity, is bound to superintend and direct, as far as practicable, the missions which she authorizes, we cannot deny ourselves the pleasure of directly addressing you on several subjects which we deem important, and in regard to which we are desirous of stirring up your minds by way of remembrance. The solemnity and responsibility of your situation, as bearers of the word of life to those who are sitting in darkness and the shadow of death ; the perils and privations to which you are exposed ; and the probable consequences of the manner in which you discharge your ministry—all crowd into our minds, and fill us with unspeakable solicitude, while we entreat your attention to those considerations which, with all respect and tenderness, we would impress upon your minds. And,

I. We earnestly exhort you to AIM CONTINUALLY AT A HIGH STANDARD OF PERSONAL PIETY ! We doubt not you have already become convinced by experience, that a strong faith, an humble, tender confidence in the power and faithfulness of your covenant God, and a cheerful submission to the many trials which await you, are peculiarly important to Gospel laborers among the heathen. It is perfectly evident that small attainments in piety are altogether insufficient to sustain and carry forward the missionary in his self-denying and arduous work. Unless you live near to God, and abound in prayer, in reading his word, and in habits of peculiar and devout communion with the Father of your spirits, and his Son, Jesus Christ, you will find but little comfort, and probably but little success in your labors. Deep and ardent piety is inestimably precious to every disciple of Christ, and especially to every minister, in every situation in which either can be placed :—but in no situation can it be regarded as so vitally important as to those who are called to labor amidst the darkness and desolations of the heathen world ; and to encounter the numberless difficulties which the degrading superstitions, and the profligate habits of the heathen, constantly present. We entreat you, therefore, first of all, and above all, to study to grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. This is your highest duty ; your most precious privilege ; your surest consolation under all the trials of life ; and the most certain pledge that your labors will not be in vain in the Lord.

II. In imparting a knowledge of the Gospel to the heathen, BE CAREFUL TO COMMUNICATE ITS PURE AND SIMPLE DOCTRINES, WITHOUT ANY OF THOSE ADDITIONS, OR MODIFICATIONS, WHICH HUMAN PHILOSOPHY, FALSELY SO CALLED, IS APT TO SUGGEST.—God has promised to bless the *truth*, and he has not promised to bless any thing else. The prayer of the Master is, *Sanctify them through thy truth; thy word is truth*. The precious message, of life and peace which you bear to the heathen is not *your* message, but *Christ's*. Your duty evidently, then, is to “preach the preaching which he bids you,” without turning from it either to the right hand, or to the left. Let the Bible be your great directory in every sermon. You are now laying the foundations of Divine truth and order among the heathen. See that you every where make Jesus Christ, and him crucified, the chief corner stone. Never admit, for a moment, the thought of accommodating the doctrines of the Gospel to the corrupt taste of your hearers. Be not backward to teach the heathen, that, by the sin of our first parents, we lost our original righteousness, and became guilty before God; that we are all by nature totally depraved, destitute of holiness, and of all strength in ourselves to regain either the image or the favor of God; that there is no other ground of justification than the righteousness of the Redeemer imputed to us, and received by faith alone; and that without the renewing and sanctifying power of the Holy Spirit, no sinner can either return to God, or be prepared for the holy joys of his presence. These humbling and self-denying doctrines form the great theme of all the apostolical addresses to the primitive Churches; and although those holy men, in encountering the prejudices of the heathen, had every temptation to soften the aspect of their instruction, and to accommodate it to the proud claims, and the voluptuous habits of those around them; they refused to do either; but whether the heathen would hear, or whether they would; forbear, they charged home upon them their real character, and assured them that without holiness no man should see the Lord. Let this practice be your model. You will never be likely to benefit the poor Pagans, unless you go to them, not with “the enticing words of man’s wisdom,” but with “the simplicity that is in Christ;” unfolding to them without fear or reserve what they are by nature; what they have made

themselves by sinful practice; and what they must be by the grace of God, or eternally perish. All history bears witness, that just in proportion as the ministers of religion fail in preaching the pure and simple doctrines of the Gospel, their ministry loses its power; vital piety declines, and the Church becomes a scene of discord and strife, instead of heavenly love.

III. BE CAREFUL TO LET YOUR EXAMPLE AT ALL TIMES MANIFEST THE POWER AND PURITY OF THE RELIGION YOU TEACH.—Endeavor to exemplify in your own conduct the holy and self-denying system which you bear to them as the Gospel of the grace of God. It is deeply to be regretted that so many nominal Christians, with whom the heathen have frequent intercourse, exhibit an example adapted to fill them with prejudices against the Gospel, and to make even the name of Christian odious in their view. This melancholy fact renders it of peculiar importance, that those who go among them as ministers of our holy religion should study so to conduct themselves as to be “living epistles” in favor of the truth, known and read of all who see them. This will soon satisfy them that you really are what you profess to be, and will be in the place of a thousand arguments in favor of the religion you profess. For although they are filled with prejudices against the holy system which you teach, yet they are close observers of facts, and will not fail of receiving impressions from them.

IV. We entreat you to bear in mind THAT ALL YOUR LABORS WILL BE IN VAIN, UNLESS THEY ARE ACCOMPANIED AND MADE EFFECTUAL BY THE POWER OF THE HOLY SPIRIT. “Paul may plant, and Apollos water; but God giveth the increase. He that planteth is nothing, and he that watereth is nothing, but it is God that showeth mercy.” It is of the utmost importance that this great principle in the economy of grace be ever borne in mind in all your ministrations. The moment it is forgotten, you will go forth in your own strength, and God, in righteous displeasure, will probably disappoint your hopes. His glory He will not give to another. Let all your labors, then, be begun and constantly attended with humble importunate prayer for that power of the Holy Spirit by which alone they can become efficacious. When most sensible of your own weakness and insufficiency, and most deeply impressed with a sense of your need, at every step, of Divine

aid, the greater is the probability of your happy success. Ever study to walk humbly with God, and to look to the power of his grace alone for the fruit of all your labors. And let your views of the power and riches of the Holy Spirit's influence be large and confident. The territories of heathenism have already been repeatedly blessed, within our memory, with powerful and most precious revivals of religion; and the time is not far distant when nations, sunk in sin and death, shall be "born in a day." Expect great things, then; and pray without ceasing for great displays of the power of God in convincing and converting sinners, and building up believers in faith and holiness unto salvation.

V. Let the heathen among whom you labor SEE THAT YOU LOVE THEM, AND THAT YOU ARE INTENT ON PROMOTING THEIR BEST INTERESTS. Your labors will be pleasant to yourselves, as well as more likely to benefit them, in proportion to the degree in which you feel and manifest an ardent desire to advance their happiness. You can probably do much for promoting their temporal as well as their eternal welfare; by recommending abstinence from intoxicating liquors; industry; the introduction of important arts and trades; and, in short, every thing which has a bearing on personal and domestic comfort. Every benefit of this nature which you confer on the heathen will endear you to them, and will also prepare them more fully to profit by your evangelical ministrations. In a word, every thing that you can do to lift them up on the scale of knowledge and civilization, as well as of Christianity, will be important, and will forward the great purpose for which you are sent to them.

VI. We recommend to your attention, and to your unceasing prayers, THE CHILDREN OF THE HEATHEN. We are far from despairing of the conversion of adults among them. Experience, as well as the word of God, shows that the power of the Holy Spirit can overcome the most obstinate hardness, as well as the most inveterate habits of Pagan profligacy. And, therefore, it will be your duty to preach the Gospel to all classes, in every form, and by all the means in your power. Proclaiming the word of life by the living teacher, is God's own ordinance, which ought never to be exchanged for any other where it is possible to employ it. But still we consider children and young people as pre-eminently

the hope of your missionary labors. The greater susceptibility of the youthful mind; the durability of impressions made in early life; and the comparative ease with which habits are changed which have not become inveterate—all recommend diligent and persevering efforts to form the minds of children and youth, as among the most promising, and, probably, productive, departments of missionary labor. But this is not all. Parents themselves are never more likely to be effectually reached and profited than through the medium of their children. They will, of course, regard with favor, those whom they see to be laboring for the happiness of their offspring; and when they see their children growing in knowledge, and in good habits, under the instruction of the missionaries, this will form a new bond of attachment, and open a new avenue to their hearts.

We exhort you, therefore, next to the preaching of the Gospel, to make the instruction of heathen youth, in every form which you may find practicable and expedient, an object of your constant and diligent attention. But let all your schools and instructions be strongly stamped with a Christian character. Let the Bible be every where carefully introduced. Let all your efforts for the benefit of youth be consecrated with prayer. And let the excellent catechisms of our church be as early and as extensively employed as possible as formularies of instruction. Recollect that it is our object to raise up, as soon as practicable, among the heathen, a native ministry. The attainment of this object will require the most vigorous efforts to educate the young; the selection of the most promising of their number for special culture; and elevating the means of their instruction, as far as circumstances will admit.

VII. Be careful to MAINTAIN IN ALL YOUR MISSIONS, THE WORSHIP AND ORDER, AS WELL AS THE DOCTRINE OF YOUR OWN CHURCH. We have no desire either to cherish ourselves, or to recommend to you a sectarian spirit. But we cannot think that a warm attachment to our own beloved Church, and a decided preference of its rites and polity, deserve to be so styled. As long as we believe them to be founded on the word of God, we must consider an adherence to them as our incumbent duty. And as you are the representatives among the heathen of the church of your choice, we trust you will faithfully maintain all its

claims and usages. The only departure from this principle which we can consider as likely, in some cases, to be necessary, is that which relates to the appointment of ruling elders. In the infancy of the Church, at some of the missionary stations, it may not be always practicable to obtain suitable candidates for this office among the converts from Paganism. In this case, as we have no doubt happened in the Apostolic age; it will be proper for the teaching elder, or elders at each station, to perform the usual duties of the church session, until suitable ruling elders can be obtained. It is hardly necessary to add, however, that this expedient ought not to be continued an hour longer than is absolutely necessary.

VIII. We hope you will be DILIGENT IN COLLECTING ALL THE INFORMATION OF EVERY KIND, which can be considered as bearing on the missionary cause, not only for your own benefit, but also for transmission to the Executive Committee for the enlargement of their views, and their guidance in the great work entrusted to their management.

Finally, dear brethren, you are engaged in the noblest cause that can employ the attention and efforts of mortals. Be faithful unto death, and you shall receive a crown of life. And unite with us in prayer that the whole Church may, with one heart and one soul, come up to the performance of this great work. We pledge ourselves, in the fear of God, to you and to the heathen world, that, by the favor of the Almighty King of Zion, we will go forward in this cause, and employ all the means which He may put at our disposal, in prosecuting the enterprise before us. May the Lord inspire you with wisdom, and gird you with strength! And may the spirit of missions be poured out in large measures upon all the churches, that they may all feel their obligation, and all, with one consent, and with united strength, come up to the help of the Lord against the mighty!

WM. S. PLUMER, *Moderator.*

The following Resolutions on the subject of Foreign Missions, were adopted by the General Assembly:

Resolved, By the General Assembly of the Presbyterian Church in the United States of America:

1. That we would acknowledge the favor of God in permitting our beloved Church to engage in the work of Foreign Missions,

and we would desire to have our own hearts and the hearts of all our people, constantly impressed with the solemn truth, that the conversion of the heathen to himself, is God's work, and that every thing in relation to its beginning, its progress, and its completion, proceeds from him, and to him is due all the glory.

2. That for the salvation of the world, God employs the agency of his Church and people, and has united the means and the end together, and that he who disregards this arrangement, and withholds his aid and assistance, especially at such a time as this, fails in his duty to God and to the benighted heathen.

3. That it has always been the duty of the Church to make known the Gospel to all the world, and in this day of light, with such facilities for this purpose, and so many calls and openings of Divine Providence, this duty is greatly increased, and no Church which neglects it, can expect the blessing of God upon her interests.

4. That as the Presbyterian Church is engaged in this great work, and as the harvest is perishing for want of laborers, every member of the Church is called to increased exertions in behalf of their benighted fellow-men.

5. That in view of all these considerations, it is the duty of the Presbyterian Church to provide the means necessary to send out and support every properly qualified Foreign Missionary that may be accepted by the Board; and the General Assembly would solemnly remind the members of the Church, that all are required by the word of God and their covenant engagements to him, according to their talents and means, to do what they are able, to promote the glory of God, by sending the knowledge of the glorious Gospel to the benighted heathen.

6. That the preaching of the Gospel by the living teacher, is the principal instituted means for the conversion of the souls of the perishing heathen; and in connexion with this, is the great duty of training up a native ministry, and the General Assembly have seen with approbation, the prominence given to these vital principles in the report of the Board.

7. That for the purpose of disseminating information in relation to Foreign Missions, it be recommended to the ministers and elders of the churches to make an effort to increase the circulation of the Foreign Missionary Chronicle.

8. That we regard with sincere interest, all the efforts of the different Foreign Missionary institutions to make known the truth as it is in Jesus Christ to the heathen, and we recognize it as a duty binding upon all these institutions, to cultivate the best understanding with each other, in carrying forward the same great cause.

9. That in view of the solemn principles and facts now declared, the General Assembly would urgently invoke all the ministers of the Presbyterian Church, and especially such as are not now engaged in the appropriate work of the Gospel ministry, to come to the help of the Church in the great work of converting the world.

Also the following :—

Whereas it has appeared from the reports of the Church for many years that there has been a very lamentable neglect of the Monthly Concert for prayer; and as there is reason to believe that this is owing partly to the time of its observation; and as there is a strong probability that a change might be made which would subserve the great interests involved; and whereas it is the solemn and imperious duty of the Presbyterian Church, and espe-

cially at the present juncture, to promote with renewed vigor the kingdom of her Lord and Master, and for this purpose to avail herself of any facility in compassing her object. Therefore

Resolved, That it be recommended,

1st. That the Monthly Concert be observed hereafter on the first Sabbath of every month; and,

2d. That collections be taken up at the close of every concert in aid of the Foreign Missionary operations of our own Church.

Also,

Resolved, 1. That in the judgment of this Assembly, the ministers who are located as Foreign Missionaries permanently out of the bounds of their respective Presbyteries, ought, where they are sufficiently numerous, and where they are so located as to render occasional intercourse possible, in all cases to organize themselves into Presbyteries, and gather the converts whom God may give them into Presbyterian churches, ordaining elders in them all.

2. The Synods are hereby enjoined to take the needful order on this important and interesting subject.

Recent Missionary Intelligence.

AMERICAN BOARD OF FOREIGN MISSIONS.

DEPARTURE OF MISSIONARIES.

The Rev. Messrs. F. B. Thompson and W. Pohlman, and their wives, of the Reformed Dutch church, and the Rev. Messrs. Dyer Ball, and George W. Wood, and their wives, of the Presbyterian church, sailed from this port, in the Albion, Capt. Putnam, for Singapore, on the 25th of May, under the direction of the A. B. C. F. M. Messrs. Thompson and Pohlman are to join the mission of the Reformed Dutch church in the Indian Archipelago. Messrs. Ball and Wood are missionaries to the Chinese, to be stationed for the present, at Singapore.

MISS. SO. OF THE METHODIST EPISCOPAL CHURCH.

From the Report made at the 19th anniversary of this society held in May last, it appears that the receipts during the past year were \$90,106 36, and the expendi-

tures \$95,110 75, leaving a balance against the Society of \$5,004 39. The number of missionaries employed, 182; they have under their care 18,480 church members, 34 school teachers, and 818 scholars, 2 physicians, and 2 mechanics.

CHURCH MISSIONARY SOCIETY.

The thirty-eighth annual meeting of the Church Missionary Society was held on the 1st of May at Exeter Hall. The Earl of Chichester in the chair. The funds at present amount to £83,000, being an increase of £11,000 since last year.

LONDON WESLEYAN MISSIONARY SOCIETY.

The Wesleyan Missionary Society held its anniversary at the great room of Exeter Hall, on the 30th of April. It is stated that a larger number of persons never was seen within the walls of the hall.

The receipts during the past year at home, and from all parts of the world, had

been £83,648 10s. 6d., being £6000 more than the preceding year; but the expenditure had exceeded the income.

AMERICAN BAPTIST MISS. SO.

BRIEF VIEW OF THE MISSIONS, &c. FROM THE 24th ANN. REP.

MISSIONS.

The number of missions under the direction of the Board is 23. Of these there are twelve connected with Indian tribes in North America; three in Europe—in France, Germany and Greece; one in Africa—in Liberia; and seven in Asia—in

Burmah, and among the Karens, in Siam, Arracan, and Assam, and among the Chinese and the Telogoos.

STATE OF THE TREASURY.

The receipts in the treasury, during the year ending April 15, 1838, from *all* sources, were \$63,070 19; of which auxiliary associations, churches, and individuals contributed \$36,315 29. The total expenditures for the same period, including an unpaid sum now due, and decrease of funds in the hands of foreign agents, of about \$25,000, were \$107,410 90. *Excess of expenditures above receipts*, \$44,340 71.

Donations in May.*

<i>Albany, N. Y.</i> 2nd Presb. ch.	250,00	<i>Columbia, Pa.</i> Fem. Miss. So. con.	
<i>Amity, Pa.</i> Presb. ch.	12,50	Miss MARY BETHEL a life mem.	30,00
<i>Augusta, Ga.</i> Mo. con.	16,50	<i>Columbus, O.</i> Presb. ch. by Dr. Hoge,	
<i>Ballston, Spa N. Y.</i> Presb. ch. to con.		50; Indivs. by Do. 2,50.	52,50
Rev. ALBERT T. CHESTER, a life member.	31,00	<i>Crab Apple cong.</i> By Rev. J. Coon.	40,00
<i>Baltimore, Md.</i> 2nd Presb. ch.	16,50	<i>Danville, Va.</i> Presb. ch.	30,00
<i>Bath, O.</i> Miami Pby.	29,00	<i>Derry, Pa.</i> Jerseytown Fem. Miss. So.	
<i>Bedford, N. Y.</i> Presb. ch. col. 144,18, of which 81,50 ack. before, bal. 62,68; by Rev. J. Green.	62,68	Sup. Rev. Wm. Hamilton, 27,50; J. Moody, 2,50; Dr. W. Simonton, 2,50; Rev. J. C. Sharon 3,	35,50
Do. Sab. sch. contrib. to Ed. J. G. Bedford, a heathen boy.	11,50	<i>Donegal, J. Street, 5; L. Tagert,</i>	
<i>Bellefontaine, O.</i> Presb. ch. 2; Rev. J. Stephenson, 2,50.	4,50	50 cts.	5,50
<i>Bellefonte, Pa.</i> Fem. Sew. So.	22,00	<i>Ebenezer, A.</i> Presb. ch. 72; Mrs. E. Gardiner, 5,	77,00
<i>Bethel, Ala.</i> Presb. ch. 27; H. Walker, 8,	35,00	<i>Elkhorn cong. Ill.</i>	2,31
<i>Bethesda and Philadelphia, N. C.</i> To con. Rev. ARCHIBALD SMITH, a life mem.	50,00	<i>Faggs Manor cong. Pa.</i> Bal. for 1837, 2,74; in part for 1838, 71,88.	74,62
<i>Bethlehem, N. C.</i>	20,00	<i>Fairfield, N. J.</i> Presb. cong. mo. con.	20,34
<i>Big Spring Pa.</i> By Rev. R. M. Cochran,	13,00	<i>Fannetsburg.</i> Little girls,	1,87
<i>Big Sugar Creek, cong.</i> Rev. T. Anderson, P.,	2,45	<i>Florence, Ala.</i> Presb. ch. 83,75; contents of Miss M. Simpson's miss. box, 16,25,	100,00
<i>Bloomfield, Pa.</i> Presb. ch.	2,50	<i>Franklin and Hopewell, Ia.</i> Fem. Miss. So.	35,00
<i>Bound Brook, N. J.</i>	10,00	<i>Franklin and Jersey congs. O.</i>	17,00
<i>Brooklyn, N. Y.</i> col. 2nd. Presb. ch.	24,75	<i>Freehold, N. J.</i> 1st Presb. ch. bal. col.	25,00
<i>Bushville ch. Mo. con.</i>	11,80	<i>Gettysburg, Pa.</i> Presb. ch. an. sub. 1838,	26,50
<i>Canonsburg, Pa.</i> Sab. Sch. Presb. ch. for China miss. 8,17; N. India, 6,69; bal. 2,14.	17,00	<i>Goodwill, N. Y.</i> Presb. ch. bal. to con. Rev. Wm. BLAIN a life director, for Sup. Rev. J. Wilson.	60,00
<i>Cherry Tree, Fem. Miss. So.</i>	6,75	<i>Graham ch. Ia.</i>	20,00
<i>Churchville, Md.</i> Presb. cong. By Rev. Mr. Finney,	20,00	<i>Great Conawago, Pa.</i> In part col. 10; Mrs. M. Hulick, 2,	12,00
<i>Cincinnati, O.</i> 1st Presb. ch. Special contrib. April 1, 85,14; mo. con. May 1837 to April 1838, 95,87; Fem. Miss. So. 42,85.	223,86	<i>Greensboro, Ala.</i> Rev. N. R. Morgan.	10,00
		<i>Greensboro, N. C.</i> Mo. con.	58,00
		<i>Greensburg, Pa.</i> Mo. con. 26,08; Fem. Sew. So. 20;	46,08
		<i>Greenville, Ill.</i> Presb. ch.	8,97

* For 'May' in last number, read 'April.'

<i>Hambleton cong.</i> Huntingdon Pby.	1,00	<i>Newton Pby.</i> By Thomas M'Keen,	63,00
<i>Hanover ch. Ia.</i> By V. King.	60,00	<i>New York City</i> , 1st Presb. ch.	
<i>Hanover, N. J.</i> Mrs. M. G. Young.	2,00	mo. con.	44,87
<i>Harbor Cr. Pa.</i> Fem. Miss. So.	10,50	Scotch Presb. ch. mo. con.	38,18
<i>Hebron, Ala.</i>	2,87	Miss Donaldson,	10,00
<i>Hillsboro' Ill.</i> Mo. con. col.	16,00	8th Presb. ch. Mrs. L. Moses,	2,50
<i>Honey cr.</i> Miss box, 5,75; Presb. cong. 21,75, 4-4	27,50	Me Searl, 1;	1,00
<i>Honeyoe Falls</i> , Presb. ch.	25,00	Canal st. ch. a member,	20,00
<i>Huntingdon Pby.</i> Col. at meeting of Pby.	12,28	Laight st. ch. Mr. Wetmore,	20,00
<i>Huntington, L. I., N. Y.</i> Presb. ch. mo. con.	21,00		136,55
<i>Johnston co. Ia.</i> Legacy from Mary Smock by Rev. Wm. Sickles,	50,00	<i>North East, cong. Pa.</i> By Rev. W. A. Adair, 60,68; Fem. Miss. So. 10.	70,68
<i>Johnston, Pa.</i> Mo. con.	10,00	<i>Northumberland, Pa.</i> Mrs. R. Boyd,	5,00
<i>Kingston, N. J.</i> Sab. Sch. Miss. So. to con. Rev. J. C. Rankin and Rev. Wm. Hunting life members, 80; by Rev. Mr. McLean, 55;	135,50	<i>Nottingham, cong.</i> col. 6,06; Rev. T. Hunt, 5.	11,06
<i>Lacock and Octorara congs.</i>	66,12	<i>Oxford, O.</i> JOHN MOLLYNEAUX, to con. him a life director of W. F. M. So.	50,00
<i>Lawrenceville, N. J.</i> Sab. Sch. 5; mo. con. 5.	10,00	<i>Paxton cong.</i> By Joshua Elder,	10,00
<i>Lewisburg, Pa.</i> By Rev. Isaac Grier, Treas. Pby. sup. Rev. Wm. Hamilton,	20,00	<i>Pequea and Grove congs.</i> of wh. 30, to con. EDWARD DEHAREN a life mem.	46,50
<i>Lewistown cong.</i> Huntingdon Pby,	54,93	<i>Philadelphia</i> , 7th Presb. ch, 150,94; Ladies of Reed and Lowrie school, Ed. in N. India, 300; F. & Dom. Miss. So. 9th Presb. ch. 30,87; Rev. A. Green, D. D. 50; Rev. Mr. McFarland, 10; 1st Presb. ch. Penn. Township, 10,45.	552,26
<i>Liberty, N. Y.</i> col. Presb. ch.	7,18	<i>Pigeon cr. cong. Pa.</i>	64,25
<i>Lack Run cong.</i> Ladies,	5,00	<i>Piqua, O.</i> Presb. ch.	71,67
<i>Little Rock, Ark.</i> By a few ladies of his cong. to con. Rev. J. W. Moore, a life mem. 30; mo. con. 20; W. E. Moore 1; M. W. Moore 1; C. B. Moore 1.	53,00	<i>Pleasant Ridge ch.</i> O. of wh. 50, to con. their pastor Rev. SAMUEL J. MILLER a life mem.	56,00
<i>Little Valley cong.</i>	25,00	<i>Princeton, Ia.</i> J. Lagow, native tracts for India,	20,00
<i>Long Run cong.</i> Columbia co.	14,66	<i>Red Mills, N. Y.</i> Presb. ch.	26,60
<i>Lower Rock Island,</i>	23,00	<i>Ropes River ch.</i>	13,00
<i>Macon, Ga.</i> Elizabeth Hopkins,	9,00	<i>Round Hill cong.</i> By Rev. N. H. Gillet.	30,00
<i>Marietta</i> , Miss H. Hays, 8; J. Mehaffy, 5.	13,00	<i>Rushville Bethel ch. O.</i>	10,00
<i>Mesopotamia, Ala.</i> Presb. cong.	125,00	<i>Salem cong. O.</i> By J. Thompson,	14,24
<i>Middleford, Del.</i> Ann A. C. Stewert,	5,00	<i>Seven Mile ch. O.</i> By Rev. T. E. Hughes,	20,00
<i>Miller's Run cong. Pa.</i> By John Hoge,	23,25	<i>Sharon cong. O.</i> By Rev. S. C. Jennings,	10,50
<i>Milton, N. C.</i> Mo. con.	32,00	<i>Sharon,</i>	4,15
<i>Milton, Pa.</i> J. P. Sanderson,	20,00	<i>Shawneetown.</i> Presb. ch. 8,50; Mrs. M. Jones, 2,50.	11,00
<i>Millerstown, cong.</i>	4,00	<i>Shaver's cr. cong.</i> Huntingdon, Pby.	49,00
<i>Monmouth ch.</i>	6,50	<i>Sidney, O.</i> Presb. ch.	7,77
<i>Montgomery co. O.</i> Presb. ch. by Rev. S. Payne,	5,25	<i>Silver Spring ch.</i> Carlisle Pby.	47,20
<i>Moscow, N. Y.</i>	15,83	<i>S. East cong. N. Y.</i>	20,00
<i>Mountain ch. Va.</i>	5,00	<i>S. Hanover, Ia.</i> In part to con. Rev. J. F. Crow a life mem. 10; Fem. Miss. So. 10,50.	20,50
<i>Mt. Pleasant ch. N. Y.</i> By Rev. J. V. Henry,	75,26	<i>S. Salem, N. Y.</i> By Rev. R. Frame, Sup. Rev. R. W. Orr,	4,50
<i>Mt. Zion, Ala.</i>	25,68	<i>Springfield.</i> Presb. ch. by Rev. A. Allen,	20,00
<i>Neshamany, Pa.</i> By Rev. R. B. Belville.	61,00	<i>Springfield, O.</i> children of membs. of Mat. Asso. to Ed. at Lodiana, Belinda Galloway, in part,	6,00
<i>Newburg, N. Y.</i> Presb. ch. mo. con.	33,01	<i>Spring Hill Furnace cong. Pa.</i> mo. con.	13,50
<i>New Carlisle, O.</i> John Paul.	100,00	<i>Steubenville, O.</i> Presb. ch. 54,50; So. Inq. Fem. Sem. 17,50; of wh. 10,	
<i>New Hope</i> , Presb. ch. 55,25; Miss M. Brown, 5; S. White, 1; N. White, 1;	62,25		
<i>New Lisbon, O.</i> Mrs. J. Thompson,	2,50		
<i>New Rochelle, N. Y.</i> Presb. ch. Sup. Rev. R. W. Orr,	20,00		

semi-annual payt. for <i>Charles Beatty</i> , Lodiana,	72,00	<i>T. Baxter, W. Baxter, Jr., R. Brown, B.</i>	
<i>Sugar cr. ch. Ill.</i>	15,44	<i>Burr, J. Beer, J. Bethune, P. Brown, T. H.</i>	
<i>Tazewell, Tc. W. Graham,</i>	5,00	<i>Brown, A. Belknap, J. Brush, M. A. Bissell,</i>	
<i>Thomas cr. cong. Ia. N. Randolph 4;</i>		<i>R. Boyd, J. B. Boyd, R. S. Bell, R. B. Bran-</i>	
<i>S. Hooper, 5; J. Stewart, 3.</i>	12,00	<i>don, J. Beeson, G. Chaffant, E. Carrier, S. A.</i>	
<i>Towanda, Pa. Presb. ch.</i>	17,16	<i>Coon, N. Cooley, J. F. Crowe, S. Colrich, J.</i>	
<i>Trenton, N. J. Rev. E. F. Cooley, 5;</i>		<i>Clark, J. Crawford, Mrs. Caldwell, J. Clark,</i>	
a friend for N. India, 20.	25,00	<i>Jer. Clarke, G. Case, M. Clark, H. Cassels,</i>	
<i>Troy, N. Y. George Vail, Esq.</i>	100,00	<i>L. W. Cochran, J. Carter, Dr. Dewitt, H.</i>	
<i>Troy, O. Alexander Telford,</i>	2,50	<i>Dalas, Mrs. Dickey, J. & N. Duncan, F. W.</i>	
<i>Tunkhannock, Pa. Presb. ch.</i>	62	<i>Dickson, G. Davis, S. Davies, J. Dickie, M.</i>	
<i>Union ch. Va. by Rev. J. Hendren,</i>	6,16	<i>W. Earhart, F. Mite So. Salem, do. M. So.</i>	
<i>Upper Long cave ch. S. C. Pby.</i>	23,00	<i>Cong. J. Finney, S. Frontis, H. B. Funk, G.</i>	
<i>Wappinger's cr. N. Y. By Rev E.</i>		<i>Gordon, J. Guthrie, R. Giffin, W. Gray, S.</i>	
<i>Price,</i>	13,50	<i>Henry, A. Howe, S. Hannaway, J. Hill, A.</i>	
<i>Warren co. Presb. ch.</i>	6,00	<i>Hartzell, J. Holbrook, S. Hurd, N. Horned, J.</i>	
<i>Washington, O. Miami Pby.</i>	17,50	<i>S. Haugh, J. Irland, J. W. Johnston, R. S.</i>	
<i>Washington, Pa. of wh. 100 to con.</i>		<i>Johnston, J. Johnston, J. Kelly, A. Knapp, J.</i>	
their pastor Rev. DANIEL DERUELLE,		<i>Knapp, S. Lyon, J. J. Lewis, S. M. Lane, J.</i>	
a life director,	164,45	<i>G. Long, D. B. Laforie, E. McConnell, A. Mor-</i>	
<i>Waynesburg cong. in part for 1838,</i>	64,62	<i>rison, J. Montgomery, R. Meade, E. K. Max-</i>	
<i>Wheeling, Va. Mo. con.</i>	42,96	<i>well, G. Mason, J. M'Whorter, A. Mallon, D.</i>	
<i>White Plains, N. Y. Presb. ch.</i>	8,61	<i>M'Cowan, B. Mead, G. M'Masters, E. D.</i>	
<i>Wilkesbarre, Pa. Presb. ch.</i>	60,43	<i>M'Masters, J. M'Cormick, J. M'Cammont,</i>	
<i>Wooster Pby, O. By J. Elliot,</i>	82,87	<i>M. Milbourne, T. F. Montgomery, Mrs.</i>	
<i>Wyoming Pa. Presb. ch.</i>	2,00	<i>Marys, W. Miffin, G. C. Miller, J. McIn-</i>	
<i>Wysor, Pa. Presb. ch.</i>	5,50	<i>tyre, Mr. Northrop, Mr. Nicholson, J. Nickels,</i>	
<i>Wylie C. H. Va. Rev. J. Kerr, 2,50;</i>		<i>Mr. Parlamen, A. Robertson, J. Robertson,</i>	
<i>Mrs. Kerr, 2; a friend, 1,50.</i>	6,00	<i>M. S. Rogers, J. Russel, Mrs. Robert, Miss</i>	
<i>Yellow Springs, O. Miami Pby.</i>	25,00	<i>Rowe, N. Reed, L. N. Smith, N. Staunton, J.</i>	
<i>Yorktown, N. Y. Fem. Miss. So. of 1st</i>		<i>Scott, M. Starr, E. Scott, J. Strawbridge, J.</i>	
<i>Presb. ch. Sup. Mr. Orr, to con.</i>		<i>P. Sanderson, A. A. Stewart, J. M. Steven-</i>	
<i>Rev. ROBERT G. THOMPSON a life</i>		<i>son, F. L. Sampson, J. Sloan, U. Slaughter,</i>	
<i>member,</i>	34,00	<i>J. Sharon, J. N. Tuttle, E. Thornton, R.</i>	
<i>Zion, W. Te. Zion ch. F. M. So.</i>	40,00	<i>Taylor, J. Veach, C. L. H. Vance, J. Van</i>	
<i>27,50; col. people, 12,50;</i>		<i>Meter, A. Williamson, N. Wilson, A. White,</i>	
<i>Rev. E. Pharr, 7,50; Rev. G. Harri-</i>		<i>N. Wilder, R. Wallace, H. Wheelock, H.</i>	
<i>son, 7; (Georgia.)</i>	14,50	<i>Walker, J. H. Wright, K. Young, W. Young,</i>	
<i>Rev. J. Crawford, (Ia.) by Mr. Ches-</i>	1,00	<i>S. Young, \$1 each; A. Black, W. N. Drake,</i>	
<i>ter.</i>		<i>J. Laird, W. Lee, M. E. Moore, T. N. Paxton,</i>	
<i>By E. Bradbury, ack. before, 129,24;</i>		<i>J. Phips, A. Russel, W. Redick, W. Wilson,</i>	
<i>Zanesville, O. 77; Olive, 1,78;</i>		<i>50 cts. each; R. B. McMullen, A. B. Cross,</i>	
<i>Norwich, Pleasant Hill, and Salt</i>		<i>each, \$10; McCuenn & Co. \$11,50; H. Camp-</i>	
<i>Creek, 36,11; Mt. Pleasant ch.</i>		<i>bell, \$5; J. Black, W. Beale, W. Dunn, J.</i>	
<i>22,72; Tarleton, R. P. Noble, 5;</i>		<i>Ganet & Co. J. Martin, \$2 each; R. H. Laird,</i>	
<i>Circleville cong. 10; Newark, 20;</i>		<i>W. Fowler, W. Hickman, J. McClure, A.</i>	
<i>Washington, 11,50; Cambridge,</i>		<i>Mathews, W. Martin, W. Sterling, C. K.</i>	
<i>2,50; Coshocton, 7,26; Evans Cr.</i>		<i>Thompson, J. Thompson, M. Wood, \$1,50</i>	
<i>2,00; Madison, Miss Scott, 1;</i>		<i>each; H. Bardwell, T. Jones, A. Wright,</i>	
<i>Mr. Stillwell, 5; Mrs. Smith, 6; 337,11</i>		<i>\$1,25 each; J. Knapp, \$1,21; M. Craig, J.</i>	
	\$5666,81	<i>Polhemus, M. Ramsay, 75 cts. each. Total</i>	
		<i>\$210,71 of which included in last month's acct.</i>	
<i>S. Hampton, L. I. 1 bed-quilt.</i>		12,50, Bal.	\$189,21
<i>Franklin and Hopewell, Ia. Fem. M.</i>			
<i>So. clothing,</i>	10,93		
<i>Yorktown, N. Y. Box of clothing,</i>			
<i>valued at</i>	32,93		

PAYMENTS FOR THE CHRONICLE IN MAY.

C. Allen, Mr. Adams, S. D. Alverson, S.
A. Andrews, J. Armstrong, Mrs. Alexander,

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, to be used in publishing portions of the Scriptures, school-books, tracts, etc.

Writing paper, writing books, blank books, quills, slates, etc. for all the missions and mission schools.

FOREIGN MISSIONARY CHRONICLE.

VOL. VI....No. 8.

AUGUST, 1838.

WHOLE No. 64.

Biography.

A SKETCH OF THE LIFE OF THE REV. DAVID BROWN ;

Drawn from Memorials of his Life and Labors, by the Rev. Charles Simeon, of Cambridge, Eng.

To extend and perpetuate the influence of one who while on earth glorified his Master, is most desirable ; it is to open a new channel for the flow of another living stream into the vast river of moral influence, and to purify, to deepen, to strengthen the current of Christian sentiment and feeling. What was said of the Saviour, is true of those who have followed in his steps :

" In *their life* the law appears,
Drawn out in fairer characters."

Every truth exemplified in their actions and experience, has tenfold the power upon the heart, that it has when enforced by reasoning though it be strong, or by appeals however cogent. The candidate for the missionary work is compassed by a cloud of those who testify to the possibility, and point out the method of attaining to the spirit, and accomplishing the end, of that high office. While, however, the characters and labors of Buchanan and Thomason, and Martyn are well known in this country, little besides the name of David Brown has been presented to the American churches.

Like the three excellent men just named, he was of the University of Cambridge. He enjoyed the friendship of Mr. Simeon, and that gentleman, in 1816, published a volume of Memorial Sketches, with a selection of his sermons. From that work the following memoir is compiled :

" Mr. Brown was born in the East Riding of Yorkshire, in the latter part of 1763 or the beginning of 1764. From his grandfather and his parents, he imbibed, when quite young, a religious turn of mind, and was distinguished among his connexions for his amiable disposition, and his thirst for general and literary information. While on a journey, when about 10 or 11, his in-

quiries and remarks attracted the attention of the Rev. William Jesse of Scarborough ; and that gentleman, though a stranger, asked, for what line of business the interesting lad was designed. On being informed by his parents that, as he manifested no great desire to be employed on his father's farm, they would probably bind him apprentice to some country-tradesman, he replied, that he thought the boy was destined for a more important profession ; and he added, ' If you will intrust him to me for a year, I will give him the preparatory attention necessary to his passing through a grammar-school, which may fit him for college and lead to his becoming a minister of the Church of England.' Struck with the liberal proposal, they were soon induced to accept it, and David went to reside with his new friend, and enjoyed his tuition for nearly two years, when he was sent to the valuable public school at Hull, then under the care of the Rev. Joseph Milner.

" Of his early religious history, little is recorded. He said, ' Through a merciful providence I was kept from the pollutions of youth. Thy goodness, O God, like the sun, dawned upon my early years. A godly grandfather, who poured out many prayers for me,—parents who attended to the instructions given them by God's ministers,—early acquaintance with the Rev. Messrs. Jesse, Stillingfleet, and Milner,—these were mercies all flowing from my God.' Writing in 1800 to Mr. Jesse, he said, ' The foundation which you, under God, laid in me, and on which that beloved man of God, Joseph Milner, built, has never been shaken.' A naturally sanguine temperament and high flow of spirits, which characterized his early youth, softened down under the progress of serious piety, to a sober and well-

directed zeal for propagating the knowledge of the Gospel. His religious faith, like the least of all seeds, grew with his growth under the fostering influence of pious relatives and early instruction, together with a succession of the means of grace as he approached to manhood.

"He proceeded to the University of Cambridge, and was entered of Magdalen college, having just before been severely disciplined by sickness. His studies, though much interrupted by ill-health, were faithfully pursued; they were such as are usually prescribed to candidates for orders. In February, 1785, while recovering from long indisposition, he received a letter from Major Mitchell of the East India Company's service, offering him the situation of superintendent of the Asylum at Calcutta for the orphans of British officers of the Bengal army. This gentleman had never seen Mr. Brown, but having read some letters of his to a friend in London, relating his successful attempts to do good among the poor and destitute, he thought him peculiarly fitted for the post. He stated that the prospects would be flattering to any one, but that he presumed it would be a great additional inducement to him, to know that it furnished an opportunity of instilling the knowledge of salvation by Jesus Christ into the minds of young persons, most of whom would spend their lives among the Pagan nations of India. He would have declined at once, as he was scarcely restored to health, and it was necessary he should go out that season, but his friends strongly advised him to accept; he then resolved to lay the matter before three experienced ministers and await their decision; but his friends insisted, that besides doing this, he ought to go and see Major Mitchell. In the interview with him he found the salary much less, and the number of children much greater (500 instead of 50), than he had been informed; but this unexpected obstacle was easily removed, for, since a larger field of influence was opened, he regretted not the diminution of salary and signed the articles of agreement with the proviso that he obtained orders. He immediately applied to the bishop of London to be ordained to go abroad, but that prelate declined, solely on the ground of his having invested several with the sacred office to go to the Colonies, who had remained at home, a disgrace to the profession. Dr. Watson, bishop of Llandaff, said, 'if the archbishop of Canter-

bury saw no objection to his ordaining Mr. Brown after having been refused, he would do it.' The archbishop most cordially approving his undertaking, he was examined by Bishop Watson, the 26th of February, and ordained the next day. Soon after, the society for propagating Christian knowledge elected him an honorary member; and besides presenting him with many books and tracts, they addressed a recommendatory letter in his behalf to the Court of Directors of the East India Company; and, in consequence, he received from the court an advance of £315 for the expenses of his voyage.

"He visited his friends and early benefactors, and having married, he prepared for embarkation; he was detained nearly six months. During that time he was often without money to defray the expenses of the next day, but through the kindness of unthought-of friends, he was never in actual want. '*Cast thy burden upon the Lord, thus he wrote from time to time, 'and he shall sustain thee.'* When I leave my concerns with God, I move light as air. '*For-sake me not, O Lord.*' When on the eve of leaving England, he wrote, 'I have been led in a way that I knew not, far better than my hopes, a way not of man's wisdom, but, as I trust, of the Lord's.' Thus did this holy man, when in trouble, put his trust in the Lord; and when his spirit was overwhelmed within him, betake him to the rock that was higher than he. These earnest breathings after a right spirit were abundantly realized, and all his future life is an exhibition of the truth of the words of Jesus,—'Whosoever forsaketh all things for my sake and the Gospel's, shall receive manifold more in this life, *with tribulation*, and in the world to come, life everlasting.'

"The fatigue and hurry from London to Gravesend were very great, but the Lord strengthened my body and soul. '*I looked unto Him, and he helped me.*' Mr. Simeon very unexpectedly, and to his great comfort, came to him on board the ship,—I was helped to part from my friends without a sigh or a tear, cheerfully looking to God for comfort.' The ship began to unmoor about 3 o'clock on Saturday morning, and a violent gale coming suddenly on and lasting about an hour, she drove from her anchor about a mile before another could be cast to secure her. Having looked up to my God, I slept secure and undisturbed amidst all the bustle and agitation of the

night. 'Next day lost sight of Albion's cliffs; my mind was quite free and comforted, and I wish for a humble, thankful heart, that we have been brought thus far on the way in peace.'

"The voyage, owing to various circumstances, was long, from Nov. 1785 to June the next year. He experienced many trials from the captain and passengers; and having few opportunities of doing good, he applied himself diligently to the study of two of the native languages, so that he might be useful to the people, though not sent out for their benefit.

"Immediately on his landing at Calcutta, he found himself in a most responsible situation, at the head of an extensive orphan establishment, which demanded and received all his zeal, perseverance, and affection. He entered on his duties with great diligence and humility; and as there were then few ministers in India, new calls were constantly made on him for labor. Within a few days after his arrival he was nominated chaplain of a brigade in Fort William. That very year, he, in conjunction with a friend, drew up and transmitted to England, a proposal for establishing a Protestant mission in Bengal and Bahar. In this he urges, with great force and energy, the claims of the natives upon the British Government, and the duty of imparting to them Christian privileges. He placed it in a civil and a religious point of view. He recommended the translating of the Scripture into the different languages of the east, and the sending forth missionaries to instruct the people. He considers what sort of men ought to be chosen, how they should be supported, and what plan they should pursue. He proposes that they should reside in the eight grand divisions of the country as they existed at that time, and that at their respective stations they should set up schools, employ catechists, and establish churches. In the whole of his plan there is consummate wisdom combined with the most ardent zeal. To enforce his application with the East India Company, he wrote to the dignitaries of the Church, to Mr. Wilberforce, and a number of distinguished persons, to use all their influence both in and out of parliament, to draw public attention to this good work; and to gain for it the sanction and assistance of the ruling powers. All the efforts Mr. Brown then made fell to the ground for the want of that support, which he in

vain solicited,—from that indifference to the command of Christ and the welfare of the heathen, which even now is the characteristic and the shame of too large a proportion of the Christian community. He also wrote to several of his friends, offering them strong inducements to come and labor in Bengal; but he met with no success.

"The following year, 1787, he began a native school, composed of children of four years of age, who had been deserted by their destitute relations in time of dearth. They were to be taught English and Bengali. The school was near the Orphan-house, so that he could inspect it with ease; but at the end of six months he was obliged to give it up for want of suitable teachers.

"Before his coming to Calcutta, there were a number there who truly feared the Lord, who met together every week for prayer and expounding the Scriptures; and once in the month they united their supplications for the spread of the Gospel in all the world, especially in those provinces. The Society for propagating Christian knowledge had, in 1766, sent the Rev. Mr. Kiernander thither; he gathered a congregation, and in 1770 built a church, which he named *Beth-tephillah*, the House of Prayer. But, having married imprudently, and lived at a great expense, he was in 1786 involved in much pecuniary difficulty, and he wrote to England, expressing his desire to return, and that another missionary might be sent out, lest his congregation should be forsaken and scattered, and his church shut up. The next year his property was attached, and the seal of the sheriff put upon the sanctuary. The building was valued at 10,000 rupees. One individual, Charles Grant, Esq. came forward and paid the sum, and it was transferred in Oct. to three trustees, the purchaser, the Rev. D. Brown, and Mr. William Chambers. Mr. Brown voluntarily undertook the charge, with the approbation of his brother chaplains, of this mission church, till some one should come from Great Britain. This the managers of the Orphan-house would not permit him to do while in their employ; he therefore gave up that situation in August, 1788, as the church would otherwise have been closed, and the attendants deprived of the Gospel. The managers, while they continued firm in their resolution, declared that they were impressed with a just sense of the laudable motives which influenced him to engage to officiate in the

Mission Church. In taking this step, he submitted to the entire surrender of his salary and residence without the prospect of any remuneration. During the first six or seven years he labored among a small and inconsiderable people, the bulk of whom were of the order denominated in Bengal *low Europeans*, that is, Portuguese and descendants of European fathers, and native mothers. It was, however, an increasing congregation, both in numbers and respectability; from the first his ministry was attended upon by some of the highest rank in the Company's service; but till he was made generally known by his appointment to the Presidency Church, (now the cathedral of St. John,) his hearers were almost wholly confined to the poor. The church was much enlarged in 1794, and afterwards also; so that when a chaplain was appointed to it, it was suitable for a congregation four times as large as originally it could have held. 'Could the facts,' says Mr. Simeon, 'be sufficiently dwelt upon to develop all he did and all he endured, through evil and good report, to keep that church open, it would redound greatly to the honor of his energy, faithful zeal, and perseverance. His attendance on the duties was aliko gratuitous and indefatigable. Although his engagement proposed at first to be of short duration, it pleased God that the charge should continue in his trust for nearly the remainder of his life, without his being once effectually relieved of that responsibility he had voluntarily assumed.

"On leaving the Orphan Institution, he received private pupils into his own house, the education of youth being, next to the ministry, the branch of usefulness to which he was most attached. His school was in much request. He paid, besides, great attention as inspecting visitor to others, especially to one now combined with the free school of Calcutta. He likewise steadily attended upon the hospital and the gaol; and in the latter particularly, he was, as he had been in England, remarkably blessed to the awakening and unfeigned repentance of hardened convicts. In 1794 he was appointed to the chaplaincy of the Presidency by the Governor General, Sir John Shore, afterwards Lord Teignmouth, the friend and biographer of Sir Wm. Jones; and till his death, President of the British and Foreign Bible Society. Thus his work became much increased, for, unwilling to think that new accessions of duty

exonerated him from former engagements, he continued to officiate twice each Lord's day at the Mission Church, once at the Garrison, and once at the Presidency. He established, besides, a weekly lecture, and catechetical instruction for children.

"The attendance on the Presidency church had formerly been small, but now it so greatly increased, that even the streets adjoining, as well as the yard, were regularly thronged with palanquins and other equipages of the congregation. On Christmas night, 1795, he wrote,—We had almost five full sets at the sacrament to-day; so many were never seen before at one time at the table in this country. Nearly 1000 rupees (£125) were collected. I had not recovered from the excessive fatigue when I was called to the Mission church. I feel some serious effects from my exertions on my health, which cannot hold out as it has done; *but I do not see how I can lessen my labors without doing wrong.*'

"At one period, about 1799, he was so greatly overwhelmed with a sense of his unworthiness to bear his Master's message, that he sunk for a time under its weight. He appeared, while approaching the reading desk or pulpit, like one suffering severely in mind and body; and he lost, at length, all power and command of voice; so that he sometimes found it necessary to cease abruptly and retire. This severe nervous attack was accompanied with great bodily weakness, without any other complaint; he was delivered from it after a few weeks, and recovered entirely.

"On his appointment in 1800 to the Provostship of the College of Fort William, he saw a new sphere of religious influence opened to him; and he superintended with renewed alacrity the heavy duties necessarily attendant on the formation and arrangement of a college establishment. He looked forward to the recompense of reward; he hoped, he desired to win souls to Christ from among the youth brought by this institution under his special observation. A striking improvement took place in the moral deportment of the students; they were induced by its rules to become regular attendants on the ordinances of religion, and this laid in some the groundwork of a consistent profession of the Christian faith. The college had been instituted by the East India Company to educate their civil servants or writers in the Oriental language, and in 1806 they determined they should finish

their course in one year, by devoting themselves exclusively to those languages. They deemed it unnecessary to continue the office held by Mr. Brown or the Vice-Provostship of Dr. Buchanan. The former immediately addressed himself to the Governor-General, and offered the continuance of his superintendence without salary; but the offer was not accepted.

"He was ever ready to assist the private devotions of his people. About the year

(To be continued.)

1802, a remarkable spirit of prayer was stirred up in him and them, and several agreed to put up on Sabbath mornings by themselves, the same petitions. The prayer was for the divine blessing on all mankind, but the burden of it was that the Lord of the harvest would send forth laborers into the harvest; and it was with indescribable pleasure that they saw such men as Martyn and Thomason arrive, as if in answer to their supplications.

Proceedings and Intelligence.

CHURCH MISSIONARY SOCIETY.

BENARES. *Extracts from communications of Mr. Knorpp with regard to the influence of Christian education on the native youth.*

June 1, 1836—I examined my Hindui School this morning, and was much pleased with the boys. They read the fifteenth chapter of Genesis. I asked them whom they worshipped. "The God whom we cannot see, but who sees us; who created the sun, the moon, the stars, and the whole universe." One said, "That God, whom none of our Brahmans know; who is neither in me nor in a stone; who is uncreated." Only one boy among the class pays worship to idols. He was pointed out; and one of the boys said, "Sir, this boy is full of darkness, or he would not worship idols." I put a second question, "But how do you worship that God, the Creator of heaven and earth?" They would not tell; but, at last, one pointed to another, saying, "Sir, this boy prays every day to God."—"How do you pray to God?" I asked. "When I get up, I say the Lord's Prayer from my heart." I made him repeat it, to see whether he knew it. I was much pleased; and have often thought this boy rather serious. I asked him whether he did so at night. "No, Sir," he replied. I told him to do so, when he went to bed; and that God would keep and bless him. All the other boys promised to pray so, every day. Another boy said, "Sir, a Brahman upbraided me lately, when he saw my books"—Genesis and Matthew; "and said, 'What books have you here? Will you turn a Christian?'" I replied, "These are good books. But I will ask you a question, From whence is sin? and how did it

come into the world?" The boy said that the Brahmin could not answer his question.—I asked the boy, "But did you not answer the question?" He replied, "Yes, Sir, I did."—I said, "What did you say?" He replied, "By Adam and Eve; and it came into the world by their disobedience to God's commandments." Another boy said, "A Brahman told me not to go to the Sahib's bungalow on a Sunday; or else he would make me a Christian, by putting a morsel of bread in my mouth."—"Have I done so?" I asked the boy. "No, Sir," they replied; "this is only their deceit: they wish to deceive us, to get some pice. If they do not get money from people, then they curse them, and say, 'You will become a swine in your next birth, or a horse, or cow, or an ass;' but, Sir, we do not believe them; there is no second birth." The boys like the Sunday Service, and appear to profit thereby. They are not now afraid; but rather delight to come to my bungalow. May it please the Lord to begin a good work in their souls, and to make them His own!

Extracts from communications of Mr. Leupolt.

Dec. 21. 1836—The different branches into which my Missionary labors are divided, you will see from an extract of my Journal. Since April, we have commenced an Institution for Orphans: thirty-eight little fellows, from five to thirteen years old, are already with us. They are dear to me; and who knows but that they may, by the grace of God, prove a great blessing to our Mission at Benares.

These boys have, hitherto, given me great joy. I humbly trust that the Lord is with

us. Never shall I forget the hours which I have lately spent with them. I call the boys now and then separately to me; listen to their little complaints, if they have any; speak to their hearts, and pray with each alone. Having spoken to a little fellow of the Saviour's love, and how willingly He hears children, I asked him whether he ever prayed in private. He replied, "Yes;" and exclaimed, while tears rolled down his little black cheeks, "Par ham se nahin chatta;" literally, "With me it will not go." "I cannot pray myself," he continued; "but I pray with another boy." As I did not quite understand him, I asked for an explanation; when he told me, that several of the boys could not pray themselves; and that they had therefore chosen leaders, that is, certain boys who can pray. These then gather the boys round their bedsteads, and pray with them, in the morning as soon as they awake, and in the evening before they go to sleep. As I did not previously know any thing of this, I was much gratified, and could not help shedding a tear along with the little fellow. O, my dear Brother! if one of our cold-hearted European Christians, who perhaps may smile at the endeavor to convert the Hindus, but once saw the tears—precious to the Lord—of a poor little black boy, for not being able to praise and bless his Saviour, I think his heart would be warmed.

CHUNAR. *Visit of Rev. W. Bowley to Mirzapore.*

Oct. 20, 1836—This forenoon I was engaged as usual, in the city. In the evening, while walking on the bank of the river, I met a devotee, calling himself a Parmtans. On questioning him, he said he was of that sect which considered the Brahman, the Chamar, the elephant, and the reptile, all alike. I said, "That being the doctrine of the Geeta, why not associate and feed with the swine?" He replied, that if he strictly adhered to the tenets of his religion, these persons—pointing to another devotee who came up with a companion—would not allow him to approach them. I said, "Well, then, is not that acting with hypocrisy and deceit? Can such conduct be tolerated by God?" He admitted that it could not; and after some more conversation, Matthew having joined us, he walked into our boat, which we had ready to proceed during the night to Chunar. A short time after, being reconciled to accompany us, he went to his lodg-

ing, in a temple, to bring his clothes. The moment he approached with our Christian Boy, he was assailed with abuse, as having degraded himself by associating with Christians. The poor fellow was so stunned at this extraordinary conduct in those who had hitherto worshipped him, that, without replying, he laid down and covered his face. The boy having returned and communicated the affair, one of our readers went to the spot. Seeing this, he took courage and followed him without his clothes; and seemed in deep thought at the treatment he had experienced. However, after a while, he appeared to have half made up his mind to join us. He sent for his clothes; but the inmates would only deliver them to himself: however, he did not choose to face them, and about nine p. m. we finally left Mirzapore, and reached Chunar at ten a. m. on the following day.

Since my return home, I have been engaged daily in the regular routine of ministerial duties, both in English and Hindustani, catechizing the boys of the Regimental School, and attending to our School and to the Asylums. The devotee has obtained all the articles he was deprived of at Mirzapore, and seems to have made up his mind to embrace Christianity; and now he can hardly account for the delay, on my part, in admitting him. He is lodged at a house near me, and devotes his whole time to reading and writing. His eyes seem to be gradually opening to his sins, which he is very candid to confess; and acknowledges no other Saviour but the Son of God. Who but can see the providence of God in this man's case? During our whole stay here, no person came forward to associate himself with Christianity; but at the moment of leaving it, an individual presents himself for the first time, hears a few sentences of reasoning connected with the Gospel, renounces all his previous pretensions to sanctity, and, in fact, to something more than human, and seems sufficiently satisfied to leave all, bear with persecution, and follow us.

Intercourse of Mr. Bowley with a Rajah.

Jan. 9, 1837—At one p. m., I called upon the Rajah. His son received me with civility; and, in his presence, I examined his son, a lad of about seventeen or eighteen years of age, in English. As soon as the old man came, he walked round and prostrated himself at my feet, as if he were paying his respects to his spiritual guide. This con-

duct astonished all present, especially his son and grandson. He then sat down, and heard me read the hand-bill in Hindui, with great attention, tears flowing all the time. The love of God, in sending His Son to save the world, seemed to melt him to the dust. After the Tract had been read and given to him, he bowed, and put it to his head with profound respect. In the mean time, his son's spiritual guide, a Pundit, came up; when the old man introduced him to me as being the young man's Teacher. He then spoke of the Hinduwee Testament, which he had received from me two or three years ago; and said that the Pundit knew nothing about it, as he read it himself. As soon as he described David Thakoor, our Catechist, though the man was sitting on the ground, he gladly ran and embraced him before all; and said he was blessed, and all like him; and that Christians were a blessing to all around. On rising to take leave, he accompanied us a few paces, and then again fell at my feet, which I endeavored to prevent; but he had taken me by surprise. I told him, that if he did so again I should return the compliment; and thus left him. The last two evenings, after candle-light, when the crowd had dispersed, a very respectable young man, richly dressed, called and read, and put some very pertinent questions in a gentlemanly way. He gives hope of being a sincere inquirer; but he has never before read or heard our books: he therefore says that he feels incompetent to dispute.

Jan. 13—About noon I called upon the Rajah, with two Native Christians. He approached me as usual, as if presenting himself before his Gooroo, with profound humility. He appears to be weak and faint; but after hearing the Gospel, and the depravity and helplessness of the human heart, he revived, shed many tears, and openly acknowledged that he was altogether unworthy that God should thus be gracious to him, after living fourscore and four years without the knowledge of the True God and the way of salvation. He said it was only with great struggling that he could retire within himself to think of spiritual things; that the world and its vanities were ever intruding upon his thoughts; that he had no person about him who thought on these things with himself; that all were opposed to it; that even when he got a person to read the New Testament to him, he manifested great reluctance, and did it heartlessly; that people were continually making a taunt of him in their conversa-

tion, though not in his presence; that they observed that in his old age he had forsaken the gods of his fathers, and was pursuing a strange religion. He said, that God should condescend to notice so vile a being, was wonderful; and that his only hope of salvation was in the mercy of God, as manifested in the gift of His Son. His son not being present—though his grandson, a lad of about twenty years of age, was—I spoke freely to him from the Barren Fig-Tree, &c., and thus spent nearly two hours with him. On taking leave, he embraced the Readers as if they were his brothers; and prostrated himself before me, as before. Oh that he may, even in his eighty-fourth year, prove a monument of Divine Grace!

Jan. 19, 1837—At mid-day, called upon the Rajah; his son having returned from his estates in the country. The poor old man and his descendants were as attentive and civil as usual, and allowed me to send an English Teacher for the grandson; which I hope to be enabled to do upon a small salary. His qualifications must, of course, be very limited: however, it may be an introduction to something better. The son has also promised to teach his younger son, a boy about nine years of age, English. The old Rajah took me again, as he had repeatedly done before, to see his immense palace, full of fine things; especially his library of English books—hundreds of volumes of which he possesses; but they are of no use to the family. He wished me to select such as might be of service to me; but it was not deemed advisable to encourage him in this, lest it might act as a stumbling-block to his soul. He was told, that these were fine things for the present life; but that they would not avail us one jot at the hour of death, and before the Judgment-seat of God;—that salvation was the one thing needful.

NEW ZEALAND.

Seventh Visit of Rev. Samuel Marsden to New Zealand.

Various circumstances induced this venerable servant of Christ, and experienced friend of the Missionary Cause, voluntarily to pay one more visit to New Zealand—a visit, at his advanced age, not likely ever to be again repeated. The affectionate cordiality with which his arrival was hailed by the missionaries, and the profound veneration with which the natives gazed on this, their aged and long-tried Christian benefac-

tor, are so well described in the various communications received from them, that no comment will be needed. We first give Mr. Marsden's account of his

Arrival at the western coast of New Zealand—Affectionate reception from crowds of natives—Journey over land, to the Bay of Islands.

On the 7th of February, I embarked on board the *Pyramus*, a very fine ship, which was going to the west side of New Zealand for spars. As I was very weak and feeble, I took with me one of my daughters to assist me. I purposed to cross, by land, from the west side of the island to the east.

On the 23^d, we crossed the bar of Hokianga river. The sea broke awfully upon the bar: we had no pilot; and were in great danger of being overwhelmed by the heavy violent waves constantly breaking about the vessel; and one rolled upon deck. Through the Divine protection, we escaped a watery grave. After we had crossed the bar, we came to anchor for the night. Next morning we proceeded up the river; and came to anchor again, near the Wesleyan Missionary Station; when I went on shore, and visited the Rev. N. Turner, whom I had formerly known. I remained here thirteen days, and saw many of the chiefs whom I had formerly known. I found that many were inquiring after the Saviour, and that a large number attended public worship. I had much important conversation with them, on the subject of religion and civil government. They have no established laws among them; and they feel and lament the want of a government. When I left Hokianga, a number accompanied me—upward of seventy. Some met us from Waimate. We had to travel about forty miles, by land and water. The road lay through a very thick wood. The natives carried me, on something like a hammock, for twenty miles. We reached Waimate as the sun went down; where we were kindly received by the Rev. W. Williams and his colleagues. One principal chief, who has embraced the Gospel, and has been baptized, accompanied us all the way. He told me he was so unhappy at Hokianga, that he could not get to converse with me, from the crowds that attended; and that he had come to Waimate to speak with me. I found him to be a very intelligent man, and anxious to know the way to heaven. I met with numbers,

wherever I went, who were anxious after the knowledge of God. I was much pleased to find, that wherever I went I found some who could read and write. The church service has been translated into the native language, with catechism, hymns, and some other useful pieces. They are all fond of reading; and there are many who have never had an opportunity of attending the schools, who, nevertheless, can read. They teach one another in all parts of the country, from the North to the East Cape. The prospect of success to the mission is very great. Since my arrival at the Missionary Station, I have not heard one oath spoken, either by European or Native. The schools and church are well attended; and the greatest order is observed among all classes. On the opposite side of the harbor a number of Europeans have settled along with the natives. Several Europeans keep public-houses, and encourage every kind of crime. Here drunkenness, adultery, murder, &c. are committed. There are no laws, judges, nor magistrates; so that Satan maintains his dominion without molestation. Some civilized government must take New Zealand under its protection, or the most dreadful evils will be committed by runaway convicts, sailors, and publicans. There are no laws here to punish crimes. When I return to New South Wales, I purpose to lay the state of New Zealand before the Colonial Government, to see if any thing can be done to remedy these public evils.

On reaching the eastern side of the island, Mr. Marsden addressed a second letter to the Society, dated Waimate, May 6, 1837. We extract some passages:—

Warlike proceedings of the natives.

It is upward of seven years since my last visit. On my arrival here, I found two of the principal chiefs at open war—Pomare and Titore; in consequence of which the whole island was in the greatest commotion. The chiefs from all parts have assembled, with their men, to support either Pomare or Titore. I have repeatedly visited both parties, with a view of bringing them to terms of peace; but have not succeeded. The Rev. H. Williams has used every means in his power, but as yet without effect. There were 131 Europeans in Pomare's Pa, or fortification, and a great number in Titore's camp. These are generally men of the most infamous character; runaway convicts, and sailors, and publicans, who have opened

grog-shops in the Pas, where riot, drunkenness and prostitution are carried on daily. What will be the issue of the contest cannot be foreseen. Pomare's Pa is very strong. It appears to be impossible for Titore to take it. A few days ago Titore sent 800 men, in 42 war-canoes, to attack Pomare's Pa; but they returned, after much firing between both parties, without effect. Two war-canoes met, and engaged, when three men belonging to Titore were killed; two of them were brothers, and men of high rank.

Testimony to the great success of the Mission.

In the midst of all the miseries of war, God is prospering the mission. Since my arrival I have visited many of the stations within the compass of a hundred miles, and have observed that a wonderful change has taken place within the last seven years. The portions of the Sacred Scriptures which have been printed have had a most astonishing effect. They are read by the natives at every place where I have been. The natives teach one another, and find great pleasure in the word of God, and carry that sacred treasure with them wherever they go. Great numbers have been baptized; both chiefs and their people. I have met with some very pious chiefs, who have been invited by Pomare and Titore to join them in their present war; but they have refused. I met with one pious chief who had been a great warrior, and was severely wounded in action the very day I arrived in New Zealand on my last visit; who informed me that Titore had sent for him, but that he would fight no more. I visited his Station; he has built a neat, clean place of public worship, which is visited by the missionaries; in this he teaches school, as well as his son. I am at present at Waimate, which was formerly one of the most warlike districts in the islands; and I could not learn that one individual had joined the contending parties. Waimate is the most moral and orderly place I ever was in. A great number of the inhabitants, for some miles, have been baptized, and live like Christians. There are neither riots nor drunkenness, neither swearing nor quarrels; but all is order and peace. The same effects I have observed to be produced by the Scriptures and labors of the missionaries in other districts. My own mind has been exceedingly gratified with what I have seen and heard; and I have no doubt that New Zealand will become a civilized na-

tion. I consider the missionaries, as a body, very pious, prudent, and laborious men; and that they and their children are walking in the admonition of the Lord, so as to make them a national blessing, when they have finished their labors. It was my intention, when I came, to have visited all the stations, from the North to the East Cape; but from the state of the country at the present time, it is not considered prudent for me to go to the South. I shall, therefore, return, God willing, to my duty in New South Wales. When this country is more settled in its political affairs, something may be done in the South. My eyes are dim with age, like Isaac's: it is with some difficulty that I can see to write.

Letter of a Chief to Mr. Marsden.

In reference to the grievous condition of crime and lawlessness then prevailing in New Zealand—a condition fearfully aggravated by the presence of flagitious Europeans among the natives—Mr. Marsden describes a scene, which took him by surprise; the result of which evinces that there is abundantly sufficient intelligence in the native mind, if properly directed and influenced by the Gospel, to promote the establishment of good government among the inhabitants of New Zealand, by themselves. Mr. Marsden relates:—

Among the letters which I received, I forward one from a chief addressed to me. It will show the Committee how they are advancing in learning. I was sitting in my room when the chief came in with the letter in his hand, addressed to me. He had no pen nor ink, and had written it with a pencil. I gave him a sheet of paper, pen and ink, and desired him to copy it; when he sat down, and immediately complied with my request. I was much astonished to see him so ready with his pen. When he had copied it, I got one of the missionaries to translate it for me; the translation I also enclose. The Committee will judge from this letter of the advances which the natives are making toward civilization. This young man is a pious chief, and succeeds the late Hongi. The missionaries have great influence among the natives; and, according to my judgment, they are doing much good.

“Waimate, May 14, 1837.

SIR, Will you give us a law? This is the purport of my address to you.

1. If we say, let the cultivations be

fenced, and a man, through laziness, does not fence, should pigs get into his plantations, is it right for him to kill them? Do you give us a law in this matter.

2. Again; Should pigs get into fenced land, is it right to kill, or rather to tie them, till the damage they have done, is paid for? Will you give us a law in this?

3. Again; should the husband of a woman die, and she afterwards wishes to be married to another, should the natives of unchanged heart bring a fight against us, would it be right for us to stand up to resist them on account of their wrongful interference? Will you give us a law in this also?

4. Again; in our wickedness, one man has two wives; but after he has listened to Christ, he puts away one of them, and gives her to another man to wife. Now, should a fight be brought against us, are we in this case to stand up to fight? Give us a law in this.

5. Again; should two men strive one with the other, give us a law in this. My (ritenga) law is, to collect all the people together, and judge them for their unlawful fighting, and also for wrongfully killing pigs. Therefore I say, that the man who kills pigs for trespassing on his plantation, having neglected to fence, had better pay for the pigs so killed. Will you give us a law in this? Fenced cultivations, when trespassed on, should be paid for. These only are the things which cause us to err—women, pigs, and fighting one with another.

6. But here is another. Should a man who is in the church, come in a fight against us? Give us also a law in this.

Another thing, which we are afraid of, and which also degrades us, is this—slaves exalting themselves above their masters. Will you give us a law in this also?

This letter is from a New Zealand chief to Mr. Marsden."

Notices of Mr. Marsden's visit, by the Missionaries.

The following passages from the missionaries themselves will show the deep regard felt, both by them and by the natives, for their beloved and venerated visitor.

Mr. J. Matthews, writing from Kaitaia, April 8, 1837, adds some remarkable particulars, describing the early attachment of Mr. Marsden to New Zealand, formed more than forty years ago.

"A good opportunity offers for conveying

letters to England, by the vessel in which the Rev. S. Marsden came to New Zealand. We are all much rejoiced to see this venerable person, who has come to visit us in the infirmity of his age. I went to Waimate to meet him on his arrival there, and to bid him welcome to Kaitaia. He promised to come after he had been to the southward; but he altered his mind, and came here first. On Saturday, April 1, he, with his daughter and the Rev. H. Williams, arrived at our settlement. The natives came, party after party, to see him; and had his stay been prolonged to a week, the whole tribes of the Rarawa would have been gathered together. Being anxious about the safety of the vessel, and the wind being fair, our venerable friend took his departure, probably to see us no more in this world. He is now seventy-two years of age. He resided at our house, and I thought myself highly privileged to hear an old believer pray. It was evident that he had grown in spirituality of mind, as he has grown in years. The natives looked upon his grey hairs, and expressed their admiration of his love for them, in visiting them in his old age. Mr. Marsden learnt all particulars with regard to Toki and Huru, two natives, who were taken away from this part by Governor King, to teach the prisoners of Norfolk Island to prepare the native flax; that plant growing on that island. A native chapel, for the worship of the true God, is now finished on the spot whence these two natives came. They died about two years ago; and are well known to these tribes, as having first introduced the potato. Mr. Marsden, on hearing that I came from the north, immediately made inquiry for these two natives; he having met them at Norfolk Island, where they dined every day with the Governor. Mr. Marsden communicated this new information to us at the Waimate—that his meeting with these two northern natives, first gave him a desire to benefit this interesting race. These two men were loaded with presents from Governor King and Mr. Marsden; they brought with them potatoes, and five very large pigs. There were no pigs in New Zealand before this, so far as we know, nor potatoes; this is more than forty years ago. The potatoes they planted; but did not like them for many years: I suppose they attempted to eat them raw, as they did the corn, which was introduced also by Governor King, in person, at the North Cape

Two old Chiefs mentioned his name to Mr. Marsden, I think, on the Wednesday; although we could not hear it by any of the younger men in the preceding days. Governor King told these people, if they were kind to the pigs, they would have abundance in time. They received no produce from any of these pigs. They used to make sport of them, by hunting them; and, according to them, one of these pigs would drag half-a-score of them along the ground. No doubt they killed them in this way, as they say one died full of young ones. The last large pig rooted up a corpse buried in a sacred place near our settlement; and was killed, and eaten, as a payment. Swine have been produced here from some introduced into the Bay of Islands, or somewhere in that quarter, of a later date. The natives at the north have had maize for forty years; but being a long time before they knew how to cook it, it did not gain repute till of late years; very fine corn is now grown about us. Mr. Marsden spoke to the natives through an interpreter; and he then gave the history of his first affection for their race. He told them, that twenty years elapsed after his seeing those two natives, before he saw another New Zealander, or did any thing for them: he then went to England, and brought out Mr. King, &c. There were 300 natives to listen to his discourse."

Mr. Marsden was enabled to visit the Society's station in the Thames, and also to perform a cruise to Cook's Straits, the southward of the island, in H. M. S. Rattlesnake, Captain Hobson. The Rev. A. N. Brown accompanied him in this excursion; we extract a few passages from his Journal.

Visit to the South—Affecting Reminiscences and anticipations of an aged Christian.

May 30, 1837.—I went to Kerikeri, with Messrs. Marsden and Busby, and the officers of the Rattlesnake.

June 2.—Sailed with Mr. Marsden this morning, in the Rattlesnake, for the Southward. We previously went on shore at Kororarika; and saw the body of Titore, who died last night. We were surprised at seeing some chiefs eating food within the sacred enclosure where Titore was laid out. The women too appeared to have laid aside their usual violent mode of shewing grief, by cutting and gashing their arms and

breasts; nor does it seem probable that any of Titore's slaves will be killed, out of honor to him. These are so many proofs that the edifice of superstition is crumbling away beneath the irresistible power of the glorious Gospel; and that, too, among a tribe of whom few have as yet bowed either the knee or the heart to the name of Jesus.

June 6, 1837.—I went with Mr. Marsden to our Thames station. During the evening, a few chiefs called to converse with Mr. Marsden. One of them had accompanied Mr. Marsden, fourteen years since, from the Thames to Tauranga. At length we had to request the natives to leave; when one of them said, "We wish to have a very long steadfast look at the old man, because he cannot live long enough to visit us again."

June 8.—Rounded Cape Colville in the night; and, with light and variable winds, had a short run during the day through the Mercury Isles. We enjoyed a most lovely evening. In a long conversation with Mr. Marsden on deck, he spoke of almost all his friends having preceded him to the eternal world—Romaine, Newton, the Milners, Scott, Atkinson, Robinson, Buchanan, Good, Thomason, Rowland Hill, Leigh Richmond, Simeon, and others. He then alluded, in a very touching manner, to his late wife. They had passed, he observed, more than forty years of their pilgrimage through this wilderness in company; and he felt their separation the more severely as the months rolled on. I remarked that their separation would be but for a short period longer. "God grant it!" was his reply; and then, lifting his eyes towards the moon, which was peacefully shedding her beams on the sails of our gallant bark, he exclaimed, with intense feeling:—

Prepare me, Lord, for thy right hand;
Then come the joyful day!

Mr. Brown remarks, in reference to Mr. Marsden's visit:—

In the evening, the vessel sailed with our valued and venerable father. This mission, especially in its infant state, was deeply indebted to him for his advice, counsel, labors, and prayers; and his heart has now been cheered in witnessing the wonderful change which has taken place in this part of the island since he first landed on it as the herald of mercy to its savage inhabitants; for though his late visit to us has been made in troublous times, and in the midst of war,

yet the conduct, with few exceptions, of the baptized natives—the knowledge imparted in the schools—the steady progress of the translation of the Scriptures, by the Rev. W. Williams—and the extensive preaching of the Gospel throughout the northern district—have shewn him that the great and good work which he was the honored instrument of introducing into this land has been accompanied by the manifest blessing of Him in whose favor is life; and I doubt not, from Mr. Marsden's own expressed sentiments, that he has left us with the language of good old Simeon in his heart, *Lord, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation!*—*Miss. Reg.*

LONDON MISSIONARY SOCIETY.

MARQUESAS.—*Extracts from the Journal of the Rev. J. Rodgeron.*

The most recent intelligence from the missionaries at Santa Christina tends, upon the whole, to animate hope in reference to the people among whom they are laboring to spread the blessings of the Gospel. These devoted brethren have been gratefully refreshed in their comparatively isolated situation by the brief intercourse and fellowship which they have had with their brethren and sisters who sojourned with them on their way to the Navigator's Islands; and to the natives themselves, it is hoped that this visit has, under the Divine favor, been the means of benefit. The people seem to be gradually awakening to a perception of religious truth, and to pay more attention to the Sabbath. Their attachment to heathenish pollutions, though still lamentably perceptible, appears to waver and decline; while the superiority and advantages of civilized life, habits, and manners, which they have of late more especially witnessed, can scarcely fail to exercise a favorable influence on their minds. On these and other important points, the appended extracts from the Journal of the Rev. J. Rodgeron, forwarded from the Marquesas in June last, supply ample details. It is fervently to be hoped that the various events and circumstances embraced in this communication will, through divine grace, be rendered materially conducive to the extension of the Redeemer's kingdom, among the deeply degraded people inhabiting these islands.

Evan. Mag.

Meeting of the Missionaries.

March 30th—A little before sunset, a brig came in sight. A gun being fired on board, I went off to her, and found her to be the *Dunnottar Castle*, from London. After the ship was safely anchored, I returned with the welcome intelligence that there were on board six missionary brethren, five of them accompanied by their wives, appointed by the society to the Navigator's group.

March 31—This morning our dear brethren and sisters came on shore with Captain Patterson and his lady. So many European females have probably never been seen at these Islands before, certainly not at one time. The natives were greatly interested, and were particularly persevering in their efforts to see as much as they could of our visitors; consequently, during the day our intercourse with our friends was subject to considerable interruption. In the evening the natives departed; we had some interesting conversation, and united in prayer, which was very gratifying, and, we trust, profitable to us all. The visit of our dear friends is indeed a great pleasure and privilege. We heartily pray that it may prove a lasting blessing to us, and that it may produce a good impression on the minds of the natives.

April 2—Mr. Stallworthy went on board in the morning before breakfast. Mrs. R. and myself, with our two little ones, followed immediately after dinner. We then seated ourselves around the table of our once dying but now exalted Saviour, where we offered united thanksgiving and supplication; where we beheld the symbols of our Saviour's love, and partook of the same as an acknowledgment of our discipleship, and as a declaration of our determination, with divine aid, hereafter to live not unto ourselves, but unto him who loved us, and gave himself for us. After the service, our infant son was baptized. The child's name is John Iotete. Mr. Hardie administered the ordinance of baptism.

Altogether, we had a very interesting meeting, and we trust that the good effects of it will abide on our hearts for many days to come.

A little after sunset we bade our dear friends farewell. We may see them no more in the flesh, but this visit will give us a feeling of peculiar interest in them, and we hope to correspond with them by letter for our mutual advantage. After taking

leave, we came ashore, and the vessel was soon under weigh. May the blessing of God the Father, the Son, and the Holy Ghost, go with them and abide with them.

Regard of the principal chief for the Sabbath.

April 3d, (Sabbath.)—Early this morning there was some drumming by Vahanatche's people, and we were afraid it would be continued through the day, but it soon ceased. It should be remembered that Iotete has not allowed this particular diversion among his people, for some time past, on the Sabbath.

In the forenoon Mr. S. had two companies of the people, one about 12 in number, the other 18. About 30 were present at Hanamiai in the afternoon.

Efforts to improve the social habits of the people.

April 5th.—We had five of the principal chiefs of this valley, and their wives to dine with us. Dinner being prepared, which consisted of two roast pigs and flour pudding; all, men and women together, were seated round the table, and behaved with propriety.

Shortly after dinner, we presented Iotete with a coat and pantaloons; the other chiefs each with a hatchet, and their wives with a fathom of blue cloth. To Iotete's wife we gave a large upper garment of red baize; and after a little friendly conversation, our company retired seemingly much pleased. Iotete, perceiving that we had obtained a supply of European property, wished us to write to the king of England to send out a ship-load for him. During the evening one chief sent us a small pig and a bunch of bananas as an expression of his gratitude.

We hope this meeting will be followed by some good effects. We have frequently besought the men not to exclude their wives from their feasts, when they have plenty of pigs, fish, &c., but to give them a portion; and we have now, by inviting them to our house, and causing them to sit round the table together, proved how anxious we are that no distinction should exist between a man and his wife. May the Lord bless our feeble instrumentality among these benighted people, whether of a more public or private nature, whether by the proclamation of the Gospel, conversation, or example; and to his name we will ascribe the glory.

Increase of religious inquiry.

April 10th.—Great excitement has prevailed among the people to-day. This morning upwards of 100 natives were assembled at our worshipping place when I arrived, dressed in their best clothes. During service they were more quiet and attentive than usual. When I concluded, several expressed their wish to repeat something after me. I, therefore, read a prayer, in which they followed me, sentence by sentence, with much apparent interest. We scarcely know to what cause to attribute this excitement. The circumstance of so many missionaries proceeding to the Navigator's Islands, led them to surmise why so large a number were sent there, while only two remained here. They have held many consultations among themselves on this subject, and have also inquired of us. We told them that the people in the Navigator's Islands are more numerous, and are very anxious to have missionaries to instruct them. This intelligence, together with recent circumstances, seems to have produced a good impression, and has, probably, induced them to assemble in greater numbers than before, to hear the Gospel declared unto them.

The people of Hanamiai have partaken of the feeling so strong and general in this valley, and about sixty now assemble for worship. It is cheering to us to see such goodly companies, and we pray that we may have a continuance and an increase of what our eyes have thus been favored to behold.

Death of the Queen.

April 11th.—This day we were much surprised to hear of the sudden death of the queen, Iotete's wife. For several months past her health had evidently been declining; she had frequently been supplied with medicines by us, but did not obtain any permanent relief. A few weeks ago her relatives sent to Taao, a valley in Dominica for a Thurhuna, who, we understand, holds the combined office of doctor and priest; but his medicine and his incantations were alike ineffectual to her recovery.

Early this morning the Queen, her husband, and two of their children had left home with a view of going to Hanatetena to attend a marriage ceremony. Before leaving, she said the journey would be too much for her to accomplish in her weak state, but, be-

ing urged by those about her, she reluctantly complied.

The Queen died at Hanateio, a valley on the windward side of the Island, and about six miles distant from the one to which she was going. After ascending and descending the high mountain which divides the windward side of the Island from the leeward, she sat down, being quite exhausted, and died without a struggle. A little before noon the intelligence reached us; the whole valley was instantly thrown into perfect consternation, and nearly all the men went off to lend their assistance.

About sunset the body was brought home, accompanied by a number of men and women; many of the latter appeared to be almost frantic, tearing their hair, cutting their bodies, throwing themselves into the most extravagant attitudes, and yelling in the most fearful manner. We could not refrain from tears, whilst contemplating fellow beings, born for immortality, degraded to a level with the beasts which perish. Some time after the body was brought, the people became a little calmer.

We all went down to the house, a number of women were sitting silently around their lifeless Queen, with grief pictured in their countenances; others continued to cry, hanging about her, clasping her hands, and putting her feet upon their heads; many of them rested not during the night.

April 13.—Toward evening I went again to the house. Iotete and several others were busily employed embalming the body with a mixture of turmeric, cocoa-nut and other ingredients. They said they were tabued for a month, so that we should not expect their company during that time. During the day the body is kept in a sitting posture; occasionally it is placed outside in the sun, and laid down at night. They maintain that her death has been occasioned by sorcery; and it seemed impossible to convince them to the contrary, as they continue to affirm that there are no natural deaths among them, except in the case of very old people.

April 15.—Nearly all the inhabitants of Hapotone came early this morning to manifest their respect for the Queen and sympathize for Iotete. They brought several pigs as presents to Iotete. As soon as they came in sight of the house all cried aloud, and many appeared as if they had lost their reason, and continued to dance in a most frantic manner for a considerable time.

They then proceeded to the house where the corpse was placed, and continued to dance in the same manner as before, and cry nearly all the forenoon. In the after part of the day upwards of one hundred of the natives came to see the missionaries and their dwelling.

April 16.—A large canoe arrived from Dominica to-day; among the persons on board was the Tuhuna who had lately attended on the Queen. He had several pigs, which he presented to Iotete. Some of the people here accused him of having killed the Queen by sorcery.

April 17 (Sabbath).—Much excitement continuing to prevail among the people, in consequence of the death of the Queen, we thought it probable they would not assemble for worship to-day. However, Mr. S. had two congregations in the morning. Among his hearers were several persons from Dominica, who were very attentive whilst he endeavored to show them that death was the consequence of sin, and that those who believe in Jesus will, hereafter, be freed from suffering and death, and raised to the enjoyment of heaven.

In the afternoon between sixty and seventy of the natives assembled at Hananiai, and, upon the whole, were attentive whilst I endeavored to improve the death of the Queen; to point out the impropriety which had lately been exhibited in the conduct of many of them, and to remove their erroneous ideas concerning the influence of witchcraft.

We hope the death of the Queen will be overruled for good. Nearly all the people have been here from the principal valleys in the island. Many have continued with us for several days, and we have had frequent opportunities of conversing with them, and of proclaiming in their hearing the way of salvation. Several have promised to commence making cocoa-nut oil, and for this purpose have been furnished with pieces of hoop-iron with which to scrape off the kernel.

May 3.—The body of the late Queen has been put into a kind of coffin, made by hollowing out the trunk of a bread fruit tree. The coffin was covered with white native cloth, over which civet was bound in such a manner that the cloth appeared through the interstices in diamond net-work. Early this morning the body thus enclosed was removed from the house erected for its temporary reception, into a dwelling to Iotete,

and in which he and some others sleep. Here it is to remain.

Mr. Rodgerson subsequently visited Dominica, and closes his journal with a brief account of the state of the people in that island. Some of them treated his message with neglect; but the greater part listened with more than ordinary seriousness, and expressed a wish to have missionaries sent to reside among them, and communicate to them instruction in the Christian religion.

To Mr. Rodgerson, personally, the natives all evinced a friendly disposition, seemed anxious to win his good opinion, and promised to cease from fighting with their countrymen in the neighboring islands. Mr. Rodgerson was considerably cheered by his visit to Dominica, and on one occasion felt particularly gratified to hear a native youth observe to a number of people, by whom he was surrounded, that "the spirits of those who believed the word of God should go to a good place when their bodies were dead, but those who would not believe, to a bad one." On the 7th of May, Mr. R. returned to Sta. Christiana. During the period now under review, Mr. Stallworthy also made an extensive missionary tour, instant in season and out of season, to communicate to the people the unsearchable riches of Christ.

INDIA. *Hindu Convert* at Bellary.*

One of the members of the native church at this extensive and highly interesting station, gives the subjoined account of his former heathen condition, and the manner in which he was led to a knowledge and love of the truth.

To the best of my recollection, when I was about the age of twenty-five, I first felt that I was a sinner and needed salvation, and being desirous of obtaining the favor of God, I made long pilgrimages to Kasee, (Benares,) Rasnaishvara, Trepitty, Tirnamally, Madura, Juggernaauth, Conjeveraux, Ramagherry, Hurryhur, paying homage to idols at these places, and washing in the rivers held sacred by the heathen. A period of seventeen years I spent in following lies, seeking peace to my troubled conscience; but all in vain. Of this time I spent five years in the worship of Vishnoo, and had my

shoulders burnt with the Chakraukito.* For seven years I performed the worship of Seeva. The rest of the time I spent in the adoration of idols of my own making.

About three years since I arrived at Bellary, and as I had often heard that if any one would take possession of a deserted temple, erect an image therein, and pay to it their adorations, they would obtain great merit, and God would reveal himself to them; I, finding a deserted temple in the large tank, took possession of it, placing in it three images which I made, and to these I paid daily homage. I at the same time worshipped the sun, and made many prayers, and paid every attention to the decoration of the image I had set up. I suffered, also, some very painful penances, often lying for long time in the sand, sometimes with my head covered with the sand, under a burning sun. I continued these ceremonies for the space of three months, and daily felt increase of sorrow and trouble of conscience, in consequence of finding that, after all my pains, I could not obtain peace of mind; and that God was not pleased to reveal himself to me. While I was in this troubled state of mind, Mr. Flavel came to me one day, and asked me why I was taking so much trouble in worshipping these lifeless images which I had made myself! On my telling him I wanted to find God, and could not, he said to me, come to my house to-morrow (appointing a time), and I will show you a sure way to find him. After speaking a little more, he left me.

I went the next day to his house, as I promised to do, when he spoke to me a long time about the vanity of idols, and showed to me the way of obtaining peace of conscience through the blood of Christ the Saviour of mankind. This was just what I had been seeking for, and I felt great joy; I felt at once the truth of his arguments against idols, for I had my own experience to teach me that they could do me no good. I was so fully persuaded that I had wasted my life and strength in vanity and lies, that I went at once, and broke the idols to pieces, and threw the fragments into the tank. I took off all the marks of idolatry from my body, and returned home to my family, informing them that I had at last found what I was in search of these many years back; that God had sent his servant to teach me the way of

* His heathen name was Ramaswamy; his christian name is Moses.

* A ceremony designed to point out special dedication, made by a hot discus, the symbol of vishnoo being applied to the shoulders.

happiness, and that I was fully convinced that it was the right way. I then knelt down and prayed to God, thanked him for his mercy in sending his servant to show me the way in which to serve and please him.

My relations were greatly provoked that I had determined to forsake the gods of our fathers, and deserted me with the intention of having nothing more to do with me. They continued for some time to show their displeasure, till they found it would not keep me from persevering in the course I had taken; they then returned, but were constantly persecuting and abusing me. The Lord, I thank his name, has given me grace to bear all patiently, and they have in a great degree desisted from their attempts to draw me back to their ways. I have found great delight in regularly attending the house of God, and hearing his word preached. The more I have heard, the deeper have been my convictions that I am in the right path. Peace of conscience I have found from believing in Christ. I desire to serve the Saviour, who has bought me with his precious blood, and brought me out of darkness into his marvellous light. Since the time I renounced idolatry, I have found true pleasure in serving the Lord; I cast my soul at his feet, and look to his sufferings and death for the pardon of my sins and my acceptance with God.

DEPARTURE OF THE MISSIONARY SHIP CAMDEN FOR THE SOUTH SEAS.

We insert the following account with but little abridgment. The object contemplated by this exploratory voyage appears to be one of much importance. Our knowledge of the Islanders of the Pacific is but very limited; and although it seems expedient, while the funds are so limited which Christians are willing to devote to the conversion of the world, that commonly they should be employed in direct efforts for the cultivation of fields already known, yet cases may occur in which voyages and tours, under the direction of Missionary Societies, may be made with great advantage to the cause of Christ. Such appears to be the character of this enterprise. Information about the inhabitants of

other groups of islands is greatly needed; it is not likely to be obtained in the ordinary mode, as general travellers never visit them; and the observation of irregular commercial enterprise, if, indeed, it extends to those islands, is not available. In the meantime the system of missionary efforts already established in the Society and other islands is capable of very advantageous extension, by the employment of native converts as assistant missionaries; and the remarkable success, which has generally attended the measures employed for the introduction of Christianity into those islands, affords strong encouragement for making still more vigorous exertions. Moreover, few men could make such a voyage with facilities at all equal to those possessed by Mr. Williams, as to experience, knowledge of the dialects spoken, &c. We may further frankly acknowledge, that we are the more inclined to regard this exploratory voyage with favor, because we regret to see the church of God, in prosecuting one of the great objects for which she was established—the spread of the Gospel among all nations, and for which men of talents, and abundance of wealth, and grace to feel compassion for the dying heathen have been given to her, commonly far less enterprising and efficient than the whalers of the seas, or the trappers in the forests, or the merchants who are found in every part of the earth. We hope for better days to come.

As to this voyage of the Camden, we shall endeavor to watch its progress, and make our readers acquainted with its results.

The liberal donation of nearly \$2,500 towards the expenses of this vessel, and particularly the ground on which it was given, by the Court of Common Council of the city of London, cannot fail to be noticed by our readers, and to awaken many in-

teresting reflections. Nor will the account of the cordial and affectionate parting of Christian friends be overlooked. This great cause, if it require severe self-denial and self-sacrifices on the part both of those who go to the heathen and of those who labor at home, certainly calls into exercise, however, many of the noblest principles and of the most sacred feelings, with which, as men or as Christians, our nature is endowed.

"An important result of the eminent success which, under the Divine blessing, has long attended the labors of our brethren in the South Sea Islands, is the decided encouragement which it offers, and the strong additional obligation it imposes to extended efforts in that part of the world. Within a circle of many hundred miles, of which Tahiti may be regarded as the centre, the idolatry of the natives has been annihilated, human sacrifices and infant murder have ceased, the use of letters has been introduced, and education advanced, churches have been gathered, and from them the knowledge of the truth has spread to the regions round about. The inhabitants are rising in the scale of nations; order, industry, and comfort, abound in their settlements; commerce and navigation are increasing on their shores; and they number among their temporal blessings a written language, a free press, a representative government, courts of justice, written laws, and useful arts; all these are the fruits of Missionary labor; they have followed the introduction of the Gospel; and they stand inseparably connected with the fact, that multitudes have received the truth in love, and that the truth has made them free. No individual, whose heart beats with the love of Christ and of his fellow-man, can contemplate these delightful results without earnestly desiring that the inhabitants of the unnumbered islands and groups in the Pacific, still heathens, should enjoy the same invaluable blessings, and be added to the dominion of Him whose right it is to reign.

"It will be remembered that, in October last, the friends of the Society assembled in Exeter Hall to take leave of our brother the Rev. John Williams, and the Missionaries who were to accompany him on his return to the South Seas. In a statement which was read upon that occasion, respecting the

progress of the South Sea Mission and the objects contemplated by Mr. Williams in returning to the field of his labors, it was mentioned, that after aiding in reinforcing the Missionary Stations which have long been destitute in the Society Islands, and rendering the assistance required in the Navigators, Mr. Williams purposed to undertake an extensive exploratory voyage among the groups of islands to the north-west, lying between the Navigators Group and New Guinea, with the view of ascertaining the state and disposition of their inhabitants, and settling among them a number of native converts from the original Mission Stations. On subsequent consideration it appeared to the Directors, in conjunction with Mr. Williams, that the accomplishment of this object, as well as the interests of the existing Missions in the South Seas, would be essentially promoted by the use of a ship exclusively devoted to these purposes; and an appeal was consequently made to the friends of Missions for special aid towards the purchase of a suitable vessel. This appeal was speedily responded to in a most generous manner. Mr. Williams visited several parts of the kingdom to afford to all interested in the undertaking an opportunity of contributing to its furtherance; and at every place where he invited attention to the subject, the plan was cordially approved of, and liberally assisted. By his personal representations in the Metropolis, Mr. Williams also received many large contributions, among which may be mentioned, as a circumstance equally auspicious and unprecedented in connexion with the missionary cause, a donation of £500 from the Hon. the Court of Common Council of the City of London. To this distinguished Corporate Body, Mr. Williams made a personal and special application; and so convincing were his statements of the advantages of missionary labor to British commerce, (on which ground only, the Common Council could in their Corporate capacity entertain such an application,) that the grant was made with scarcely a dissenting voice.

"We have not the means of furnishing a minute detail of all the circumstances connected with the progress of this interesting measure, or of separately noticing the numerous instances of Christian liberality which it elicited, nor do we believe it necessary, for few events have occupied so large a portion of the attention of the friends of missions. Abundant resources were supplied, includ-

ing contributions from quarters the most various, from the friends of commerce and of science, of religion and humanity; and of all ranks and classes, from some of the most illustrious peers of the realm to the humblest mechanic who labors for his daily bread; and out of the fund thus formed, the Directors purchased the *Camden*, a vessel of 200 tons burden.

"On the purchase being concluded, every requisite arrangement for the safety of the vessel and the comfort of the passengers was made as speedily as circumstances would permit. The control of the ship is vested in Mr. Williams on behalf of the society. Captain Morgan, a gentleman of approved character, both as a mariner and a Christian, is engaged to navigate the vessel; with a mate and crew, of whose steadiness and sobriety satisfactory assurances were received previous to their acceptance.

"On Sabbath evening, April 8, a missionary service was held at Barbican chapel, and was closed by the missionaries and friends present uniting around the table of the Lord in commemoration of his dying love. Another meeting, for special purposes, was held at the Mission-house on the following day, at the conclusion of which the missionaries were once more commended in earnest supplication to the guidance, protection, and blessing of Him who ever liveth to intercede.

"On the 11th of April, as previously arranged, Mr. and Mrs. Williams and their companions, accompanied by the Directors and friends of the Society, to the number of about 400, proceeded to Gravesend, in the City of Canterbury steam-vessel, engaged expressly for that purpose. The steam-vessel left London Bridge at 10 o'clock. At that hour the wharfs and the adjacent side of the bridge was crowded with the members of the Society and friends of the missionaries; and when our brother, Mr. Williams, waved his hand to bid them farewell, as the vessel started from the wharf, the missionaries were cordially cheered by the multitudes who had assembled to witness their departure, and to testify their interest in the important enterprise. The period occupied in passing down the river was one of strong and mingled feelings to the brethren and sisters, who were thus commencing their voyage, as well as to those who were accompanying them to the ship. The day was remarkably fine, and the appearance of surrounding objects,

such as, on ordinary occasions, would have attracted attention and imparted pleasure; but they were comparatively unheeded, and on the objects of deep solicitude on board, all thought and feeling seemed to be concentrated. As the vessel approached Gravesend, the missionaries and their wives assembled on the after-part of the deck, and the friends on board took leave of them individually, sharing with them most affectionately the solemn feelings of the trying hour. On joining the *Camden*, the following farewell hymn, prepared for the occasion, was sung by the friends assembled on the deck of the steam-vessel:—

Bound for the Southern Seas,
A bark is leaving home;
Her canvas swells upon the breeze,
Her prow divides the foam,
Impatient of delay;
And weeping friends are there,
A long, a last farewell to say,
To breathe the parting prayer.

Go, "Messenger of Peace!"
Richer than argosies,
Thou bearest tidings of release
To lands of other skies.
Sad is the parting word,
Though duty reconciles;
Yet go, thou servant of the Lord,
For, in those sun-lit isles,

Hearts for thy coming burn,—
Their father and their friend:—
Their prayers, and ours, for thy return,
Shall to ONE THRONE ascend.
And if thy last look fall
Sad, on thy native shore,—
If friends that see thee part, like Paul,
"Shall see thy face no more,"—

Yet shall thy spirit be
Strong, trusting in the Lord.
"Who leaveth home or friends for me,
Is not without reward."
Servant of God, farewell!
Long be thy course, and bright!
Till friends, who here must parted dwell,
All in one fold unite.

"An appropriate prayer unto Him who rules the winds and the sea was offered by the Rev. Thomas Jackson; after which our brethren and sisters proceeded to the *Camden*.

"The final separation was intensely af-

fecting. Few were able to restrain tears of sympathy and affection on behalf of those on whose faces many, doubtless, looked for the last time on earth. The manly feeling and Christian fortitude of our honored brother, Mr. Williams, were evidently exercised to the utmost; and in severing from a dear child, whom he has left in England, his parental sensibilities, and those of his partner, underwent a most painful trial, which it was impossible to witness without the deepest commiseration. Some of the younger Missionaries and their beloved companions, called to endure a trial totally new in their experience, were powerfully affected; but the greater number sustained it apparently with comparative firmness and serenity. But all stood deeply in need of the reviving consideration identified with the object for which they were going forth, and of the consolations afforded by the Divine promise, "Lo, I am with you always." To these, many sympathising friends endeavored to lead their minds, and not without a visibly cheering, grateful, and tranquillising effect. In a few moments the vessels parted company—the Camden, having weighed anchor, gave her canvas to the wind, and proceeded on her voyage. For a few miles she was accompanied by the City of Canterbury, sometimes close enough to hail or speak. Farewell words and blessings, or parting salutations, were thus repeatedly exchanged, much to the comfort of the Missionaries, until the Canterbury directed her course back towards London, when the ship conveying our beloved brethren and sisters to the distant islands of the Pacific, followed by many a heartfelt prayer and fervent benediction, was quickly out of sight.

"The names and destinations of the brethren who have sailed in the Camden, are as follow:

"The Rev. John Williams and Mrs. Williams; the Rev. George Charter, with Mrs. Charter, appointed to Raiatea. The Rev. Charles Green Stevens, with Mrs. Stevens; the Rev. Thomas Joseph, with Mrs. Joseph; and Mr. Joseph Johnston, Normal Teacher, appointed to Tahiti. The Rev. William Gill and Mrs. Gill; Rev. Henry Royle and Mrs. Royle, to Rarotonga. Rev. William Day and Mrs. Day; Mr. John Bettridge Stair, missionary-printer, and Mrs. Stair, to the Navigators Islands; and Rev. Robert Thompson to the Marquesas. Mr. John Williams, Jun., and Mrs. Williams, have also embarked in the Camden.

"No one, who cherishes an attachment to the sacred cause of missions to the heathen, can contemplate the departure of our beloved brethren without the most lively, grateful, and hallowed interest. England stands pre-eminent among the nations of the earth as a maritime power. Her ships of war are many in number, while her ships of commerce go forth and return laden with the produce of every clime. But never, since the departure of the Duff, has a vessel left our shores under circumstances, and for objects entirely similar to those which have marked the departure of the Camden. No one has ever before departed from our coasts as an offering wholly consecrated unto the Lord, and designed alone as an instrument for the promotion of his glory, and the extension of his kingdom on the earth, a messenger of peace from the Churches, bearing tidings which shall issue in "glory to God in the highest, and on earth peace, good-will toward men."

Miss. Mag.

AMERICAN BOARD OF FOREIGN MISSIONS.

SANDWICH ISLANDS.

Letters from Mr. Lyons, at Waimea on Hawaii.

The Missionary Herald says:

The following communications will give the reader a general view of the condition of the population at the Sandwich Islands before they felt the influence of christian teachers, also of the means which have been employed to enlighten and improve them, with the success, which, by the divine blessing, has crowned the efforts made. Although the statements made below relate especially to a single district, they are similar in most respects to what might be made in regard to every district on the islands where the influence of christian instruction has been felt for a series of years. The first communication bears date September 18th, 1837.

Original Condition of the People.

It has often been reported that the people, as a general thing, were but a little elevated in their habits of living above the brute creation. The generality of their houses are nothing but the rudest hovels, entered by one door not three feet high. This is often an open door. As you pass along, you will sometimes see it closed with brush, or mats, or some such like trash. Now and then you may see a kind of a door rudely made of

rude materials. The inside of many of these hovels is too filthy to be described, or even mentioned. Often, on attempting to enter, the smoke of the taro oven, which occupies the most conspicuous part of the house, rushes out in such dense columns that you are obliged to retire. Night comes on; men, women, and children, the married and unmarried, fowls, dogs, and cats, and sometimes pigs even, lie down to sleep. A single mat on the ground is perhaps the only sleeping place. No partitions divide a part from the rest. In this respect all things are common. Morning comes. All sit down on the ground floor, covered perhaps with dry grass, and sometimes a mat. The great calabash of *poi* is placed in the midst, out of which all eat in common. One hand after another enters the dish first and then goes to the mouth, and so on, till all are filled, provided there is enough. The same hands too are employed at the same time in devouring the raw fish, sometimes just as it comes from the ocean. The hand is all the knife that is used. A rusty jackknife may occasionally be seen. When the *poi* dish is removed, the great wooden pipe is brought on, filled from the tobacco horn, and lighted, and then goes the rounds, from father down to the son of four years old.

But I will not enlarge. My soul has been stirred up within me at the sight of such pollution and degradation. I have endeavored to persuade the people to live more like human beings, to put away their numerous dogs, give up the use of tobacco, build them better houses, furnish them with mats, partitions, sleeping-places, tables, seats, and separate dishes; to make fences about their houses, and devote more time to the cultivation of the soil. Nor have my efforts been altogether in vain. Church members, and some others of the better sort, have built them neat and comfortable dwellings, and some have furnished themselves with tables, seats, wooden dishes, and in one corner of the house a sort of shelf may be seen on which books are laid. Pleasant yards are also beginning to be seen in different directions, and the soil is receiving a greater degree of cultivation.

Efforts to improve their intellectual and moral Character.

Under this head I shall speak first of *Schools*.—The last report stated that the schools in this quarter were rising and increasing. My determination then was to

gather, if possible, all the children of a suitable age in my field into schools. This object was kept steadily in view. The four teachers who had just graduated at the seminary, took a deep interest in the projected enterprise. We united our efforts and energies, and by patient perseverance in well-doing, the object was nearly accomplished. The schools and scholars gradually increased till the former numbered seventy-nine and the latter 2,592. Of these about 1,000 may be called readers, 900 of whom have learned to read during the past year. I do not mean that there are so many good readers, but that so many can put letters and words together so as to constitute what is called reading.

The school conducted by myself and Mrs. Lyons, has been unusually prosperous, and considerable proficiency has been made by some of the scholars. The teachers from the seminary have been very active and energetic. Their pupils have made commendable progress in the studies to which they have attended. I regret that there are no more teachers of similar stamp. Many of the other teachers, however, have good schools. Their scholars appear well, and their progress in reading and writing is pleasing. Several of the schools have devoted some time to manual labor, such as the cultivation of taro and potatoes in payment of school books.

When the schools went into operation about a year since, it was found that a majority of the scholars were in the habit of smoking tobacco. The filthiness and sinfulness of the practice were pointed out to them, and they were urged to abandon it at once. At first there were many obstinate cases. But the teacher's voice finally prevailed. And now nearly all the children belonging to the schools are enrolled on the side of entire abstinence. The pernicious influence of parents, however, may induce some, if not many, to return to their former pollutions. Some of the teachers, having heard that wreaths, beads, jewels, and other superfluous ornaments of the body were contrary to the spirit of the Gospel, and hence ought to be forsaken, prevailed on their scholars to lay them aside.

Though the children have been collected into schools, and have made improvement in many respects, yet they are raised but little above heathenism. There is still vast room for further improvement; especially when their moral condition is taken into the

account. Here are 2,600 children, instructed in the word of God, yet unconverted and unprepared for heaven. What a solemn and awful thought! How should it call in to exercise the best affections of the heart, and lead to the most strenuous efforts to save their deathless souls!

Nor have children's schools alone risen and prospered the past year. Adult schools have also received a new impulse. Those that were altogether extinct have revived, and others in a declining state have been strengthened. The fathers and mothers seemed unwilling to have their children take the precedence in knowledge. Hence they plied themselves anew to their almost or entirely neglected books and schools. The number of adult schools has been seventy-six; the number of adult readers 2,318; and the number of writers 700. Some 200 or 300 have given some attention to geography and arithmetic.

My own school of adults, besides attending to the above studies, have devoted a portion of time to letter writing and original composition. One adult school conducted by a native teacher is rather amusing. It consists of 120 *konohiki's*, that is, head men of different bands. Some by the way are women; for Paul's injunctions are not observed on the Sandwich Islands. Women often usurp authority over the men, and hold the reins of government over large districts. What is singular in this school is that about one half of the pupils cannot read, and many cannot tell the letters of the alphabet, and only one quarter of the number know any thing about forming letters with a pen. But then as strange a thing as this has happened even in the enlightened United States.

The superintendence of 155 schools, embracing 5,010 scholars, has required no inconsiderable portion of my time. I stated in my last report that I designed to examine the children's schools as often as once a month. But this I found impracticable. Yet the examinations have averaged once a month.

Singing Schools.—Of these there have been two every week, embracing about forty pupils. The number has now increased to eighty. Much interest is exhibited in this school, and our singing has been considerably improved within the year past. An interesting class of girls forms the principal portion of female singers on the Sabbath.

Sabbath Schools.—These exist all over the field, and embrace perhaps 5,000 scholars,

including children and adults. In these schools the verse for the day, or rather the seven verses for the week, have been read, and by many repeated from memory, and also other portions of Scripture, a small catechism, and occasionally a hymn.

The Sabbath schools at the station, under our own superintendence, have been two, one of children, conducted principally by Mrs. Lyons, and embracing 220 pupils, held at eight o'clock in the morning. Heretofore not more than fifty or sixty children, and often not over thirty, belonged to this school. Now it comprises most of the children of Waimea. Those who remain out of it are for the most part too young to travel the distance from their houses to the school-house where the school is convened. Many come the distance of three or four miles. But they seem to make no objection to that. The appointed hour has generally found them assembled together, waiting for the exercises of the Sabbath school to begin.

The other school has consisted of adults, 250 in number, and has been held immediately after the morning service. This school has never worn a more encouraging aspect. The scholars are visited weekly by the different teachers. As the number attending the school embraces most of the reading population of Waimea, the teachers, in order to obtain additional scholars, have gone about from house to house, searching out the ignorant and teaching them how to read. When they have learned to read, they have been taken into the Sabbath school.

The Sabbath schools at the out-stations have done as well as could be expected. Those of most importance have been conducted by the teachers from the seminary.

Bible Classes.—A daily Bible class has been in existence a part of the year, attended at sunrise. The lessons were confined to the gospels and the Acts of the Apostles. The results of this Bible class there is reason to believe have furnished new sources of joy to the angels in heaven.

Another Bible class has been established on Sabbath afternoon immediately succeeding the afternoon meeting.

Meetings—Demand for Books—Public Spirit—Revival.

After enumerating the religious meetings of different kinds which he is accustomed to hold among the people, and the manner of conducting them, Mr. Lyons proceeds—

All the meetings, as a general thing, have been better attended than formerly. The congregation at Waimea on Sabbath morning has been about 700. At least it has been as large as the house of worship could accommodate, and not unfrequently many have been obliged to sit out of doors for want of room within.

The increase of schools has of course increased the demand for books. The demand has been greater than could be supplied. Consequently many of the schools are suffering. Children have acquired the art of reading, but have nothing to read. Many more children might have been ranked among the readers, had there not been such a deficiency in books. The New Testament has found a ready sale, and the call for more grows louder and louder. The whole number of books disposed of the past year is upwards of 11,000. This includes books of all descriptions, from the child's first lesson up to the New Testament.

The duty of doing good has been pointed out and urged upon the people, more especially upon the church members. Nor have my instructions on this subject been altogether lost. Besides many presents in articles of food, three good native dwelling-houses have been built at different places for the graduates from the seminary. Fifty native school-houses have been erected in different school districts throughout the field. One hundred and fifty kapas have been contributed at monthly concerts. Not far from a hundred mats have been made for school-houses, etc. A neat native house has been built at Waimea for the accommodation of the new missionaries, valued at a hundred dollars, a monthly concert contribution. I call these acts of benevolence, because the people have, for the most part, acted from their own choice, and not from the authority of chiefs.

Soon after the church was purified from some of its unworthy members, the Lord seemed to smile upon us. The Spirit came down in the midst of the people. Meetings became solemn. Truth made a deep impression upon the mind. The torpid conscience was aroused. Sinners trembled in view of impending ruin. The Saviour was presented as able and willing and waiting to save. Hundreds flocked to the inquiry meeting, where prayer was offered for their perishing souls. The Lord was nigh. Angels looked on and rejoiced over the repentance of some of the sable sons of Hawaii.

To me this was a season of the most thrilling interest. I had labored long and arduously. I had wept over the desolations of Zion, and the wilful stupidity of sinners. Clouds and darkness had overhung my way. The Gospel, though often preached, had fallen powerless on the heart. How cheering then to be visited with a ray of light from heaven! How soul ravishing to see those, once so stupid and immovable in sin, rising and turning and fleeing from the wrath to come, and laying hold of eternal life! But I will not enlarge on this interesting point. Suffice it to say, that thirty-two individuals have been received to the church the past year, on examination, among whom are the four teachers from the seminary, and several young persons; and twenty-eight stand propounded as candidates for admission at the next communion season. Of the ten members who were set aside from the privileges of the church, five have been restored. The others profess repentance, but of the genuineness of their repentance, I have doubts. For all the good that has been done let God have the praise, for surely he has been the author. Paul may plant, Apollos water, but God giveth the increase. Yet what has been done? What are the sixty souls out of 12,000? Is it a time to rejoice when such vast multitudes are pursuing their way down to the abodes of perpetual lamentation, mourning, and woe? Rather let my head be waters and mine eyes a fountain of tears; let the midnight hour witness the fervor of my prayers, and the noontide sun the ardor of my labors, for the salvation of these perishing thousands.

RETROSPECT OF THE SURAT MISSION.

In transmitting this paper, Mr. Fyvie, of the London Missionary Society, thus alludes to the circumstances by which it was elicited:—

"Some weeks ago, the members of the Mission, and a few Christian friends were conversing together, at the close of our weekly prayer-meeting, on the progress of Christianity in India generally, and particularly in Surat, when a gentleman present mentioned it as his opinion, that as yet little had been done, and that the prospects were any thing but encouraging. I intimated that my sentiments were very different. The company desired me to state them. I did so. As what I said, seemed

to carry conviction to the minds of all present, my brother requested me to commit my thoughts to paper, and let them be printed in our next report, as the things I had stated ought to be known by all."

Miss. Mag.

To the Rev. W. Ellis, Foreign Secretary to the London Missionary Society.

REV. AND DEAR SIR,—The mission at Surat was commenced in the year 1815, by two ministers of the Gospel from England, under the auspices of the London Missionary Society. One of them entered the married state before he left his native land, and the other, some time after his arrival in this country. Since that period, three European laborers, with their wives, have successively joined the mission. By this means, allowing for vacancies occasioned by deaths, and absence on account of personal or relative affliction, it may be assumed, though not perhaps with numerical accuracy, that two missionaries, with their families, have been regularly employed in its service to the present date. During this period, much labor has been performed—some deep anxieties have been experienced—frequent afflictions endured—two male and two female members removed by death—many prayers offered up to God for the prosperity of his cause in this part of the world—and considerable expense necessarily incurred, in order to promote the objects of the institution among this numerous and interesting people. We, who have been honored to engage as missionaries in this enterprise, have endeavored, through Divine grace, to perform our work, endure our trials, and present our petitions in obedience to the Divine command, and in the exercise of faith in Him who has said to his people, "Preach the Gospel to every creature," and, "Lo, I am with you alway, even to the end of the world;" and the Christian public in Britain and India, have supplied us with the funds necessary to enable us to carry into effect, in some humble measure, the final command of the Saviour, in this city and province.

At this stage of our operations, nothing can be more desirable to us, or more justly expected by the Christian public in general, and the Parent Society in particular, than that we should be able satisfactorily to answer the two following questions, viz. :—
"What then has actually been accomplished by the sacrifice of all this money, time, labor,

and life? and, "What are some of those circumstances which afford encouragement to greater and continued effort?" In order to answer the first question satisfactorily, it is necessary to notice several circumstances, which, I fear, are frequently too much overlooked, when casting up the evidence of successful or unsuccessful labor in a heathen land. The first missionaries, for example, had the language of the people to acquire, with comparatively very imperfect helps, in the shape of grammars, dictionaries, or school-books, and under teachers, who, however well qualified in some respects, had scarcely an idea in common with those who employed them. Not a verse of the Scriptures, not a religious tract, or a single school-book, which a Christian missionary could conscientiously put into the hands of a child, was to be found in the vernacular language, throughout the country. After they had obtained some knowledge of the language, and wished to establish a few schools, it was with the greatest difficulty they could obtain either masters or scholars, lest the caste of the teachers should be destroyed, or the children receive the mark of the God of the English, be polluted by the touch of foreigners, made soldiers, or slaves, or sent over the seas as a present to the king of Britain;—in short, lest they should be made unlike their idolatrous forefathers. As the missionaries increased in their acquaintance with the language and the people, they found that though many of them verbally admitted the existence of one God, yet they entertained the most gross, absurd, and contradictory ideas of his nature, perfections, and government; and generally spake of three hundred and thirty millions of gods and goddesses, whom it was their duty and interest to worship in addition to, and even to the entire neglect of Him from whom they received every mercy. They also found that the mass of the people had idols of every shape, size, materials, and number to whom they daily presented offerings, and from whom they sought and expected favors—that the sun, moon, and stars, fire and water; men, cows, monkeys, dogs, peacocks, snakes, trees, plants, and stones, were the objects of their constant veneration and worship—and that superstition and idolatry so pervaded their minds, and was so interwoven with the whole frame-work of society, and so incorporated with all the transactions of every-day life, as that nothing could be done

without a marked reference to some filthy god or abominable rite. Such it has been for ages, and such it is now, in this very city, among those who have not embraced the Gospel. Hence merchants worship their shops—writers, their pens and ink-stands—carpenters, their axes and saws—bricklayers and stone-cutters, their trowels and chisels—smiths, their anvils and hammers—husbandmen and laborers, their ploughs, carts, mattocks, and hoes—seafaring men, their nets and boats—and soldiers, their various accoutrements of offensive and defensive warfare, in order to secure success in their respective occupations and pursuits. The brethren also found that the moral powers of the people were awfully debased, that their associations, even in reference to religion, were of the most filthy and degrading kind—that they often manifested the most painful levity on the most serious subjects—that they were ignorant of Divine things to a degree which can scarcely be credited by those who have not labored among them—that their whole mass of ceremonies was supported by a system of false philosophy and cunning priestcraft—that they had very little sense of guilt attached to such crimes as lying, stealing, coveting, or committing adultery; and had no morality except that which arose from a sense of interest. In short, that not *liking* to retain the knowledge of a true God, as made known to them in the works of creation, and written on their hearts, they possessed a reprobate, a disappointed mind, and consequently were filled with all unrighteousness. It was also evident, that if any Hindu should embrace the Gospel, be baptized, and take the Lord's supper, it must be at the expense of almost all which man esteems below—renounce all further connexion with his relations—lose all human prospect of support for himself and family, and be subjected to suffer the utmost disgrace from his countrymen.

To all these appalling evils we must add, in the present case, as in many other cases in India, *the amazing number to be taught*. Surat must be regarded merely as the key-city of the Goojurat province, the population of which is estimated at about five millions. And if we include the province of Cutch, and the borders of Rajpoothana and Malwa, where the majority of the people, especially in the large towns, though with some variations, speak substantially the same language as in Goojurat Proper, we have

in all probability, a] population of between eight and nine millions, who, with few exceptions, are "wholly given to idolatry," and whose forefathers have for ages followed the same system of delusion. Yet among all these millions, there never has been a single resident Protestant missionary, (as far as we know,) but those stationed at Surat, in connexion with the London Missionary Society—with the exception of Mr. Aratoon, a converted Armenian, under the auspices of the Serampore Missionaries, who labored in the same city for eight or nine years—and the late Rev. J. Gray, Chaplain at Bhoj, who conducted a few schools for two or three years, and translated one of the Gospels into the Cutch dialect. The provinces beyond the line I have described, for a considerable distance, especially towards the north and north-west, are in a state of still greater spiritual destitution. On these accounts the mass of moral evil in constant operation throughout this extensive province must be exceedingly great, especially as it is daily increased and strengthened by the importation of foreign vices, and encouraged by filthy stories, licentious songs, impure shastras, abandoned priests, and unclean devotees of every grade; thus it flows from heart to heart, from family to family, from village to village, from town to town, and from city to city, augmenting their wickedness of all ranks, blinding their understandings, deadening their hearts, stupifying their consciences, and dragging thousands and tens of thousands down to everlasting woe. Thus it has been for centuries, but alas! how few to proclaim to this bewildered people, "Behold the Lamb of God, that taketh away the sins of the world." "O that my head were waters, and my eyes a fountain of tears, that I might weep day and night for the" millions that idolatry has brought to ruin in this land, while there was no one to say among these heathen, "the Lord reigneth," or to direct their bewildered minds to the refuge which he has provided! Were a missionary stationed in every considerable town throughout the province, and daily employed in superintending a few Christian schools, circulating the Scriptures and tracts, and preaching the Gospel, this might be considered something like an adequate supply of means; but hitherto the laborers have been lost among the dense population, like so many drops of water in the ocean. Perhaps the statement relative to

the number of the heathen who speak the Goojuratee language may not be minutely correct; but it is not the least affecting part of this recital, that a million placed on one side or the other still leaves a multitude of human beings in a state too dreadful to be alluded to, without feelings of the keenest agony.

Taking all these circumstances into account, together with the difficulties of finding proper words by which to convey Gospel truths in their undisguised simplicity, purity, and glory to the minds of a heathen people—the sacrifices to be made by them on embracing and confessing Christianity—the dreadful immorality to which converts are hourly exposed throughout the whole land—the deadening influence of a tropical climate on European laborers—the wicked lives of many professed Christians, and the connexion of the governments, both supreme and subordinate, Christian, Mohammedan, and heathen, with the superstition and idolatry of the country; it is truly astonishing that a single conversion has taken place, or an individual convert remained stedfastly attached to the truth as it is in Jesus. But God has remembered his covenant, been mindful of his promises, and has not left us, however unworthy of the honor, to labor altogether in vain, or spend our strength for nought. He has witnessed our anxieties, heard our prayers, and, to an extent in perfect accordance with his infinite wisdom and rectitude, given success to our endeavors, even in this land of idols! Herein I rejoice, yea! and will rejoice; and I call on every Christian to assist me in praising the Most High God for what he has enabled us to do in the way of preparation, and especially for his mercy displayed to a few of these poor heathen! “I will exalt thee, O Lord, I will praise thy name; for thou hast done wonderful things.”

But this is not all. The missionaries have been enabled to translate into the Goojuratee, the vernacular dialect of the province, the entire Scriptures. Two editions of the Old Testament—three editions of the New Testament, with one edition of the four Gospels and Acts of the Apostles, have been printed at the Mission press, nearly all of which have been distributed among the people; so that the printing of a new edition of one of the Gospels requires soon to be commenced. Upwards of two hundred thousand religious tracts have also been prepared, printed, and circulated

throughout the province. A “Book of Hymns”—A manual for “Public Worship”—a volume containing “A Summary of the Scriptures”—and three volumes of “Expository Discourses” on the 5th, 6th, and 7th chapters of Matthew, have also been ready for some time, and are being distributed, especially among those who appear to be disposed to examine with candor the nature and claims of Christianity. These works, as well as benefiting the heathen, will afford to future missionaries much valuable assistance in acquiring the language; furnish them with many appropriate illustrations, and several well-defined theological terms; and thus enable them to be much sooner useful among the people than those who had every thing to settle, and no standard to which they could refer. Nine individuals, six men and three women, have been called into the fellowship of the Gospel from among the heathen, and eight children, connected with these adults, have received the initiatory rite of Christianity. Two individuals, one a converted native, and the other an Indo-Briton, are usefully employed as readers in the service of the mission, and their pay as such is guaranteed by friends residing in St. Petersburg. Another of the converts, who is in circumstances of comfort, as it relates to this world, occupies much of his time in seeking the present and eternal good of his countrymen, without any remuneration from man. Several other persons appear in earnest respecting the salvation of their souls. Six schools, conducted on scriptural principles, containing generally upwards of 300 children, have long been in successful operation; and from them many have gone to fulfil the public and relative duties of life, with their minds well stored with Divine truth; and are consequently exerting a very different influence on society from what they would otherwise have done. It is believed that few comparatively of those who have been thus instructed are satisfied with the religion of their fathers, and some of them, it is well known, look on paganism, with all its array of false philosophy, haughty priests, splendid temples, and imposing ceremonies, with disgust. Multitudes of the people who were once bigoted idolaters, through the influence of Divine truth, now seem to despise the whole system, and pay attention to a few of its rites merely to save appearances. The Scriptures and tracts are sought after by all classes, and read with avidity. A

spirit of religious inquiry is extensively diffusing itself among the people; and the preaching of the Gospel, in the Mission chapel, in our school-rooms, at temples and other places of concourse, is listened to, in the majority of cases, with attention and decorum, by greater numbers than at any former period since the commencement of the Mission. There is good reason for believing that the way is preparing, and the time hastening on, when a great moral change will be effected among this people. All is tending, we firmly trust, to the grand consummation, their conversion from idolatry and all its abominations, to the knowledge, love, fear, and service of the true God, and his Son Jesus Christ. Though you travel over the length and breadth of your highly privileged country, you will not find, I presume, a place where such a moral change has been effected during the last twenty-one years, as that which I have endeavored to describe. I have said nothing of the spiritual good, which Europeans have derived from the labors of your missionaries in this country. They are daily returning to your shores, and "will speak with you face to face;" and I have no fear that any of those who "know their right hand from their left" in spiritual matters, will say that I have given an overcharged picture.

These few evidences of successful labor, considering the state of the people, show us that this Mission has hitherto received much of the Divine blessing; and when we view these results in connexion with what is being effected, by similar means, at all other missionary stations in India, they afford the most abundant encouragement to persevere in the work, till the whole continent has been enlightened by Divine truth, and the darkness of idolatry, with its attendant crimes and curses, has vanished for ever! Christian brethren, redeemed by the blood of Jesus, and consecrated to Father, Son, and Holy Spirit, these things ought to cheer your hearts, and induce you to be thankful that your endeavors have been so abundantly blessed, and stimulate you to increase your efforts in aiding this glorious work. Much remains to be effected, and our time of labor is short and uncertain. Be not faint-hearted in furnishing means for this sacred cause. Abound yet more and more in united, persevering, and fervent prayer to God for the influences of his Spirit, to qualify and thrust forth many "more laborers into his harvest,"

and to prosper the efforts of his people, till all flesh see his salvation.

The Directors of the London Missionary Society have promised to send out, as soon as possible, two additional laborers to this part of the Mission field. What an honor will it confer on you should they belong to the town in which you dwell, the church with which you are connected, or the family over which you preside. Should your sons and daughters desire to engage in this work, and be possessed of solid piety, experience, talents, and a sound constitution, pray do not throw obstacles in their way, but encourage them to offer themselves to the Parent Society. The world is to be converted through the instrumentality of Divine truth, in answer to the prayers of God's people, by means of their individual and united exertions. Blessed is he who, from pure motives, performs his part in the great work! In fine, Christian brethren, seek to feel more fully your obligations to the Saviour, and daily manifest the genuineness of your attachment to Him by uniform, cheerful, and increasing contributions to his cause, unremitting personal labors for the happiness of those within the circle of your influence, and fervent, believing, and unceasing prayers to the Most High, for his effectual blessing to descend on all the scriptural efforts of his people to evangelize and save this lost and ruined world. May the whole earth soon be filled with his glory! Amen and Amen.

I am, yours truly,

ALEXANDER FYVIE.

Surat, 18th August, 1836.

COMFORT YE, MY PEOPLE.

THE Gospel trumpet sweetly sounds
No angry note of cruel war;
No clang of threatening and awe,
But o'er the circling hills it bounds,
And ev'ry echo, as it sings,
Comfort, celestial comfort brings.

Nature and conscience speak of God;
They mark his justice and his might;
But how can sinful man delight
To view those attributes abroad?
The Gospel sounds in lovelier strain
A pardoning God, a Saviour slain.

Domestic.

GENERAL AGENT OF THE BOARD OF FOREIGN MISSIONS.

Our readers are universally informed, that last autumn, the Executive Committee, in virtue of power vested in them by the Board, made choice of the Reverend Doctor John Breckinridge as their General Agent. Doctor Breckinridge, in consequence of the urgent advice of his colleagues in the Seminary, and of other friends of that Institution, as well as on account of the peculiar circumstances of his family, thought it his duty to decline accepting the appointment. At the same time, deeply impressed with the great importance of the missionary cause, and willing to make a sacrifice for its aid, he consented to engage in the service of the Board for three months. This engagement was fulfilled in the course of the winter and spring; and he was then considered by himself, and by the friends of the Board of Missions, though greatly to their regret, as having terminated his official connection with the Board.

In these circumstances, one of the first acts of the Board, after the meeting of the General Assembly, in May last, was to appoint the Rev. *Nicholas Murray* of Elizabethtown, their General Agent. That gentleman, however, deemed it his duty to decline accepting the office. The Executive Committee finding the Board again disappointed, felt constrained to renew the application to Dr. Breckinridge. It was believed that the painful dispensation which had so materially altered his domestic circumstances, and also the growing interest imparted to the missionary cause by the new and solemn position of our church since the last assembly, might induce him to re-consider his former decision. This he has accordingly done; and we are sincerely gratified in being able

to state, that he has accepted the office, and will enter upon the discharge of its duties as soon as the necessary arrangements can be made. Amongst these, the most important is that which relates to his connection with the venerable Theological seminary at Princeton. Although, in ordinary circumstances, a much longer notice would be necessary; yet, in view of the many and decisive indications of Divine Providence, and of the extreme peril to the missionary cause, incident to much delay, we confidently expect a dispensation in our favor from the Directors of the Seminary. If we mistake not, the voice of the Church calls him to this great work.

General satisfaction, we have no doubt, will be given by the renewal of this appointment, as Dr. Breckinridge is known to enjoy largely the confidence of the Christian community. The afflictive circumstances under which he enters on the duties of this important office, will, we are persuaded, secure for him the sincere sympathies of the Churches which he may visit. We trust that the efforts now commencing to awaken a general interest in behalf of Foreign Missions among the members of our communion, will be attended with the blessing of the great Head of the Church, and be followed by the grateful acknowledgments of multitudes who are now ready to perish.

Missionary Rooms, July 14th, 1838.

THE MONTHLY CONCERT.

We are glad to believe that under the recommendation of the late General Assembly, to hold this meeting on the first Sabbath instead of the first Monday in each month, it will be much better attended than formerly. The change appears to be regarded with general favor. Nearly all our Presby-

terian religious newspapers have expressed their approval of it; and many of our churches have already complied with it. Among serious and warm-hearted Christians this meeting has always been a favorite one, but in many cases it has been found difficult to attend it on a week day. Persons engaged in active business in our towns and cities, and the great majority of our people in the country congregations—often residing far from the Church, perhaps not well provided with the means of conveyance, prevented by unfavorable weather in some seasons of the year, and under a press of agricultural labors at others,—could not, without great inconvenience, attend this meeting, even when most cordially inclined to observe it. The regular weekly meeting for prayer, or lecture, must not be neglected; and they believe that other duties claim their remaining time, or find that various causes prevent their being present at the concert. We are constrained to express our fear, however, that in other and far more numerous cases, a want of interest in the object of this meeting causes the seats of many to be unoccupied who, by a little exertion and timely ordering of their affairs, might readily attend.

Be these causes as they may, the fact is quite certain that in many of our congregations there has been no Monthly Concert at all, and in nearly all of them the attendance has been very small in comparison with the whole number of church members.

But now the greater part of the practical inconveniences will be removed, or at least not felt particularly in reference to this meeting; and by due arrangement of the Sabbath services, where ministers have strength to conduct an additional service; or by modifying the character of the meeting so as to meet existing circumstances in particular cases, we should hope little inconvenience of any kind

will be felt. If there be some difficulty still remaining, we are persuaded it will in all ordinary cases be far less than heretofore; and some inconvenience may be even useful, in the way we have heard the former time advocated, by leading to the exercise of self-denial in order to take part in such a sacred duty. The great benefit of the change may be surely hoped for in the attendance, especially in country churches, of far larger numbers of our people. The information communicated will interest their minds,—a most important consideration when we recollect how many do not receive or read any Missionary periodical; with enlarged views of the great work to which they are called, the members of our churches will feel more deeply their responsibility; and the prayers of greater numbers will be offered with increasing interest and faith, until God is pleased to grant the influences of his Spirit to bless the labors of his people, and to carry forward his great work with Divine efficiency and success.

We fully and deliberately believe that this meeting may, and we trust it will, be made the means of accomplishing a most important duty—the awakening of a greatly deeper solicitude among the tens of thousands of our family in Israel than they have ever yet manifested or felt in behalf of the dying heathen. Under its new designation, we hope to see it become instrumental in leading the people of God to employ those means which he has appointed and required to be used for the salvation of men. If he graciously inclines and strengthens them to use the proper means, in suitable reliance on his grace, we shall soon rejoice in the success which shall be given from on high.

As to the propriety of attending to the object of the Monthly Concert on the *Lord's Day*, there cannot on reflection be any doubt. The meeting

is held for the very purpose of seeking the glory of God in the salvation of men. And even where it is, as we hope it often will be, deemed expedient to take collections at the same time, still this is Sabbath-day employment, (1. Cor. xvi. 2.) and as a part of the appointed means necessary to be used, we should hope the contributions made on the Sabbath, and at such a meeting, might be given with the greater spirituality and dependence on the grace of God—that so the blessing of Cornelius (Acts x. 31.) might be enjoyed by multitudes throughout all our churches.

We are decidedly pleased, therefore, with the change which has been recommended, and gratified with the prospect of its general adoption. Yet, in those cases where it is deemed best to adhere to the former time, we are prepared cheerfully and cordially to acquiesce; being well assured that our Ministers and Elders will be anxious to adopt whatever arrangement will secure the attendance of the largest number of the members of the Church, and be most conducive to the awakening and cherishing among them an intelligent and deep interest in the coming of our Saviour's kingdom.

A Historical View, or Compendious Sketch of Domestic and Foreign Missions in the Presbyterian Church of the United States of America. By Ashbel Green, D. D.

We are truly glad to see this volume on Presbyterian Missions. Many will regard it with affectionate interest, as probably one of the last works with which we can hope to be favored by its venerated author, and will be glad to possess in a convenient form the varied and valuable information which it contains! while its appearance at the present time will be considered peculiarly appropriate to the circumstances under which our denomination

has become, by solemn ecclesiastical action, a Missionary Church. We hope our readers will procure it, and recommend it to their friends. It is well "got up," and sold at a low price.

We shall not attempt to give a particular account of this volume. The notices which it contains of former Missionary efforts by different ecclesiastical bodies in our church will probably be new to many persons; although describing chiefly the history of "institutions characteristically Presbyterian," we find accounts of not less than ten different *Societies* or *Boards*, domestic and foreign, and of about twenty different *Missions*. The historical account of the rise of the present Foreign Missionary interest in our church, and the documents connected with it, will be regarded as both convenient and valuable. The concluding remarks to show that our Missionary operations should be sustained on right principles and from right motives; that our dependence should be on God for the conversion of the heathen, in connexion with a lively faith that he will accomplish this great work; that dependence on God for the success of missions ought not to diminish, but to increase the means and the exertions that we use for this end; that faithful missionaries ought to be "esteemed very highly in love for their work's sake," yet they should be neither idolized nor flattered; that great and speedy success cannot always be expected to attend our missionary enterprises; and that under an enlightened regard to the general prosperity of the cause by those who manage missionary concerns at home, there should be the strictest economy in the use of missionary funds—deserve to be deeply pondered, and ever seriously regarded by all to whom they are applicable. We could wish they were brought before the mind of every minister and every member of our Church. Under their influence, the missionary cause

would soon assume a different aspect, and the church would become far more efficient in the diffusion of the great blessings of the Gospel among the natives. Indeed, it is humiliating to find, notwithstanding all that is interesting in this book, that our church has done so little for the conversion of the world. Could some Moravian patriarch have recorded, in a volume on "Moravian Missions," the labors, and sacrifices, and success of that little tribe in Is-

rael, if his work would not have been so attractive in style, it would have been compiled from far more ample materials. But we would not indulge in finding fault—rather we should be thankful for what has been accomplished, through God's grace; and for the good prospect before us that all our communion will, before long, become deeply interested and efficiently engaged in the great work of promoting the coming of our Saviour's kingdom.

Miscellaneous.

LONDON ANNIVERSARIES. In addition to the notices in our last number of the Church Missionary Society, and the Wesleyan Missionary Society, we have collected the following:—

British and Foreign Bible Society. The thirty-fourth Anniversary of this noble institution was held in Exeter Hall on May 2nd. The receipts of the Society during the past year amounted to \$486,185. The issues of the Scriptures from Earl-street during the year have been 369,764 copies; from foreign depots on the continent of Europe, 224,634; and the total issues, since the commencement of the Society have been 10,888,843.

Religious Tract Society. The thirtieth Anniversary of this Society was held on the 4th of May. The sales in the year have amounted to \$246,420; the total receipts to 310,270. The tracts and publications circulated during the year amount to 15,939,567, of which a considerable part were sent to India, Australia, the South Sea Islands, the West Indies, &c.

Baptist Missionary Society. The Annual Meeting of this Society was held on May 3d. Receipts, \$71,610, exclusive of \$17,820 received specially for India. The principal spheres of the Society's labors are the East and West Indies. It is mentioned with delight that a re-union had been effected between the Society and the Serampore brethren.

London Missionary Society. The forty-fourth Annual Public Meeting of the friends of this institution was held on May 10th. Receipts, \$351,275; expenditures, \$384,-

094. The Abstract of the report mentions 455 stations and out-stations; 135 missionaries; 505 assistants, natives, &c.; 61 missionaries with their families, exclusive of children, sent forth during the year; 93 churches; 7,347 communicants, being an increase of 932; and 36,954 scholars, being an increase of 2732.

British and Foreign Sailor's Society. The Fifth Anniversary was held on April 27th. Receipts, \$9,175; Payments, \$8,885. Thirteen agents are employed, who hold eighteen meetings every week on ship-board, besides chapel services, schools, &c. There are 300 Loan Ship libraries of choice religious books, in vessels sailing to all parts of the world; and a library of above 3500 volumes in constant use among seamen who are employed in the coasting trade, as well as those on shore. In 1833 there were 33,000 sailors, including 10,000 marines in 574 vessels of the British navy, and 164,000 men belonging to 24,385 registered vessels; to these may be added 40,000 seamen always on shore, and 50,000 fishermen.

London City Missions. Receipts, \$19,435. Present number of Missionaries, 42. The visits paid during the year by the agents have been 205,987, of which 23,771 have been to the sick and dying. The number of meetings held by the agents for expounding the Scriptures have been 5,475; religious tracts distributed, 229,809; copies of the Bible, 959. It is stated in the Report that from careful statistics taken during the year, it had been proved that the Church and chapel accommodation for the Metropolis did not provide for more than 273,613 for a population of 909,417.

Jews' Society. The thirtieth Anniversary was held on May 4th. Receipts, \$85,695; Payments, \$67,105.

In addition to these, we observe notices of the Annual meetings of many other Societies; their names designate their objects.

Home and Colonial Infant School Society; Receipts, about \$5000. *Newfoundland and British North America School Society,* supported by members of the Established Church, \$11,690. *British and Foreign Temperance Society;* \$3,660. *Christian Instruction Society,* supported chiefly by Dissenters; \$6,735. *British Reformation Society,* opposed to Popery; \$11,300. *Prayer Book and Homily Society;* \$12,330. *Sunday School Union;* \$51,065. *Hibernian Society;* \$49,965. *British and Foreign*

School Society; \$27,715. *Trinitarian Bible Society;* \$16,210. *Church Pastoral Aid Society;* \$40,555. *Naval and Military Bible Society;* \$16,825. *Sailors' Home, Sailors' Asylum, and Episcopal Floating Church Society;* \$21,435. *United Brethren, London Association;* \$21,830. *District Visiting Society,* supported by Episcopalians; \$1,615. *Ladies' Hibernian Female School Society;* \$11,145. *European Missionary Society;* \$7,930. *Lord's Day Observance Society;* \$2,565. *Aborigines' Protection Society;* \$635. *Irish Society of London. Gospel Propagation Society;* receipts not mentioned. *Ladies' Negro Education Society;* supports in whole or in part above 120 schools, containing upwards of 8000 scholars, at an expense of \$6,150. *Peace Society;* \$2,825. *Colonial Missionary Society,* supported by the Independents; \$12,870.

Poetry.

THE ACCEPTED TIME.

2 Cor. vi. 2.

For ev'ry duty, purpose, plan,
A time there is for ev'ry man
That dwells on earth's domain;
A time of birth, of life, of death,
When man resigns his mortal breath,
And sinks to dust again.

But see, another time in view!
Despised by most, and priz'd by few,
'Tis God's *accepted time*!
Attend to this, for this inquire,
With ardent hope for this aspire,
The subject how sublime!

The time to hear his gracious word,
Which thoughtless man has never heard,
Or never heard aright:
But now it speaks, and speaks to all,
"To you, O sons of men I call;"
Oh! hear it with delight.

"Behold!" and let your spirits bow,
God's time to bless is always "*now*,"
To succor and forgive:
Then seize th' important, passing hour,
'Tis Mercy, with inviting power,
That bids you hear and live.

Now is the time when man is drawn,
Inspir'd with hope of Mercy's dawn
On his benighted soul:
Come then, and mourn your every sin,
And a new course of life begin,
For grace can make you whole.

So when the Gospel you obey,
You see salvation's glorious day
New light and life impart;
Now sav'd by Christ, the Son of God,
Proclaim his highest praise abroad,
And give him all your heart.

Donations in June.

Albany, N. Y. 2nd Presb. ch. 277, 23,
of wh. 250 ackn. before, 27,23
Alleghany, Pa. 1st Presb. ch. mo. con.
112; 1st Sab. Sc. sup. Elisha P. Swift,
and Eliza D. Swift in N. India, 50;
Fem. Miss. So. 50; A. Semple, sup.
Henry Martyn Semple in India 25, 237,00
* *Armagh, Pa.* Presb. ch. 77,19

* *Armagh and Johnstown ch.* to con. Rev. S. HOWELL
TERRY & life director.

Baskenridge, N. J. Presb. ch. 50;
Fem. Cent So. 7. 57,00
Bethesda ch. Ebenezer Pby. 60,00
Cadiz, O. a lady, 10,00
Chester, N. J. Presb. ch. additional, 7,00
Churchville, Md. Newcastle Pby. 10,00
Concord, Pa. 2 children, 18
Fair Mount, cong. Fem. Miss. So. 3,09
Fayetteville Pby. N. C. Bensalem ch.
6,15; Mineral Spring, 6; Harmony

7; Hopewell ch. (C. S. Garriss, Mr. Keith, and Mr. Williams) 32,48;	
Rev. A. M'Queen 10; Laurel Hill 3;	
A. M'Kennon, 5; cash per former	
Treasurer 23,87.	93,50
Franklin, Pa. Presb. ch.	2,25
Holidaysburg, Pa. Sub. Presb. ch.	
25,68. Do. Fem. Benev. So. to be	
expended by J. Warren for ed. in	
India, 25,	50,68
Huntington, Pa. Presb. ch.	40,56
Indianapolis, Ia. mo. con.	50,00
Johnstown ch. Pa. Presb. ch. 50,50; Mr.	
K's Sab. Sch. class, 5,	55,50
Lawrenceville, Pa. Sab. Sch. Ed. R.	
Lea, in N. India,	10,00
London, O. Presb. cong.	38,50
Lower W. Nottingham, La. of cong.	22,50
Mercer co. Pa. Miss. So. sup. Rev. J.	
R. Campbell, 180; ded. for counter-	
feit money returned 3.	177,00
Mingo cr. cong.	42,30
Morgantown, Va. E. C. Wilson,	5,00
Natchez, Mi. By Rev. Benj. Chase,	
84,50; sub. 1st Presb. ch. 1534;	
Fem. Benev. So. of do. 253.	1871,50
Newcastle Pky. a lady,	5,00
N. Geneva, Pa. J. W. Nicholson,	5,00
N. Orleans, Lou. J. A. MAYBIN, to	
con. him a life mem.	30,00
New-York city. Scotch Presb.	
ch. mo. con. June,	50,00
8th Presb. ch. bal. sub. and	
mo. con.	50,00
To con. Mrs. NOBLES a life	
mem.	30,00
	130,00
Philadelphia. Tenth Presb. ch. Dr. A.	
W. Mitchell, \$100; Mrs. Ralston,	
\$100; Samuel Hilderburn, \$100;	
A Friend, \$500; Wm. Brown,	
\$50; Mrs. S. E. Blaine, \$50;	
John Stille, \$50; N. Burt, \$25;	
Moses Johnson, \$25; Rev. H. A.	
Boardman, \$20; Paul T. Jones, \$20;	
Miss Huxham, \$20; W. Sargeant,	
\$10; J. H. Whyte, 10; Mrs. Tate,	
\$5; Miss Tate, \$5; B. Gaskell,	
\$5; W. Kirk, \$5; W. E. Dubois,	
\$2,50; R. Lamont, \$2; cash, \$50,	
\$50, \$10, \$10, and \$75,92,	1300,42
Pittsburg, Pa. 2nd Presb. ch.	56,60
Poland, O. Young Ladies Miss. So.	
Presb. ch.	9,50
Richmond, Va. by Rev. W. S. Plumer,	115,00
Sangamon co. Ill. Wm. Glass,	10,00
Sinking cr. and Spring cr. congs.	30,82
South Hampton, L. I. Presb. ch. mo.	
con.	5,50
South Salem, N. Y. mo. con.	54,00

Sugar Grove, Pa. Fem. Miss. So.	10,00
Synod of Ref. Presb. ch. By R. Orr,	
Treasurer,	200,00
A stranger,	2,00
Craig Richardson,	2,25
To aid Chinese schools under Mr.	
Gutzlaff,	5,00
E. Bradbury, Salt cr. O. Sub. Presb.	
ch. in part, 14; Martinsburg, O. do.	
5,50; Utica, O. do. 10; Zanesville,	
O. do. 5; mo. con. 81 cts. E. Hope-	
well, O. do. 25,15.	60,46
	3699,11
Of which belonging in April,	46,56
	4932,97

PAYMENTS FOR THE CHRONICLE IN JUNE AND JULY.

K. Ambrose, Miss Abeel, D. Baker, W. G.	
Bull, Miss Buchanan, N. Baker, J. Bigger,	
G. D. Baldwin, Miss Braden, S. Craig, J.	
Carothers, M. Chandler, E. Cummins, C. Cist,	
S. Clendenin, Mrs. Coe, A. Dean, J. Dean, C.	
Dummer, R. Davenport, Mrs. Dixon, L. Day-	
ton, M. Ewart, H. Fahenstock, H. Flint, A.	
Ferguson, R. Guthrie, J. N. C. Grier, E.	
Hand, S. W. Handy, A. Harris, J. D.	
Hughes, C. H. Haven, Miss Hawkins, Mar-	
tin Hawkins, J. P. Harrison, Mr. Hunt, M.	
H. Jones, J. Johnson, Jr., Miss Ketchum, M.	
Ketchum, D. Kirkpatrick, G. Layman, A.	
Laing, A. W. Morris, J. M'Lelland, J. L.	
Montgomery, J. Moore, W. Moorehead, A.	
Marsh, J. C. M'Andliss, D. Meeker, C. M'AU-	
ley, J. Morrison, E. M. Mead, A. M'Cullum,	
S. Newell, A. G. Osburn, E. Platt, W. Porter,	
J. Phipps, R. Rainey, L. Reeve, B. W. Ritten-	
house, R. Reed, E. Reed, W. Ross, R. Ross, E.	
A. Ruton, Mrs. Scott, B. Shellabarger, J.	
Seely, G. Wolfe, T. S. Wilson, S. Wilson, M.	
Wilson, R. O. Weaver, B. Webb, \$1 each;	
T. Merchant, M. L. Whan, 50 cts. each; Mrs.	
Elliot, A. Oliphant, \$3 each; D. M. N. Turner,	
J. Payne, W. Schillinger, \$2 each; J. Bailey,	
J. K. Caldwell, N. H. Harding, E. M'Neely,	
S. Walker, \$1,50 each; E. Wilson 92 cts.	
Total	\$99,42

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, to be used in publishing portions of the Scriptures, school-books, tracts, etc.

Writing paper, writing books, blank books, quills, slates, etc. for all the missions and mission schools.

Notice to the friends of the Missionaries. All Letters, Newspapers, Pamphlets, Parcels, &c. intended for the Missionaries at any of the Stations,—if sent free of expense to the Mission Rooms, 247 Broadway, corner of Murray street, New-York,—will be forwarded by the earliest opportunities that may offer.

FOREIGN MISSIONARY CHRONICLE.

VOL. VI....No. 9.

SEPTEMBER, 1838.

WHOLE No. 65.

Biography.

A SKETCH OF THE LIFE OF THE REV. DAVID BROWN ;

Drawn from Memorials of his Life and Labors, by the Rev. Charles Simeon, of Cambridge, Eng.

(Concluded from page 229.)

" AFTER voluntarily preaching for the Mission Church for nearly 24 years, the Company appointed the Rev. Thomas Thomason to the rectorship. It was a great satisfaction to Mr. Brown to resign it to such hands. From 1809 his labors assumed a more private character, but continued as strenuous as ever.

" A new sphere of usefulness was opened to him, in aiding the operations of the Bible and Church Missionary Society in Asia. He was their first secretary, and he exerted for them the same ardor of spirit which had ever distinguished him in the cause of the Christian faith. In 1806, he made a remarkably successful effort for a fund for the benefit of the Tamul people. This first entrance from the pulpit of the established church in India, on the subject of raising money to supply the native Christians with the Scriptures in their own tongue, was followed up afterwards by Henry Martyn. This gave rise to the Auxiliary Bible Society of Calcutta, which was suggested and organized by Mr. Brown. To assist in the great work of effecting the spread of the word of God over the whole East,—he made it the dream of his night and the thought of his day to devise every kind of plan for prosecuting this important purpose. He engaged the patronage of the Church Missionary Society for a new Arabic version of the Bible, and their support for public native readers of the word of truth. As it is customary among Mohamedans and Hindus to read and recite in public, selections from their sacred books, he esteemed this the most natural way of exciting attention without offending prejudice. In his

last illness, the few airings he was capable of taking in a state of temporary convalescence were directed to the various places which he wished to examine with the view to constructing small platforms for the accommodation of the readers.

" When he obtained leisure for domestic duties, he made the opportunity thus afforded him of superintending the education of his children, subservient to the work he had particularly at heart. He applied himself with his sons to the acquisition of Hebrew, Syriac, and Arabic ; and he employed their tutors and himself together with them, in translating the Scriptures. The Arabic he entered upon only the last year or two of his life. He likewise undertook the direction of several Asiatics assembled from different parts to assist in translating and printing the Old and New Testament.

" He procured all the time that was possible by establishing very early hours. He arose at daybreak or before ; and not unfrequently he breakfasted alone amidst his work, though he joined his family to lead their morning prayer and praise. Soon after mid-day he took with them the refreshment of the domestic meal, and then returned till a late hour to his diversified employments.

" The last labor of his life was the publication of the first Report of the Calcutta Bible Society ;—this accomplished,' said he, ' I will surrender myself to the physician.' He considered the smallest particulars in accuracy and neatness, however trifling in themselves, as acquiring eminent importance in connexion with the confirmed establishment of the Bible Society in India.

But no sooner did the anticipated cessation from overstrained exertion seem to be at hand, than the great fire at the Serampore Mission press, (11th March, 1812,) destroyed, together with other works of great value, the whole impression of the report, with the exception of two copies, one of which had just been sent away. With the other, he set to work without a moment's loss of time; and through a period of dread bodily suffering, and repeated near views of death, he once more accomplished the printing of the report (through a Calcutta press), and effected its distribution.

"Being permitted to enjoy an interval of some weeks' rapid and nearly perfect recovery, he quickly turned his thoughts into the accustomed channel, to study how he should exert himself to further the extension of Christian knowledge. His disorder returned with fiercer violence; and there is no conveying an adequate idea of what he underwent in body and attempted in mind, during that long, awful period of his sickness. He was persuaded to try the benefit of a sea-voyage, and he consented more easily, because it held out the prospect of serving the cause of Christ in other places, where little had been done. The Indianman, however, in which he embarked for Madras, struck on a sand during her passage down the bay, and thus the experiment and the favorable effects of the sea-air were frustrated. He was brought to Calcutta under the most disadvantageous circumstances, having to sleep on the open deck of the crowded schooner which conveyed him back. This, together with the want of proper sustenance, and all the comforts necessary to his reduced condition, greatly increased his weakness. Being conveyed to the house of J. H. Harrington, Esq. at Chouringhee, he was again with his family, surrounded by the objects of his tenderest affections. Through his sickness, his holy habit of unreserved submission to the Will of God, as made known in his providence, conspicuously shone forth. He never uttered a repining word, that his reluctant and painful effort had been made in vain; but sincerely thought and declared that all was well, as if the plan had succeeded according to the wishes and expectations of his anxious friends. During the fortnight he lingered after his return from the ship, his recovery repeatedly seemed hopeful. His last morning, particularly, was calm, collected, and resigned;—his last

breath spoke thankfulness for the merciful consolations showered upon him; the great kindness which had been shown him on every hand, and his confidence in the purposes of God. While in the act of expressing his humble gratitude to God and man, he closed his eyes, raised his feeble hands, and moved his lips in inward worship,—his voice was heard no more.

"He died June 14, 1812, aged 49.

"The inscription to his memory in the Mission Church, is:—*In the Mission Church of Calcutta, for 25 years, he preached the Gospel to the poor.*

"The reverence in which his character was held in the community in which he had so long ministered, was testified in many touching and uncommon instances of kindness and regard to his widow and family.

"Mr. Brown never had the slightest pretensions to be called a popular preacher, and at the first, neither his subjects or delivery were considered attractive; but his consistent walk, his persevering and conscientious earnestness, finally prevailed, and he found himself distinguished by the deepest attention from all classes of his numerous auditory. The influence of his well-accordant ministry and life had a gradual but certain effect. Strangers have expressed themselves struck with the superior tone of the religious advantages of Calcutta, and have freely admitted that they had never witnessed elsewhere more eager attendance or devout observance of divine ordinances. What he preached he made peculiarly his own, his mind being imbued with the spirit of it before it was spoken. He took remarkable pains in preparing himself for what he proposed to deliver. No sooner had he preached one sermon, than he set himself to consider what subject he should next treat of; and all his meditations and reflections turned to that point. There is reason to believe that on most occasions he both read and prayed over his discourse immediately before going into the pulpit. Hence he was remarkable for a deeply serious and impressive manner in preaching, which had perhaps even greater force than his words. He acknowledged that he felt the habitual persuasion on his mind, that in the congregation he had to address there might be one who for the first time would hear Christ preached, or perhaps one who for the last time would listen to the Gospel. 'Jesus Christ, and him crucified,' said he, 'has been almost my only theme since

I entered on the ministry; and I have witnessed his power on the heart. The doctrine of the atonement has been the great object of my zeal, and through the grace of God I still go on to preach and teach Jesus Christ.

"His zeal in his early years burned with a strong missionary flame. Had the providence of God opened such a course to him, he was ready in willingness of spirit to have followed the steps of Brainerd and Elliot; yet with a prudence remarkable in so young a man, who was ardent and sanguine, he was careful not to run beyond the leadings of providence. As the situations, in which he was successively placed, never left him at liberty to devote himself to the special instruction of the heathen, he merged all plans for this purpose in the no less important duty of watching over the spiritual welfare of his countrymen. His desire was to be found faithful in the discharge of his ministry. He endeavored to arouse the members of the Church of England in the distant settlements of Bengal to a remembrance of their baptismal vows, and to impress them with the necessity of renouncing the world, and continuing Christ's soldiers and servants to their life's end.

"Mr. Brown, when he went to India, gave attention to the languages spoken there. He likewise made himself well acquainted with the superstitions, prejudices, and manners of the natives, with the view to cultivate a degree of intimate intercourse with them, and attract their favorable regard to him, so that he might bring the Christian religion under their observation, and combat with effect the fatal errors of their system. In conversation with intelligent persons who seemed desirous of investigating the subject, he used to recommend to their serious and steady attention some select portions of the Bible, and he preferred conversing with them on truths wherein they were agreed, as that disposed them to a less prejudiced consideration. But, though respectful to them, and treated by them with uniform urbanity, he could not endure that they should obtrude their abominations on Europeans, and assume undue license under the protection of British laws. Having acquired a good knowledge of their character and customs, he was well qualified to deliver from the pulpit his testimony and warning to his countrymen. He entered on a set of discourses which he purposed to continue yearly at the festivals of the idols, to enlighten the people respect-

ing their duty in reference to these things. The natives vie with one another to make the *Nach* celebrations (as they are called) attractive, particularly to the English; and they, out of curiosity or overstrained complaisance, accept the invitation, though they know all is done in honor of the idol. The young, and strangers newly arrived, flock to them; and as they are frequently on the Lord's day evening, he often saw the congregation thinned to swell the attendance on the idol. The master of the house, on such occasions, leads the guests and presents them before the image as its visitors; and they not unfrequently, to gratify the entertainer, bow the head or the knee. Utter disgust, mingled with deep pity, was the result in his mind of the investigation he made of the obscene and sanguinary frivolity of this debased religion, and of its baneful influence on the principles and morals of its votaries; yet knowing that Britain had been converted from her dumb idols, he could not despair of a like happiness dawning on the Hindu.

"His love of literature was always his chief source of personal expense; but his active duties obliged him to deny himself an habitual indulgence of his taste, and indeed, every study, but such as were immediately connected with his ministry. The word of God was at all times the volume with which he was most familiar, and the book of psalms was through life his favorite meditation and study. *He accustomed himself to them in the original as the medium of his most earnest and private devotions, whether of contrition, supplication, or praise.* On himself the spirit of prayer was largely poured; he exercised it at the Wednesday lecture, and on private occasions, and daily in his family.

"He was a striking proof of the fact, that the correct habits which a solid piety induces, greatly befriend the constitution, even where the climate is uncongenial. He had suffered the loss of his first three sons and of his wife; he had many debilitating sicknesses; his toils were varied and unremitting, his mental anguish from conviction of much unworthiness was often excruciating; yet he retained a healthy look even to the close of life.

"It was the habit of his mind to give as great attention to each successive object that presented itself *in the form of a duty*, as if that solely engrossed all his earnestness and anxiety; and yet, when called by providence

to resign the 'object of pursuit, he did it as entirely as if it had scarce excited his solicitude. He uniformly considered himself as under the overruling direction of God; hence, while the end he had in view remained unchanged, he was free from excessive attachment to any particular mode of attaining that end; hence he was free from many unnecessary, desponding thoughts, if any of the schemes for the diffusion of Divine truth, on which he had entered with his accustomed eagerness, were frustrated. A series of what would have seemed to other men insurmountable disappointments, generally served to turn his attention to other means of accomplishing the same purpose; nor was he ever heard to regret that any circumstance in his religious or worldly concerns had taken a direction contrary to his previous wishes and expectations.

"He possessed great personal courage. He defended his friends and the great cause of Christian truth with honest warmth; but when he was himself assailed and his motives impugned, he made a covenant with his lips lest he should sin with his tongue; and when urged to repel the attacks, he would reply, 'Of what use is it to justify myself, and convince those who have mistaken me that they are wrong? this they do not wish to perceive, and they will only be more inveterate against me if I force open their eyes.'

"If he had a master-passion, it was ambition; but unto God, not unto men. It was to do more than others for Him who had done *all* for him; and though the ardor of

youth diminished, and more sober-minded views and plans would rationally be cherished by increased experience, yet *the principle* of his conduct could not become superannuated. When his body obtained some degree of comparative rest, his mind and spirit became more lively and untiring; and he evidently increased in the Divine life as his outward man drew near to his appointed time. When urged by some friend to spare himself that he might live longer, he replied, 'I do not know that I am to live, but I know that I am to work.' This was the impulse that swayed this disciple of Jesus on first being taken with his final illness. The foreboding that his end was near, invigorated his purpose to continue working, and when he at length undertook a voyage, it was in the hope that he might do good. Referring to the fate of his faithful horse, which, after having served him many years, dropt dead as he alighted from his carriage to enter the church, he said—'I wish to labor to the last, and to drop dead in my harness.'

"How greatly does the Christian church, as well as the unevangelized portion of the earth, need the ministration, the example, the presence of such men! May that God who, by his grace, made Brown what he was, raise up many men of a like spirit, to be ministers, not to India only, but every part of this benighted world; and may He in His great mercy grant that the contemplation of the character and labors of his servant, as set forth in these pages, may be effectual in a good degree to the accomplishment of this desirable object."

Proceedings and Intelligence.

BORNEO AND THE DAYAKS.

THE following accounts of this great island and its singular inhabitants, are taken from the Missionary Magazine, (London Missionary Society's):—

Borneo is the largest island in the world, excepting New Holland and New Guinea. It is computed to be about 750 miles long and 620 broad; extends from 4° 20' S. lat. to 6° N. lat., and from 109° 5' to 119° 20' E. long. The coast is indented by many bays and rivers, some of which are among the most convenient for navigation, and

beautiful for scenery, in the world. The rivers of Borneo, Banjer-masin, Sukadana, and Pontiana, are navigable for more than fifty miles from the sea. A great part of the coast consists of marshy ground, through a breadth varying from fifteen to twenty miles. The relative situation of Borneo is most advantageous. On the east it has the great island Celebes and the Spice Islands; on the south, the fertile and populous Java; Sumatra and the Malayan Peninsula on the west; and on the north and north-east, at no great distance, China and the Philippine Islands. Its western coast is scarcely two days' sail from Singapore, which is re-

garded prospectively as a place of great commercial importance, and has for a number of years been a sphere of missionary exertion. Although situated under the equator, the heat of the climate is not insupportable to Europeans. From November until May, constant breezes from the sea and the mountains, mingling with the cooling influence of the heavy rains, tend in some measure to attemper and purify the atmosphere.

Population.

The whole population is estimated at 3,500,000, of which number, the Dayaks, to whom we shall again have occasion to refer, form nearly two-thirds; the remainder being composed of Javanese, Bugis, Malays, Chinese, with a few Arabs and Europeans. Mohammedanism is the prevailing religion; but the attachment of a large portion of the people to its debasing tenets seems to be rapidly declining, and ready to give way to the pure and holy religion of Jesus, whenever vigorous and decisive means are used for the introduction of the latter.

City of Borneo.

The country is divided into several kingdoms, of which Borneo Proper and Banjar-masin are the best known to Europeans. The former contains some fine rivers, on the largest of which stands the capital, ten miles from the sea. The river of Borneo is sufficiently deep for vessels of 600 tons to go up to the city. According to Malte Brun, this city contains 3000 houses, which are built on posts within high water mark, and are connected with each other by planks. They stand in rows, with channels between, serving the purpose of lanes and streets. The fortified palace of the sultan alone is built on dry land. The number of inhabitants has not been ascertained; but, as from 100 to 200 persons have been found in a single dwelling, the population must be very large, probably exceeding 100,000. They are nearly all Malays, of the Mohammedan religion, generally superior in person and intelligence to the Malays of the peninsula, Sumatra, and other islands, and a large proportion of the men are able to read.

Banjer-masin.

The state of Banjer-masin occupies a large portion of the southern part of the

island, and owes much of its importance to the river of the same name which flows through it. The town, near which the Dutch have a fort, contains from 300 to 400 houses, and is inhabited chiefly by Javanese, with a few Bugis, Malays, and Chinese. The natives of the interior are called Biajoes, but they probably belong to the Dayak race. The dominions of the sultan of Banjer-masin include the whole south-eastern corner of the island, and also the large island of Pulo Laut. The entire population is estimated at 10,000.

THE DAYAKS occupy the whole interior of the island, and are distinguished into Upper and Lower; one part of the nation dwelling amongst the hills, the other inhabiting the plains and borders of the large rivers which pour their waters into the sea on the south of Borneo. Those rivers are navigable for ships to a considerable distance from their junction with the sea.

The Dayaks are the aboriginal inhabitants of the country, the name being a general one applied to all the native tribes, however they may differ in language, degree of civilization, and various other particulars. The distinct tribes are very numerous; one almost on every river. Some of them are tattooed. Far in the interior there are two classes of Dayaks, called "Dayak Parets," and "Dayak Haits." The latter are wild, wear no clothes, and have not yet submitted to the Dutch government. They are declared enemies of the Lower Dayaks, and desperate fights consequently take place; their object being to cut off each other's heads, which the survivors bear in triumph to their houses, and hang them up in the apartments. The value and dignity of a warrior are estimated by the number of heads in his possession.

A Dayak is not permitted to marry the daughter of a warrior without having previously taken one or two human heads. If a young man proposing to marry has not as many heads as the father of the bride demands, he collects his friends, takes a swift boat, leaves his home, does not return till the number is complete: three or four months frequently elapse before he can thus qualify himself for the marriage state. At funerals the relatives of the deceased also procure fresh heads, in order, as they suppose, to supply their departed friend with slaves in the other world. As soon as a head is procured, mourning terminates; for it is then thought the deceased is happy

and satisfied. The Dayaks bury their dead; but when the flesh has decayed, they dig up the less perishable bones, and enclose them in a box, which is placed beneath a shed, on four high poles, thus forming a kind of rude monument. They conclude by making a great feast, of which they imagine the soul of the deceased comes to partake; and during the banquet it is also customary to cut off heads.

The villages of the Lower Dayaks are scattered about on the banks of the rivers: many of them consist of only two or three houses, which are built on wooden posts, having verandahs in front, and are generally large enough to hold from thirty to forty people.

"The Dayaks," says an English traveler who visited the country in 1827, "are divided into three classes; one of which does nothing but fabricate arms; another attends to the culture of paddy (rice,) making war-dresses and ornaments for the women, digging for gold and diamonds; the third is composed of the finest men selected for war. These last are marked in a peculiar manner, and have great privileges over all others. The principal occupation of the women is the construction of mats, of various colours, which form a considerable article of export from Banjer-masin."

The domestic animals, chiefly swine, are kept under the houses. There are three ladders to ascend, which are pulled up at night for the protection of the inmates. The most valuable piece of furniture is an earthen pot or jar, which sometimes costs 1000 rupees when brought from the ancient kingdom of Modjopait, in Java; although such pots do not cost more than two or three rupees at Batavia. A Dayak possessing one or two of these vessels is esteemed by his countrymen a rich and influential person. The garments worn by these people are composed of the bark of trees, beaten and wrought into a kind of cloth. The jackets of the men are variegated with various colors, which produces a singular effect. The rich ornament their arms, from the wrist upwards, with gold rings; the poor endeavor to imitate them by wearing rings of brass.

The Dayaks generally have no system of religious belief. In some parts of the island it is said they adore a Supreme Being, under the name of Dewata, and they appear to have various objects of veneration, consisting of images and figures painted on boards;

and to pay a superstitious regard to birds, especially the hawk, from whose flight and cry they predict future events. They venerate tombs, and believe in the existence of ghosts and genii, to which they make offerings of rice and other eatables. Notwithstanding such indications of the religious principle, it is sufficiently certain that they have no system of religion to which they are strongly attached, or by which they are much influenced; none that would be any material obstacle to their reception of the true faith.

"The character of the Dayaks has been viewed by Europeans generally through the deceptive medium of a single trait, or rather a single custom. The practice of decapitation so prevalent amongst them, odious and appalling as it is, has no correspondence with the crime of murder in civilized countries. The heads which they obtain constitute their wealth and honor; they seek for such trophies apparently as more civilized men seek for office and emoluments; the Dayak head hunter cherishes no enmity towards the person whom he kills. They exhibit qualities strongly indicative of mental soil requiring only cultivation to render it valuable. Disposed to be peaceful and industrious, a more intimate acquaintance with Europeans would no doubt soon cause them to abandon a practice, which appears to be the vice rather of custom and of fashion than of character. To the Christian and the Missionary, they are the most hopeful and interesting people in Borneo; and a circumstance decidedly favorable is, that they have no established religion, nor has their intercourse with vicious foreigners hitherto prejudiced their minds against the truth."

Of the practicability of missionary efforts in Borneo, not much distinct information has been hitherto obtained; but from the reception the missionaries have met in their occasional visits, and the strong desire manifested by the people, especially at Banjer-masin and in the Dayak country, for religious books and tracts, it does not appear that the spread of the Gospel in Borneo would have to encounter more than ordinary difficulties. The following narrative of a missionary visit to this island, enclosed in a letter from Batavia, dated Feb. 27, 1836, was received some time ago from the Rev. Mr. Medhurst.

Missionary operations at Banjer-masin.

On the 12th of May, 1835, Lucas Monton, catechist at Batavia, accompanied by the Rev. Mr. Barenstein, of the Rhenish Missionary Society, embarked on board an Arab vessel for the island of Borneo. Having stopped for a short time at Surabaya, on the northern shore of Java, and there distributed a number of books, which were eagerly received by the people, they arrived, after a long and tedious voyage, at Banjer-masin. As soon as possible after landing, Lucas Monton applied to the Resident for permission to distribute books; and the Lord, who has all hearts at his disposal, not only inclined the Resident to comply with this request, but also to give some valuable counsel respecting the wisest mode of proceeding. Upon this, a beginning was made with the Chinese, but they were found to be few in number, and had become so familiar with the Malay language, and the Arabic characters, that they could read and write in those languages better than in their own. They were impressed by the circumstance of books being thus distributed to the people, and said, in their simplicity, that such wonderful events portended the near approach of the judgment day. On returning to his house, a number of Chinese came to ask Monton for books, and one man, named Bola, richer and more influential than the rest, earnestly desired to be made acquainted with religion, declaring that if he could be convinced of the truth of Christianity, he would readily embrace the Christian faith.

At Bola's invitation, L. Monton went to his house, where he found assembled a number of Chinese, Malays, and Arabs, with their priests. Bola then said that he had convened all these people for the purpose of listening to their respective accounts, and thereby be better enabled to judge where the truth lay. The Malay priests, he said, had constantly informed him, that unless he became a Mohammedan he could not enter heaven, and he now wished to ascertain whether or not *that* was true.

Lucas Monton then asked, why were all these people assembled? and they replied, that they came to hear some account of the books which had been brought. He then began to read to them a tract which he held in his hand, and the house was soon so crowded, that he was obliged to continue

the meeting in the open air, where he preached to the people from three until six o'clock in the evening. All the Chinese declared that this appeared to them the right way, because, they said, it revealed the love and mercy of God to his creatures, and was accompanied by the free gift of books; whereas the Arab and Malay priests would never let them have a Koran without paying for it, nor give them any instruction unless they bestowed alms on the clergy. To all this the Mohammedans made no reply, but returned to their houses apparently defeated and ashamed.

July 3.—L. Monton went amongst the Malays, in their campongs and prow, distributing books, and exhorting them to repent and turn to God. They all received the books with avidity, read them with facility, and declared that they were more easy and intelligible than their own Koran. Next day a number of Malays came to ask for books, inquiring of Monton, by whom he had been sent to distribute them. Monton replied, that he had been sent by the great King, the Judge of the whole earth, the King of kings and Lord of lords. As they did not comprehend to whom he alluded, he informed them that Jesus Christ was the great King; but, finding that they still professed adherence to Mohammed, he held a long discourse on the comparative claims of our Divine Saviour and the false prophet; but the Malays made no reply.

July 5.—L. Monton went to the Malay campong, under the authority of the Sultan. Here he found the people still more willing to hear, and able to read and understand the books: but travelling was difficult, and he was obliged to go from one house to another in boats. Even the market was held on the water in boats, and the market people consisted entirely of women. On seeing this, he thought it unnecessary to distribute books there, and was about to move off to the middle of the river, when a man rowed after him, in a small boat, asking for a book. L. Monton gave him one, and desired him to read it; and as he was reading, a woman came to listen. She also received a book, and immediately began reading it aloud. Upon this, the whole of the women came in small boats, asking for books; and prow after prow pressed so close on the distributor, that he was afraid of sinking. He therefore told his boatmen to row hard, in order to get away; but the women seized his prow, and would not let him escape until he

had satisfied their demand for books. After this he pulled alongside a large prow, and getting on board, he divided the books among the assembled crowd, till they were all gone.

July 7.—L. Monton went to another part of the town, under the command of the Sultan, but as quietly as possible, lest he should cause a disturbance. The people here received his books with gratitude, and thanked God for having sent such a supply to them. While L. Monton was speaking to the people about the redemption of the soul and purification of the heart, one said, "We have generally to go as far as Mecca to seek these things, but now you bring them to our doors." L. Monton replied, that these things were not to be obtained in Mecca, but from Jesus Christ, the Son of God, and the Saviour of men.

July 8.—A minister of the Sultan called and asked L. Monton to go to his house, and hold a conference on religious subjects, which he did, and answered their knotty and captious questions by appealing to the Scriptures, and bringing the word of God to bear on their hearts and consciences. Thus numbers came from day to day to converse on religious subjects, and to ask for books, which were supplied as far as the stock would permit. Various persons also came to dispute, and among the rest a Malay priest, who tried every means to entangle the tract distributor in his arguments; but was answered by a reference to the mercy and grace of God, as displayed in the Divine plan of redemption through the sacrifice of the Cross, so opposite to the encroaching and oppressive spirit displayed by Mohammed. There came also a war-chief belonging to the Sultan, with his followers, who received books, and listened quietly to what was said.

July 14.—The travellers set off from Banjer-masin, for the country of the Dayaks, on board a prow with thirteen men, and the same evening arrived at the village of Maraban, where Lieut. Schultens commanded a fort, with a company of soldiers under his command. Here they distributed a few tracts, and proceeded on their journey until they arrived on the borders of the Dayak country. Next morning they entered some of the Dayak huts, and called on the son of the chief, named Raden Tuak, who requested to have a spelling-book, as he wanted, he said, to learn a little, in order that he might better understand the religion of Jesus.

They then went in their boat from one village to another, among the Dayaks, who were very glad to receive them, and to listen to their discourse on Divine things, saying, "This is the true doctrine, and suits us better than the teaching of the Mohammedans, which we do not understand." Those of the Dayaks who understood the Malay language well, appeared perfectly astonished when they heard the missionaries speak of God and Christ, and heaven and hell, and seemed as men just awaking from sleep. On being asked whether they would follow this religion, they replied with one voice in the affirmative. Amongst the Dayaks were some Malays, who resided there with the view of persuading the Dayaks to become Mohammedans, and in some instances had been successful. One man in particular had joined their party; but he was generally disliked by the other Dayaks, for his corrupt moral character, and for deserting his wife and children. The missionaries, however, told them that the religion of Jesus not only forbade such conduct, but commanded us to do good to all, and especially to those of our own household; observing, that next year they would return and teach the Dayaks this religion, to which they all assented.

July 17.—The travellers proceeded farther up the river to the great Dayaks, at a village called Pangkak, where they were received into the house of a chief named Seadji. In this house were a number of chambers, but their host gave them the middle hall to sleep in, because it was the post of honor. They spoke to those assembled on the things of God, and were listened to with attention; but when the missionaries told them, that in another year they would come and live among them, the Dayaks appeared extremely pleased and grateful, and the chief expressed a wish to become a Christian. On the next morning the travellers pursued their journey, accompanied by the chief, to act as interpreter. Thus they went on, stopping at all the houses on the side of the river, and speaking to the people on Divine things till they arrived at the village of Gohong, where resided a Dayak chief, named Raden Anum Djaya Panghula, who received them joyfully.

Covenant between the missionaries and the Dayak kings.

On the next day they went to the village

of another chief, named Pate Bunga Laut, and returned with him to the village of the former chief. Here a number of chiefs and people were assembled, who desired to know for what purpose the travellers had come amongst the Dayaks? They replied, that their object in coming was to proclaim glad tidings from God to their brethren the Dayaks. With this the Radja Panghula appeared pleased, but Pate Bunga Laut did not seem so well disposed towards the missionaries. L. Monton then expatiated on the doctrines of the Gospel, until the heart of Bunga Laut appeared softened towards them, and the two chiefs wished to enter into covenant [make *sabat*] with the missionaries; because, said they, the Lord must surely be with them, as many strangers had come to their country, but none had brought such Divine instruction with them as what they now heard. They wished, therefore, to establish a fraternal agreement with the Missionaries, on condition that the latter should teach them the ways of God. The travellers replied, that if the Dayaks became the disciples of Christ, they would be constituted the brethren of Christians, without any formal compact. The Dayaks, however, insisted that the travellers should enter into a compact, according to the custom of the country, by means of blood. The missionaries were startled at this, thinking that the Dayaks meant to murder them, and committed themselves to their heavenly Father, praying that, whether living or dying, they might lie at the feet of their Saviour. It appears, however, that it is the custom of the Dayaks, when they enter into a covenant, to draw a little blood from the arms of the covenanting parties, and having mixed it with water, each to drink, in this way, the blood of the other. Mr. Barenstein having consented to the ceremony, they all took off their coats, and two officers came forward with small knives, to take a little blood out of the arm of each of them; this being mixed together in four glasses of water, they drank severally, each from the glass of the other, after which they joined hands and kissed; the people then came forward and made obeisance to the missionaries, as the friends of the Dayak kings, crying out with loud voices, "Let us be friends and brethren for ever, and may God help the Dayaks to obtain the knowledge of God from the missionaries!" The two chiefs then said, "Brethren, be not afraid to dwell with us, for we will do you

no harm; and if others wish to hurt you, we will defend you with our life's blood, and die ourselves ere you be slain. God be witness, and this whole assembly be witness, that this is true." Whereupon the whole company shouted, *Baalak!* or "good," "be it so." After the ceremony was over, the travellers bade them farewell, and going on board their prow, returned to Benjar-masin, accompanied by the chiefs and people shouting and cheering as they went, forcibly reminding the missionaries of the words of Isaiah: "For ye shall go out with joy, and be led forth with peace; the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands."

The American Board has established a mission on this Island. We quote the following extract from the instructions to Messrs. Thomson and Pohlman, who lately left this country to join that mission:—

The immediate object of the mission will of course be, to obtain an eligible permanent settlement. The present indications of providence, are towards the great island of Borneo. There, however, but three fields seem at present to be eligible for the missionary; to wit, Bangar-Masing, on the south; the district between Pontiana and Sambas, on the west; and Borneo Proper, on the north. The first is already occupied by German missionaries, and is out of the question. The third is under Mohammedan rule, and beyond the limits of Dutch power; and the safety of a mission there would be uncertain; but could it be safely occupied, and could a mission be sustained there, a numerous population, both Chinese and native, might be brought under the sound of the Gospel. The western district, however, is presumed to be the most inviting. It has been occupied for a short time by Messrs. Arms and Robbins, two missionaries of the Board; and should it prove that you are excluded from the more southern islands, the Committee will instruct the present mission to relinquish the ground to you and your associates; which, just at this time, can be done with convenience. There is both a Chinese and a Dayak population, sufficiently numerous to give full employment to the mission; and to some extent, also, a Malay population. There may be room in this territory for two missions, but, as at present informed, the Com-

mittee are disposed to believe there should be but one. Whether your whole company should go to Sambas, or whether you should divide your forces between Sambas and Pontiana, must be referred to the judgment of the mission. It may ultimately be found that Landak, somewhat farther in the interior than either of the places just mentioned, and said by Mr. Arms to have a population of seventeen thousand Dayaks, two thousand Malays, and one thousand Chinese, will be the place for your strongest post, and ultimately the grand centre of your mission.

You will aim by every prudent means to increase your knowledge of the interior, with a view to the extension of your influence, and perhaps the planting of new missions. A strong motive to do this will be, to induce the church of which you are members, ministers, and missionaries, to engage with increasing vigor in the work of missions. Look out, also, with observant eye on the fields at present shut against us, and take notice when their call is made for renewed attempt to enter them.

EPISCOPAL BOARD OF MISSIONS.

CHINA.—*Letter from the Rev. W. J. Boone, M. D.*

Batavia, Nov. 15, 1837.

Upon learning the state of affairs at this place, I determined to remain here ten or twelve months. My staying here will be no disadvantage, nor will it cause any delay, (with respect to the location of the mission,) as I could do nothing before the Malay is acquired, which is the great medium of communication in these countries. In ten or twelve months, I may acquire it here without interrupting my study of the Chinese, as all the servants speak it; and then I shall be prepared to travel about, and make inquiries, should the Committee desire it. My brethren are both decidedly of opinion that this is the most desirable situation outside of China. I have been here too short a time to possess any information, except what I have obtained from them; they will therefore place the Committee in very nearly as good a situation to form an opinion for themselves as I am in; but I will nevertheless express my present impressions, as my brethren desired me to do so.

It appears there are but three places, upon which a choice could fall, (viz:) Ma-

cao, Singapore, and Batavia. Macao is perhaps the best place for studying the language, and it is esteemed much the best place for those who have acquired the language, and are desirous of making translations, or writing tracts. The restrictions are so very great at Macao, as to render it unsuitable for school operations, &c. Between this place and Singapore, then, the Committee must probably make their choice; and it is a choice, it appears to me, between difficulties.

At Singapore there are about 15,000 Chinese. The advantages it would have over this place are,

1. It is under a liberal government, (the British); which I think a matter of great consequence, if extensive schools and a printing press are contemplating as future auxiliaries.

2. It enjoys a much greater intercourse with China, through the medium of Chinese junks. The Chinese at Singapore are much more intimately connected with the Chinese within the empire, than those at Batavia; an impression therefore made at the former place would be much more likely to be felt in China, than one made at the latter, other things being equal. From what I can learn, not more than five or six Chinese junks come to this place in the course of a year, because of the heavy duties levied here by the Dutch. Singapore is a free port. These, to my mind, are important considerations, when a permanent situation is to be selected for a long train of operations.

The objections to Singapore are, 1st. It is now well occupied. The American Board are there in strength, with schools, &c. The Church Missionary Society have a missionary there. The London M. S. had one there who died lately, and whose place will probably be supplied.

2. The Chinese population there is small, and they are inferior in every respect to those at Batavia. They are more migratory in their habits, and of an inferior class.

The advantages of Batavia are, 1st. A large and good Chinese population. The Chinese themselves estimate their numbers at 70,000. Judicious individuals, of whom I have inquired, say 40,000. They are here a substantial class of people. The Malays are porters, menials, &c., at this place. The Chinese are nearly all of them merchants or mechanics; they are stationary; so that efforts made here would bear upon

the same individuals during their lives, and an impression once made upon them as a community, would be likely to prove permanent. 2dly. We should not be likely here to come into collision with any other society. This may appear to the Committee as an argument against making this their station; as all other societies are either keeping away, or flying from it. But I imagine it is not any objection to this place, but circumstances connected with their other engagements, which induce them to do so. The London M. S. has an Anglo-Chinese College at Malacca which has been for years in a languishing condition, and they are naturally desirous of concentrating their missions within the British dominions, as the Dutch are very jealous of the English.

Should the London M. S. withdraw their stations, we should be the only missionaries to a population of 40,000 Chinese; if they continue it, the population is so numerous, that we could each have as many schools, and as much preaching as we could find ability for, without the slightest danger of collision.

To this place there are, I think, two objections; of what importance I am unable to say. The intercourse with China, by means of Chinese vessels, as I have before mentioned, is very slight, not more than five or six junks coming here in the year. The second is, the government exercises a very jealous and restrictive policy. Even foreign articles pay a high tax, which would make Chinese printing much dearer than at Singapore, the paper coming from China. The agent of the London M. S. has, however, always succeeded thus far, in getting back upon petition, duties paid for Chinese paper.

They are, moreover, jealous of missionaries. They positively refuse to permit any American or English missionaries to settle among the Javanese, or Malays. They refused the missionaries of the A. B. permission to travel over the island, stay any where in Netherland's India—but at Batavia or Borneo. I am told, however, by an official gentleman of great respectability, that I can go on, and in a quiet way establish as many schools as I please among the Chinese, (for they are less jealous of intercourse with them than with the natives,) and they will never interfere with me. In confirmation of this opinion, I may mention that the agent of the London M. S. has

a school for Chinese children, and that Mr. Lockwood has one also; to neither of which have they made the slightest objection.

The establishment of schools, for three or four years to come, may not appear to the Committee a matter of great consequence. To the Chinese it may not be of momentous importance, (though every hour is infinitely precious where the eternal interest of millions is involved,) but to the missionaries it is of incalculable importance. These schools are for them, as well as for the Chinese children. Unable to obtain Chinese servants, they can nowhere so well acquire the colloquial language of the Chinese, as in these schools. A small school, superintended by Mr. L., and a similar one superintended by myself, (say twelve months hence,) would, I am satisfied, more than repay the trouble and expense, by the facilities they would afford us for acquiring the language, even if the boys were not at all benefited, which we will not believe can be the case when we put the sword of the spirit into their hands.

Mrs. B. and myself are both happy in the anticipation of being permitted to do our Master's work in these ends of the earth. Far from being chilled by disappointment upon seeing with our own eyes, all our expectations with respect to opportunities of usefulness, are more than realized. We need nothing, I am satisfied, but a thorough knowledge of the language, to do here all that man can do any where else towards the salvation of his fellow-creatures, viz., make known to them, with humble reliance upon God for his blessing, that Gospel which is the power of God unto salvation to every one that believeth.

BAPTIST BOARD OF FOREIGN MISSIONS.

BURMAH.—*Notes on Burmah by the Rev. Mr. Malcom.*

Mr. Malcom travelled extensively in South-eastern Asia, having been deputed by the Baptist Board to make observations and inquiries concerning their missions in those countries. It has been announced that the results of his tour will soon be published, and the work will doubtless possess great value, and be read with much interest. The Baptist Missionary Magazine con-

tains an extract from his notes on Burmah, as prepared for his intended work; this extract is taken from a chapter which "comprises also, notices of agriculture, manufactures, currency, revenue, army, climate, and natural history of Burmah." We insert the extract entire:—

Form of Government, Administration, and Laws—Orders of Nobility.

The monarch is absolute. Custom and convenience require him to ask counsel of the nobles touching important matters, but he is not bound to adopt it. Indeed, he often treats his courtly advisers with contempt, and sometimes with violence—even chasing them out of his presence with a drawn sword. On a late occasion, for a very slight offence, he had forty of his highest officers laid on their faces in the public street, before the palace wall, and kept for hours in a broiling sun, with a beam extended across their bodies. He is, however, seldom allowed to know much of passing events, and particularly of the delinquencies of particular officers, who are ever ready to hush up accusations by a bribe to their immediate superior.

No office, title, or rank, except that of the king, is hereditary. Promotion is open to all classes. Next in rank to the royal family, are the woongyees, (from woon, *governor*, and gyee, *great*), or public ministers of state. Of these there are commonly four, but sometimes five or six, forming a court or council, which sits daily in the lot-dau.* His majesty is sometimes, though rarely, present at the deliberations. Royal acts are issued, not in the king's name, but in that of this council. Causes of every kind may be brought here for decision.

Below these are the woun-douks, (from woon, *governor*, and douk, *prop*), or assistant wouns, who attend at the lot-dau, and express their opinions. They have no right to vote, but may record their dissent. They co-operate in carrying into execution great matters of state policy, and are often exceedingly influential.

Of about the same grade, or rather inferior, are the a-tween-woons, (from a-twen, *inside*, and woon, *governor*), of whom there

are generally from four to six. These constitute the cabinet, or privy council, and have access to his majesty at all times. They do not act publicly as king's officers, nor sign imperial documents, but are in daily session in a room near the palace. Their influence with the king procures them great respect and many bribes.

There are six or eight government secretaries, called sa-re-dau-gyee, (*great government writers*), whose business is similar to that of the state secretaries.

It is not necessary to describe minutely the other grades of officers. They descend, in regular progression, down to the headman of a hamlet; each exercising arbitrary sway over those next beneath. From first to last, they are, with few exceptions, harpies, who seek only their own advantage, and neither love nor pity the people. The country labors under the curse which Jehovah threatens to send upon a wicked people—"Governors who should be like fire among the wood, and like a torch of fire in a sheaf; who should devour all the people round about, on the right hand and on the left."*

Orders of nobility are marked by the tsaw-lway, or golden necklace. The particular grade is indicated by the number of chains composing it, which are united at different places by bosses. Three strands of common chain-work indicate the lowest rank. Three, of more curious construction, the next above. Then come those of six, nine, and twelve, which last is the highest for a subject. Chief princes of the blood wear eighteen, and the monarch himself twenty-four.

The community is, by common estimation, divided into eight classes—the royal family, great officers, priests, rich men, laborers, slaves and outcasts. The latter consist of slaves, to pagodas, lepers, grave-diggers, executioners,† and perhaps some others. Even among these are different degrees of respectability. None of the classes constitute an hereditary caste, except lepers and slaves of pagodas. The

* Zech. xii. 6.

† Executioners are relieved felons, dead in law, and marked by a tattooed circle on the cheek, and often by the name of their crime tattooed in legible letters upon their breast. They are not allowed to sit down in any man's house, and all intimacy with them is forbidden.

* A building in the palace-yard, so called, from the court that sits in it.

latter are the most respectable of all out-casts.

The legislative, executive, and judicial functions are not separated, but a measure of power in each is enjoyed by every officer. Hence arises innumerable and shameful abuses. Having no salary, every government-man regards his district, or his office, as his field of gain; and hesitates at no measures to make it profitable. Most of the rulers keep spies and retainers, who discover who has money, and how it may be got. Accusations of all sorts are invented, and the accused has no way of escape, but by a present. Real criminals may almost invariably elude justice by a bribe, if it bear some proportion to the magnitude of the offence. Gangs of robbers frequently practise their trade by the connivance of a ruler who shares their gains. One of the native Christians, who had been in the employ of a ruler before his conversion, assured me, that often, on finding some one who had laid up a little wealth, his master would employ him or some other retainer, to place some goods under the intended victim's house, by night, in order to bring against him the charge of theft. In the morning it would be loudly proclaimed that this retainer of the great man had been robbed. A general search would ensue, and the goods being soon detected under the victim's house, the evidence would be declared complete. The wretched man, whose only fault was thrift and saving, would be condemned to some severe punishment, and escape only by paying a fine as great as it was supposed he was able to bear.

It would require greater space than can here be spared, to give any correct conception of the general misrule of men in power. We give one other instance. The late war having introduced into Rangoon and vicinity the Bengal coins, the woongyee engaged largely in making four-anna pieces, which were really worth but two. They were soon well known, and only passed for their real value. The incensed great man sent the herald about the city, proclaiming that whoever objected to take them at their nominal value, should suffer a specified fine and imprisonment. Business was for a while completely checked, and at length, after making some severe examples, he was obliged to let the people go to *weighing* their money as before.

An absolute monarch is, in fact, proprietor both of his domains and his people. He

cannot but see that the number of his subjects, and their prosperity, form his true greatness and honor. Hence, though he may be a bad man, prudence and policy dictate a rule which shall minister to the general good. It seems ever to have been thus in Burmah. The king enacts salutary laws, and views his people with kindness; but sycophants and intriguers pervert his plans and frustrate his intentions. Around Ava, his personal knowledge and accessibility to petition through many avenues, check the movements of unprincipled nobles, and spread comparative peace and security. Hence the astonishing populousness of that vicinity.

The written code, civil and penal, though severe, is on the whole, wise and good; but is little better than a dead letter. It is principally derived from the Institutes of Menu. This work, of great celebrity among the Hindus, was translated into English by the late Sir William Jones. It seems to have been received by the Burmans from Arracan, but at what period is not certain. Their translation is called *Dam-a-that*. Every monarch adds to it, or alters, as may please him; and under some reigns it bears little resemblance to the original. For all practical purposes it is almost a nullity, being never produced or pleaded from in courts. Rulers from the highest to lowest, decide causes according to their own judgment, or more frequently, according to their interest. As a great part of their income is derived from law-suits, they generally promote litigation. They receive bribes unreservedly, in open court, and do not hesitate to accept the gift of both parties. Their oppressions have scarcely any restraint but the fear of ruining their own interest by carrying matters too far. As to seeking the good of their country, or the promotion of justice, there appears to be no such thing thought of, except, perhaps, by the king and a few of those immediately about him.

The form of a judicial oath deserves insertion, as a curiosity. It is as follows:—"I will speak the truth. If I speak not the truth, may it be through the influence of the laws of demerit, viz., passion, anger, folly, pride, false opinion, immodesty, hard-heartedness, and scepticism; so that when I and my relations are on land, land animals, as tigers, elephants, buffaloes, poisonous serpents, scorpions, &c., shall seize, crush, and bite us, so that we shall

certainly die. Let the calamities occasioned by fire, water, rulers, thieves, and enemies, oppress and destroy us, till we perish and come to utter destruction. Let us be subject to all the calamities that are within the body, and all that are without the body. May we be seized with madness, dumbness, blindness, deafness, leprosy, and hydrophobia. May we be struck with thunderbolts and lightning, and come to sudden death. In the midst of not speaking truth, may I be taken with vomiting clotted black blood, and suddenly die before the assembled people. When I am going by water, may the aquatic genii assault me, the boat be upset, and the property lost; and may alligators, porpoises, sharks, or other sea-monsters, seize and crush me to death; and when I change worlds, may I not arrive among men or nats, but suffer unmixed punishment and regret, in the utmost wretchedness, among the four states of punishment, Hell, Prita, Beasts, and Athruakai.

"If I speak truth, may I and my relations, through the influence of the ten laws of merit, and on account of the efficacy of truth, be freed from all calamities within and without the body, and may evils which have not yet come, be warded far away. May the ten calamities and the five enemies also be kept far away. May the thunderbolts and lightning, the genii of waters, and all sea animals love me, that I may be safe from them. May my prosperity increase like the rising sun and the waxing moon; and may the seven possessions, the seven laws, the seven merits of the virtuous, be permanent in my person; and when I change worlds may I not go to the four states of punishment, but attain the happiness of men and nats, and realize merit, reward and annihilation."

Trial by ordeal is very seldom used, but is not wholly unknown. It is practised in various ways. Sometimes the parties are made to walk into the water, and whichever can hold out longest under the surface, gains the cause. Sometimes it is by trying which can hold the finger longest in hot water or melted lead.

The following notices of Burman laws are deemed important, as throwing light on the character of the people. The wife and children of an absconding debtor are responsible for his debts; but a woman is not required to pay debts contracted by her husband during a former marriage. If a debtor wish to prosecute his creditor for vexatious

endeavors to get his pay, his cause cannot be heard by the judge till the debt is paid. Where several persons are securities for a debt, each security is responsible for the whole amount, so that the first one the creditor can lay hold of, must liquidate the debt. The property of insolvents must be divided equally without any preference of creditors. Property proved to be lost in any town, must be made good by a tax on the inhabitants, if the thief be not discovered. A man finding lost silver or gold receives, on restoring, one sixth; if other property, one third. The eldest son inherits all the arms, apparel, bed, and jewels, of his father; the remainder of the property is divided equally into four parts, of which the widow takes three, and the other children one between them. If a father gives one of his sons a sum of money for the purposes of trade, that son returns the capital, without interest, at the death of the father, to be divided with the rest of the inheritance, but the gains are his own. Before a man's property can be divided, the widow must pay all his debts and give a portion in alms.

Theft is punished by putting the offender in the stocks, where he stays till his friends can raise money enough to appease the great man, beside making restitution. For repeated offences, imprisonment and fetters are added; and the incorrigible, when no longer able to pay fines, are tattooed with a circle on the cheek, or the name of the offence on their breast. Persons thus marked, are deprived of all civil rights, that is, become dead in law, and are consigned to the class of executioners.

Capital punishment seldom occurs, and almost exclusively for murder and treason. It is inflicted by beheading, drowning, or crucifixion. Killing a person of the laboring class, in the heat of passion, is punished by a fine of ten slaves, and proportionally up to 70 or 100 slaves for a person of higher rank. If a man insults another grievously, he must, if able, pay a proper fine; but if very poor, he is to be led through the town with his face smeared with charcoal. A libel is punished by inflicting the same penalty which would have been incurred by the fault unjustly charged upon another. But if the truth of the charge be proved, it is not a libel. Whoever refuses to appear before the judge, loses his cause.

A husband may administer corporal punishment to his wife, for encouraging too

great intimacy with other men, neglect of domestic duties, quarrelsomeness, gadding about, meddling too much in the concerns of neighbors, or extravagance. He is first required, however, to admonish her repeatedly in the presence of witnesses. If she still remain incorrigible after a reasonable number of floggings, he may divorce her.

If a man accidentally set fire to a neighbor's house, he is fined one-third the value of his body;* but if he was drunk, or in a violent passion at the time, he must pay the full value of his body. A woman whose husband has gone as a soldier, may marry again if she hear not from him for six years: if he went on business, seven years are required, and if on a religious object, ten. If a woman buy a man and marry him, and afterward divorce him, he is no longer a slave. If a father sell his child, and afterwards die possessed of property, so much of it as is equal to the price for which the child was sold, must be paid to that child in addition to his share of the inheritance. A slave sent to war and captured, is free if he escape and return. If a master violently beat his slave, his bond debt is reduced one third. If death ensue, the slave may claim twice the value of his body; and if there be no parents, that sum is paid to the judge. If a slave abscond from a master known to be cruel, there is no penalty for the person who receives and harbors him. If the master has not been cruel, he may exact full value of the slave's services for the time. If a man permit his runaway slave to be maintained by another during a time of scarcity, he cannot afterward claim him. A master may not seize his runaway in another village, but must notify the head-man, who shall deliver him up. If a stranger harbor a runaway, knowing him to be such, he is punishable as a thief; but if he be a near relation, there is no penalty.

If a man die insolvent, and charitable people choose to defray the expenses of a regular funeral, they are not chargeable with any of his debts; but if they be particular friends, or distant relations, they must pay one quarter of his debts; and if near relations, one half.

Changing a landmark is punished by a heavy fine. Debts contracted by betting may be recovered from the loser, but not from his family or heirs. A man hurt in

wrestling, or other athletic games, cannot recover damages; but if he be killed, the injurer must pay the price of his body. A woman or a child charging a man with bodily injury, may adduce as evidence marks of violence on their persons. But if a man charge a woman or a child, in the same manner, such marks are not received as proof, but witnesses must be adduced. An empty vehicle must give place, on the road, to one that is loaded, and if loaded men meet, he who has the sun on his back must give way.

The value of the bodies of men and animals is fixed. Thus a new-born male child is four ticals, a female three, a boy ten, a girl seven, a young man thirty, a young woman thirty-five. Of rich persons twice these prices are exacted; and of principal officers still larger sums, rapidly increasing in proportion to rank.

In the provinces held by the East India Company, a salutary change has taken place in the administration of justice, though it is still susceptible of great improvement. The criminal code is nearly like that of Bengal, and the civil is founded on Burman practice, the *Dam-a-that*, and the *Yesa-that* or *Raja-that*, which last is a collection of decisions, and laws made by successive kings. A qualified Burman is connected with every cutchery, who explains provincial customs for the information of the magistrate. The only tax on justice is a charge of 10 per cent. on the amount of a suit, paid by the plaintiff, but which is not exacted of the very poor. One rupee is paid for a summons, and half a rupee for each subpoena to witnesses; but these also are remitted to the indigent. Professional pleaders are not allowed, but each party manages his own cause, or gets a friend to do it for him. The trial by jury has been partly introduced, and delights the natives. They deem the office of jurymen honorable, and will accept no pay for their services. Changes also have been made in the mode of taxation, which tend to alleviate the condition of the people though the entire amount assessed is about as before.

KARENS.—*Extracts from communications of Mr. Wade.*

June 2, 1837.—To-day, in the scripture-lesson at the seminary, one of our theological students gave the following explanation of the passage, "Whosoever shall fall upon

* This will generally pay for the house of a common person.

this stone shall be broken, and on whomsoever it shall fall, it will grind him to powder." He said, "The stone was Christ, who is called a stone of stumbling, and a rock of offence. And the idea he meant to convey was, 'You scribes, priests, and pharisees, stumble at me as a man stumbleth upon a stone, and your persecuting me is as if a man should beat a stone. I am not injured by your stumbling and falling, or by your persecution. Only yourselves are bruised and broken thereby. In the end, this stone will fall on you; my judgments shall overtake you, and destroy you, until ye are ground, as it were, to powder.'"

4. Sabbath. To-day four individuals asked for baptism; all of them are hopeful and interesting cases. Next Friday evening is appointed for their examination before the church. There are some promising inquirers in different parts of the town, and we are hoping yet to see a display of divine grace, in the conversion of souls in this wicked city.

11. Last Friday evening, according to appointment, had a meeting of the church for the examination of the four individuals who asked for baptism last Sabbath. All were received without a dissenting vote. This morning, before the usual forenoon services, the church and a respectable number of spectators repaired to the side of a small pond, (the place where we usually baptize,) and after an interesting discourse by br. Mason, I had the privilege of investing the candidates with the badge, by which the King of kings is pleased to distinguish his servants from the rest of mankind. Four new soldiers are this day enlisted under the banner of the cross; which seems to be quite a reinforcement in this place, where so few of the Tavoyers have hitherto enlisted.

During the last week, we have made arrangements for a weekly lecture, in a new part of the town, for Saturday afternoon, making nine lectures in a week, exclusive of the Sabbath. But, though we had Paul here to plant, and Apollos to water, there would be no increase without divine influence; we need the blessing of God upon these efforts, or they will all prove abortive. O Lord, bless the means of thine own appointment to the conversion of souls.

Two of those baptized to day, (a husband and wife,) had, in making a public profes-

sion, to meet a host of opposition, their parents even forbidding them to consider themselves as their children from the moment of baptism. They felt this trial severely, but declared they were too much afraid of hell, to be thus deterred from owning Christ before the world. Two or three evenings before their baptism, some one came and stole several of their poultry, but the woman told her husband she had no doubt that the devil instigated the person to this act just then, to make them angry, and so prevent their baptism; and they spent most of the remaining part of the night in praying that God would prevent them from being angry with the thief. Very likely some of their own relations did it out of malice. One of the others baptized was a daughter of Ko Myat-la, one of our native assistants. His wife was baptized last year, and two of his daughters this.

Matt. xxi. 8. "And a very great multitude spread their garments in the way." A few days ago, as Mrs. Wade was going out to visit one of the native schools, she saw a great number of garments spread in the way that led to one of the heathen temples, and looking round, after passing the place, she saw a priest turn in and walk over the carpet thus prepared for him; no doubt with infinitely less humility than the King of kings and Lord of lords felt when the multitude did him a similar honor.

July 19.—An account of the political revolution in Burmah has no doubt reached you ere this. It has been a time, also, of much agitation, even in this place, as some anonymous letters have been addressed to our chief magistrate, demanding a surrender of this province, and threatening the employment of force in case of refusal. We cannot tell what will come of these things; but at any rate, it is a time for solemn prayer and reliance on God, for all those who have the interests of the mission at heart. But let not these things be a matter of discouragement in regard to sending on more missionaries; for it is our full belief that, by the end of another year, the door for preaching the gospel in Burmah will be more effectually opened than ever. There are too many fervent prayers offered up in behalf of the Burman mission, to allow us to think the work is thus to stop.

Since my last communication, I have had another attack of my old complaint; but it was lighter, i. e. yielded sooner to medicine than former attacks; so that I feel encou-

raged to hope that the disease may be conquered. From a careful observation of the symptoms, and by consulting medical works, I am of opinion that it is *neuralgic gastralgia*; but I may altogether mistake.

Debility induced by heat.

In one of Mr. Malcom's later communications, I perceive he complains of feeling quite ill and unfit for business, from the influence of the "*long continued heat*." Here is the evil—the "*long continued heat*." True, the thermometer may not stand higher than it has been known to sometimes in Virginia, or even in Boston, for two or three days; but it is this "*long continued heat*" that does the mischief. A man is not wise if he judges of the wholesomeness of some particular food by the effect it produces on his palate. Let him wait awhile, until he sees whether the stomach is able to digest it, and then judge. There is something particularly pleasing to a new comer in the perpetual summer of a tropical climate; but the "*long continued heat*" of two or three years will make him sigh for the bracing air of a New England winter. To say that the effects of climate, even in the healthiest sections of a tropical region, form no part, or a trifling part, of the missionary's trials, would be to contradict the experience of every missionary who has been in the country four or five years. Every such missionary, if he is a *working missionary*, will join me in saying that the effects of climate are among the greatest trials he has to endure. His privations in regard to food are nothing in the comparison; give him health, give him power to withstand the scalding heat of a vertical sun by day, and the noxious vapors of a jungle air by night, while he is performing his missionary tours; give him a constitution that can bear ten or twelve hours' application in a day to the work of translating the bible and preparing tracts, and he will not complain of his privations in regard to food, or the conveniences of civilized life, or civilized society; he will not complain of being compelled to perform his tours on foot, instead of having stage-coaches, steam-boats, rail-road cars, or other modes of conveyance; nor will he complain of having to take up his lodgings at night on the ground, without shelter, instead of the conveniences of an inn. These things he must do, or not perform his missionary work; and yet every time he thus exposes himself he knows he is endangering

life. He often has to continue his journey on foot, with a violent head-ache, or fever, or bowel complaint upon him, which often brings on a dangerous and long continued illness, and if he recover, the constitution is broken down, and slight exposures afterwards bring on a relapse. He cannot bear the thought of remaining inactive while the heathen are perishing around him; and though feeble, and suffering much bodily pain, he often rallies the remaining powers of his constitution to do something more in the missionary field. His greatest trial is, that the powers of his body are so unequal to the ardor of his mind. In my own case, I have often been led to pray—"Lord, I ask not for riches, nor for pleasant food, nor for the conveniences of civilized life; give me health and strength to labor in the missionary field, and as to temporal comforts it is enough."

WESLEYAN MISSIONARY SOCIETY.

SOUTH AFRICA—THE CAFFRES.

Clarkebury.—Mr. Davis, being about to remove from this station to one nearer the sea-coast for the benefit of Mrs. Davis's health, sent home, under date of the 19th June, 1836, the following

Encouraging View of the powerful influence of the Gospel on Natives.

It is now more than seven years since the mission was established; in one of which the missionary was absent in the Colony, owing to the Caffre war.

During this period, a good substantial brick mission-house and chapel have been erected; together with a wattled building for a catechist—gardens fenced in and planted—and the arts and comforts of civilized life introduced. A great number of the families of the tribe have voluntarily settled round the Missionary, many of whom have been partially instructed in the more easily-acquired arts of civilization; and, what is the highest ground for gratitude, many dark minds have been enlightened, and some brought to a knowledge of salvation in Christ.

The mission has gained an extensive influence in the tribe generally; so that the missionary is not only secure among the inhabitants, but is respected, both by the chief and by the people. This is a

great point gained; as this influence is not dependent merely on the countenance given by the chief of the land, which may be afforded or withheld according to his individual will or pleasure; but it is an influence gained over the minds of the great mass of the population, and which, ere long, we may confidently expect, will be, by the Great Head of the Church, made use of for the more extensive spread of the Gospel among the tribe. Hence, let the Missionary visit any part of the tribe whatsoever, he is received with respect—can always obtain a congregation—and is listened to with attention by the people. In the immediate neighborhood of the Station, where itinerating has been more regularly attended to than in the remote parts of the tribe, knowledge has gradually increased, and the present state of the people is very hopeful; for, although the light which they have is but small, yet it is the breaking of the morning after a long, long night of darkness and ignorance, and it will *shine more and more unto the perfect day.*

They have heard of *one God, and one Mediator between God and man—the man Christ Jesus.* They know, and many believe in the doctrine of eternal rewards and punishments. They have some idea of sin, as being the transgression of the Law of God—an offence against the Majesty of Heaven; and some appear desirous of understanding the way of salvation by faith in Christ.

The doctrine of the Atonement is not easily explained to, or comprehended by, a Caffre's mind. The Caffres, as a nation, are under great disadvantages with regard to their understanding this doctrine, compared with most other Heathen nations. They have no false gods, the wrath of which they are anxious to appease, either by offerings of property or human sacrifices: so that when the doctrine of atonement for sin is proposed to them, strange things are brought to their ears; and they have a difficulty in understanding the doctrine in the abstract, and much more so when applied to the sacrifice of Jesus Christ. It is true, they have their "amadini," sacrifices; but these are offered, not to appease the wrath of those to whom they offer, but to satisfy their hunger; for when they consume by fire any part of the animal offered, they say they do it because the "umskolugu," "spirit of their ancestor," to whom they offer it, is hungry, and wants food; and

not because he is angry, and needs to be appeased. Yet difficult as this doctrine is to be comprehended by a Caffre, there are some in the immediate neighborhood of the Clarkebury Station who begin to have as good a theoretical knowledge of this truth, as most persons who have never tasted of *the powers of the world to come*; for none can properly understand it, until they feel it applied to their souls, and are made partakers of its benefits.

It is matter of gratitude to the Giver of all good, that, on the Station, some are found who have thus felt the saving benefits of the death of Christ. One has died in the faith; and twelve more, who are members of society, are (some with more, some with less zeal) following on to know the Lord.

The scriptural character of the experience of all the members is very cheering, and many have impressive views of the evil of their own hearts. They frequently and minutely refer to the evil desires, principles, and depravity of their nature—to the operations of God's Holy Spirit, striving with, controlling, and sanctifying their minds—to Christ as their Saviour through faith in His name—and to their holding communion with God in prayer.

An instance not long since occurred, of one of the members falling into sin; and the discipline of the Church was accordingly exercised toward him, by excluding him from our society. On this occasion, it was truly pleasing to see the concern manifested by the other members on account of the fall of one. All felt as if some great calamity had happened to the place; each one seemed to mourn in secret; and when the Sabbath-day came, and we assembled in the House of God, sadness seemed to rest on every countenance. At the close of the service, I called on Richard Addy, one of the members, to pray; and he feelingly alluded to the circumstance, saying, "Lord, we are fallen—we are greatly ashamed before Thee this day—we have no words to pray—our hearts are sore, and we weep before Thee, for one of our number has fallen into sin:" and then he was unable to proceed for weeping. This circumstance shews that they have a tender moral feeling, and view it as a bitter thing to sin against the Lord.

The character of their prayers is also matter of encouragement. For some time after the introduction of the Gospel

among them, the prayers of those who were desirous of serving God were not so spiritual as we could wish them to be, being principally confined to temporal blessings. This, doubtless, arose from their limited knowledge of God's Word generally, and of their high privileges as Christians; for it is impossible to fathom the depth of the darkness existing in a savage's mind with regard to every thing which relates to the soul and eternity; and it is only by great perseverance on the part of those who teach, and great attention on the part of those who learn, assisted in either case by the Holy Spirit of Truth, that this darkness is removed and light imparted; and even then the process is usually very slow. But divine light has wonderfully increased in many of their minds: they have a good knowledge of most of the great truths taught to man by Divine Revelation; and the consequence is delightfully seen in the spirituality of their petitions to the throne of grace, and the earnestness with which they pray for the salvation of themselves and others.

Another strong ground of confidence respecting more extensive good being accomplished on the Clarkebury Station, is, that God is evidently pouring out of His Spirit on the people, and a most powerful influence attends all the means of grace. A member of society, who has long and earnestly sought salvation, came to me one day, and said, "Teacher, I have come to tell you of the feelings of my heart. As I know my heart is evil, I fear lest it should deceive me, and lead me astray; I therefore wish to know of you, if I am to encourage those feelings or check them." She proceeded: "For the last three days I have not felt as I have been accustomed to feel, with regard to my sins, and toward God. I used to feel great despondency on account of my iniquities, and great and painful fears with regard to God; I still feel that I have sinned, yea, my sins appear more numerous than ever they did; but yet I do not dread them; and although I feel sorry that I ever committed them, yet in the midst of my sorrow my heart rejoices; and I no longer fear the wrath of God, but feel that I love Him, and I can do nothing but praise Him continually. I feel happier than ever I did in my life, and more than ever determined to serve God." On hearing this, my heart rejoiced; I gave thanks to that

God who had thus made her a partaker of His free grace, and encouraged her to persevere in the good path in which God was leading her.

How encouraging is all this, in this land of darkness and ignorance! Oh that the Lord may more abundantly pour out of His Spirit, that this moral wilderness may bud and blossom, and bring forth fruit abundantly to His honor and glory!

There is also on this station an increasingly important school, both for children and adults. Six of the scholars can read God's Word; and many more, both children and adults, are beginning to put their syllables together.

Beka.—Mr. Shepstone, June 17th, 1836, sends the following statement, which will be read with much interest:—

Kama [a chief] presses hard upon me; and has gone so far as to say that I must be responsible for the souls of his people, if I do not make such representations of his wants as to procure him a missionary. He and his brother Hena do what they can to supply the place of a missionary; and thus, as in olden time, Kama is both prince and priest.

On the subject of a missionary, Kama has called his people together, and held a council. The result was—"WE CANNOT LIVE WITHOUT A MISSIONARY!"

Moreover, the people promised to give their chief something to assist in support of a missionary; for the chief said, "You are aware, when missionaries first came among us, we would do nothing for them without pay: we did not then know them, nor that all which they did was to help us. But now we know better: we have had proof enough of their friendship; and therefore I again ask, "Will you help the missionary, if he comes? Will you go to the woods? Will you cut the timber to build his house, and to build also a chapel? Will you give something yearly towards his support?" They answered, "We will." Kama adds to me, "I will use all my influence to oblige my people to attend the worship of God, and have their children instructed.

Now it is among this people that the district recommend that a schoolmaster may be placed; and I am quite sure the Committee cannot say "Nay." The committee must pardon my importunity; but since

Kama has said that the souls of his people must rest upon me, I am anxious to lay that burden on the Committee; not at all doubting but a Christian public will enable them to relieve themselves of this awful responsibility; and although I know it must be very painful for the Committee to have so many cases brought before them, all of which they cannot meet; yet, as it has fallen to my duty, I must perform it. There is full employ between the Keiskamma and the Fish River for two Missionaries of the very best and strongest constitutions; and I may add, never, I believe, before was there such a favorable opportunity for sowing the seed of the Gospel among this tribe.

But, surely, we have a right now to look to the Government to do something toward furnishing these people with the means of instruction; and the influence which our missions exerted over the chiefs and people, among whom they were during the war, should convince the government that nothing but the influence of the Gospel will permanently make a nation, such as the Caffres, sunk into the lowest depths of ignorance and sin, a people of good principles and morals, and neighbors such as honest men can live with in peace. For what prevented this tribe rushing into the war to the last man? Not want of opportunity or facility—for no people were so favorably situated: not the power of the military—for there was none: and, on the other hand, there were the hostile chiefs, who annoyed them with continual threats if they did not join, as well as with taunts of all sorts; but especially threatened, as to us, that, as soon as they had completed the driving of the English into the sea, they would then attend to us, and drive us after them—I ask, what was it which prevented all from joining in the war? The only satisfactory answer to be given to the question, is that which the Chief Kama assigned.—MISSIONARY INFLUENCE.

Mr. Shepstone gives a high character of Hena, the brother of Kama:—

Hena, though not able to read, is a very able and useful disputant in the cause of Christianity with his countrymen; though this same young man, twelve years ago, was a champion in wickedness, and spent many hours in a day arguing against the truths of Divine Revelation. I cannot forget one of his questions, as one day put to

myself: "You say God is almighty?" "Yes"—"You say the devil is, and has been, our great tempter to evil?" "Yes"—"And that through his temptations we fell; and that we are still under his influence?" "Yes"—"Then why does not God kill the devil, and take us out of his hands at once, and thus put an end to sin?"

I mention this that none may be discouraged; for all this time there was in his mind, as he has since acknowledged, a great struggle; and his objections arose rather from the hope, than from a persuasion, that the Bible was not true. And this is the young man who now, according to the best of his ability, preaches the doctrine he once endeavored to destroy: nor is he less eminent as a magistrate than as a defender of the truths of Christianity.

— LONDON MISSIONARY SOCIETY.

REASONS FOR BECOMING A MISSIONARY.

The following excellent letter was addressed by one of the missionaries of the London Missionary Society to his father, when the former had decided on leaving the ministry at home, and seeking an entrance to the missionary field. He has since sailed to join a mission in the east. The letter will be read with interest by all; and we trust that those, whose circumstances are similar, may be led to ask whether they should not "go and do likewise."

November 8th, 1836.

My Dear Father: I think I cannot do better than introduce the subject of this letter by a quotation from what the excellent Lord Chief Justice Hale, of pious memory, has said in his meditations on Heb. xiii. 14, "For here we have no continuing city, but we seek one to come." "I have," says he, "in my course of life, had as many stations and places of habitation as most men. I have been in almost continued motion; and although of all earthly things, I have most desired rest, retiredness, and a fixed private station, yet the various changes that I have seen and found, the public employments that, without my seeking, and against my inclination, have been put upon me, and many other interventions, as well private as public, have made the former part of this text true to me in the letter, that I have

had no continuing city, or place of habitation." "When I had designed," he goes on to say, "when I had designed unto myself a settled mansion in one place, and had fitted it to my convenience and repose, I have been presently constrained, by my necessary employments, to leave it and repair to another. And when again I had thought to find repose there, and had again fitted it to my convenience, yet some other necessary occurrences have diverted me from it; and thus by several vicissitudes, my dwellings have been like so many inns to a traveller, though of some longer continuance, yet almost of equal instability and vicissitudes. The unsettledness of station, though troublesome, yet hath given me a good and practical moral; namely, that I must not expect my rest in this world, but must make it as the place of my journey and pilgrimage, not of my repose and rest, but must look further for that happiness."

This long extract, which will have kept you in considerable suspense, I could not curtail without injustice to the author, and injury to the effect for which I have cited it. I come now to the peculiar business of this letter, the situation of the heathen world. Hundreds of thousands of them are dying daily, in total ignorance of the true God; ignorant of their own sinfulness—ignorant of their guilt—ignorant of the misery and ruin which await them in the world to come—ignorant of that way of salvation which the Lord Jesus Christ has opened up for the chief of sinners by the sacrifice of himself. In many parts of the heathen world the fields are already "white unto harvest," but the laborers are few. One writes, "We must have four times as many laborers;" another says, "At least fifty additional laborers must be sent out:" and another says, "We cannot possibly do with fewer than one hundred;" while, in the meantime, the last Annual Report of the London Missionary Society announces the melancholy and appalling fact, that there are only twenty-seven under instruction to meet these extensive and extending demands. I have heard from afar that some of the heathen have come a great distance, imploring that a missionary might be sent to them, and declaring their willingness to part with all they possessed for him; and my heart has bled to think that their request cannot be complied with, and I have asked myself again and again, What is to be done? Are immortal beings, in millions,

to be allowed to perish eternally before our eyes, while the means of salvation have been intrusted to us, so plentifully and freely, for a dying world? I have asked myself, Will the Christians of this country, (I use the term in its scriptural, and not in its conventional meaning,) will the Christians of this country, who know the value of their own souls, who know the value, in some degree, of salvation by Jesus Christ, will they allow their fellow-men to perish without an effort, an energetic effort to save them? But still the question recurs, What is to be done? How are the heathen to be helped? Though a sufficient number of truly consistent, pious, and devoted youths were to offer themselves, much time, precious time to dying sinners, must elapse before they could be qualified for the work. Such being the case, I cannot see how the wants of the heathen are to be supplied, unless the Spirit of the Living God put it into the hearts of many of our ministerially educated youth, or of the junior pastors of the churches of Christ, *without delay*, to dedicate themselves to this arduous, difficult, dangerous, but honorable and glorious work. Such have been my views on this important subject for some time past, and nothing but the fear of encountering the difficulties of acquiring a totally new language, has hitherto prevented me from offering myself as a candidate for the missionary office. But latterly, the cries of the heathen, the pleadings of the missionaries themselves, and the appeals of the friends of missions at home, have made so deep an impression on my mind, and have recurred so often to my thoughts with increased force, that I can no longer, without doing violence to the sacred dictates of conscience, allow the matter to remain unexamined and undecided.

In this spirit, I resolved to set apart a day for fasting and prayer to God for guidance in this important matter, and for a due consideration of all the sacrifices which I should have to make, and of all the difficulties with which I might expect to have to contest. I have been enabled to do so yesterday, and I think you will allow that I have not evaded the question, when you read the several subjects which came before me on that occasion.

The sacrifices which I shall have to make.

1. I shall have to abandon a situation of some usefulness, considerable comfort, and

a beloved flock to which I am sincerely attached.

2. I shall have to part with a dearly beloved father, mother, and brothers, in all probability for ever in this world.

3. I shall have to forsake relatives and friends, and all their endearments.

4. I shall have to forsake cultivated society, with its many pleasures and advantages.

5. I shall have to forsake home and country, with all their peculiar interests and attachments.

The difficulties with which I shall have to contend.

1. Should I be sent to the East, which I would prefer, I shall, at the very outset, have to encounter the difficulties of acquiring a totally new language.

2. I shall be exposed to the dangers and casualties of a long and dangerous voyage.

3. I shall be sent to a station where there may be only one or two who can speak with me in the language I know.

4. I shall, in all probability, be a daily spectator of practices and scenes dishonoring to God, degrading and ruinous to man, revolting to human nature, and extremely pernicious to the spiritual welfare of the soul.

5. I shall be exposed to the baneful effects of a new climate, so much hotter, and unhealthier on many other accounts, than that to which I have been accustomed.

6. I shall be called on to undergo all the fatigues and privations of itinerating among a people to whose manners, customs, and mode of living I am altogether a stranger.

7. I shall be called on, in all probability, to endure the grievous trial of being viewed with suspicion and distrust, in my most disinterested labors for the glory of God and the good of souls.

8. From the little experience I have had in the work of the ministry at home, I feel perfectly assured that I shall be called on to suffer many trials of my faith and patience, from want of success, real or apparent, and that I shall meet with ingratitude, crosses, and disappointments, from sources of which I cannot now form any conception.

9. Nor have I right to expect that I shall be exempt from that insidious, or more open and avowed opposition to the spread of the ever blessed Gospel, to which the Divine Redeemer himself, and all his faithful servants, from the beginning, have been more or less exposed.

10. Should days be spared unto me, and should my health give way, and my constitution break down, I may return to my country a burthen to myself, and to my surviving friends. On the other hand, should it please God to take me to himself from a foreign land, I may be called on to endure all the privations of a sick and dying bed, without one of those many alleviating circumstances and soothing offices of kindness which friends can minister.

This, you will allow, is the dark, I had almost said the darkest, side of the picture. On the other hand, I am comparatively young, perfectly healthy, free from bodily ailment of any description, free from pain, even from headache, (the ordinary companion of a sedentary life,) and strictly temperate in all my habits; for each of which blessings I ascribe praise to God.

These blessings all lay me under high and imperative obligations to devote myself to the glory of God. But the hope that I have been made a partaker of the free and rich grace of God unto eternal life, through Jesus Christ, and the love which is consequent upon that hope, are paramount to all other obligations. By this I am reminded that I am no longer my own. I am "bought with a price," and oh! what a price! "the precious blood of Christ, as of a lamb without blemish and without spot." "Therefore," says the Spirit by another apostle, "glorify God in your body and spirit which are God's." The object which I have in view is a worthy and an important one, to render the accomplishment of which possible, "He who was rich, for our sakes became poor;" "He who was in the bosom of the Father made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of man, and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross."

Having taken a full, and calm, and deliberate view of all the difficulties; having taken into consideration the magnitude and value of the work to be accomplished, and the resources, the infinite and ever ready resources, which the Divine Redeemer possessed for the carrying on of his own work, and the promise which he has made to those who go forth in obedience to his command, "Lo, I am with you alway, even to the end;" having, I say, counted the cost, I think I shall be willing, by the grace of God, to make all the sacrifices, great and

painful as they may be, and to meet all the difficulties, numerous and formidable as they doubtless are, should it please God to accept my offered services to the heathen.

And now, my dear father and mother, what are your feelings with regard to this subject? I have laid the whole matter before you, as I viewed it yesterday in the presence of God. I fear it will give you pain, from the very unexpected nature of it. I know that you love me, and oh, think not for a moment that I do not love you, and that I can take such a step without deeply feeling with you. I do love you, and my earnest desire, and the hope which I cherished was, that you should have spent the remainder of your days in retire-

ment with me. But you know that there is One to whom we are under infinite obligations, who has said, "He that loveth father or mother more than me is not worthy of me, and he that loveth son or daughter more than me is not worthy of me; and he that taketh not his cross and followeth after me is not worthy of me." You have both often prayed that the heathen might be given to the Redeemer for an inheritance, and the uttermost parts of the earth for a possession. I trust the Lord will enable you not merely to acquiesce, but to be thankful, and to consider it an honor that he has given you any thing to sacrifice, however unworthy, that you might show your love to Him.

Annual Reports of other Societies.

BOARD OF (DOMESTIC) MISSIONS OF THE GENERAL ASSEMBLY—*Annual Report, 1838.*

Number of missionaries and agents employed or aided by the Board during the year, 274; number of congregations and missionary districts which have received aid, about 600; members added to the churches under the care of the missionaries,—on examination, about 1360; on certificate, 1650; whole number in communion, upwards of 20,000; new churches organized, 50; houses erected for worship, not less than 100; Sabbath Schools reported, 500,—embracing 2500 teachers, and 20,000 scholars; bible classes, 350, including nearly 5000 learners; temperance societies reported, about 400—including not less than 45,000 members. The benevolent operations of the day seem to have been supported with a very lively and deep interest,—110 Bible Societies being reported, 100 Tract Societies, 40 Education Societies, and 120 Missionary Societies. The Receipts of the Board were \$35,224 70; Expenditures, \$31,123 63.

Under the head of *Agencies* the Board, after describing the system adopted by them, express themselves

"fully satisfied that the prosperity of the cause committed to them, in the present state of the churches, depends essentially under God on a wise and efficient system of agency." In the Appendix the Reports of the different agents advert particularly, with one exception, to this important subject, and tend to the same conclusion.

An interesting field of labor has been opened to the Board in *Texas* :—

In *Texas*, during portions of the year the Board have had four missionaries; they have now *two*, who will probably be permanent; a third expects to return, and others are preparing to enter that field. Our principal missionary in *Texas*, the Rev. Hugh Wilson, late of Covington, Tennessee, is a brother well known to the churches, and of much important experience in missionary labors. Mr. Wilson, at the earnest call of the Board, consented to give up an interesting and affectionate people in Tennessee, and embark with his family for *Texas*. To those who know him, it is not necessary to say he has peculiar qualifications for this work.

The Board cannot but view it as an indication in Providence for great good to the cause in that whole country, that they have been able to commence their operations there under auspices so favorable. This mission will be under the special patronage of the Synod of Mississippi, whose Ex-Committee, from their location at Natchez, will

have many facilities for the introduction of good and faithful men.

This country (Texas), as a missionary field, has strong claims on the sympathies, the prayers, the efforts of Christians. It is deemed by many, well acquainted with it, to be at this moment one of the most interesting and promising missionary fields on the face of the globe. It contains already a population of nearly or quite 100,000 souls, and increasing daily with a rapidity almost unparalleled. A large proportion of the present population are Protestants and emigrants of the United States, and many of them are Presbyterians. This whole field is now open for missionaries; an intense desire is manifested to obtain for the people, good evangelical, devoted ministers of the Gospel. The language of many in that country is, "we want ministers, who desire nothing so much as to see sinners converted and the cause of Christ advanced. Such ministers will find in Texas a field into which they can thrust the Gospel sickle, and reap, not a golden harvest, but a harvest of immortal souls."

After giving the details, of which we have presented a summary above, the Reports proceeds:—

Such is a brief sketch of the operations and results of the past year, and in these results we find abundant cause for gratitude, and much, very much to encourage us in our work. The cause has advanced—a vast amount of good has been accomplished—many weak and declining churches have been revived and strengthened. Thousands and tens of thousands have been brought under a Gospel influence. To the poor and destitute the Gospel has been preached, and many souls we trust have been saved. In view of such results, where is the friend and benefactor of this cause, who will not rejoice and bless God that he has had the ability and the disposition to aid in so good, so great, so Godlike a work.

But in judging of the prosperity of the cause, and estimating the amount of good done, we are not to limit our view to *immediate results*. It is not to be taken for granted, that an increase in the number of missionaries, and a numerical increase in the several items reported, are in all cases certain evidences of that kind of prosperity by which the cause of Jesus Christ is permanently advanced. The prosperity of the cause depends much more upon the *charac-*

ter, than the *number* of missionaries—much more upon the *kind*, than the *amount* of preaching—and so in regard to results; the amount of good accomplished depends materially on the whole course by which these results are produced. During the year, we think there has been a decided improvement in the character of the missionaries—in their plans of labor—their fidelity in preaching, and their general system of operation. There has been, in the men who have been appointed, a strong accession to the cause of Bible truth and order. New and important missionary fields have been occupied. Much important valuable information has been gained, and with the prompt and cordial co-operation of the Church, the Board were never before in a situation to accomplish so much for the cause of Christ in our land, as at the present moment; while the review of the past, then should make us humble and thankful, the brightening prospect before us beckons us *forward*, and urges us *onward*.

In this day of ostentatious display, we regard the important remark with which this Report commences as peculiarly seasonable and appropriate; its truth will be at once perceived by every serious mind; by quoting it last, we hope to secure for it the more careful consideration of our readers:—

The Board have prosecuted their work silently; a noiseless course they believe best accords with the Spirit of the Gospel, and is most pleasing to the Master they serve. "The kingdom of heaven cometh not with observation, is not ushered in with pomp and parade." Missionary operations they believe should be destitute of all human parade, and be conducted with great simplicity. In this belief, they have silently, but they trust diligently, labored, to urge onward the kingdom of Jesus Christ; and they rejoice in the sweet assurance that they have not labored in vain.

BOARD OF EDUCATION OF THE GENERAL ASSEMBLY—*Annual Report*, 1836.

Number of Candidates, 526—viz. under private tuition and in academies, 136; in Colleges, 268; in Theological Seminaries, 122. These in-

stitutions are located as follows: in New England, 7; in New-York, New Jersey, and Pennsylvania, 35; in Delaware and Maryland, 2; in the Southern Atlantic States, 32; in the Western States, 19—total, 95.—Receipts, \$25,698; Expenditures, \$35,330.

After mentioning the Agents employed during the year, several of whom had accepted pastoral charges, the Board add:—

The number of our helpers will thus be greatly reduced, and it is a matter of extremely doubtful experiment whether the work can be carried on with efficiency and success in any section of the Church without the services of agents to some extent. Thus far *uniform experience is against it*. All the facts forbid us to depend exclusively on voluntary agencies. And this is not the experience of our Board *alone*, but of all similar institutions, whether civil or ecclesiastical. Where the machinery has been well constructed by a skilful agent, and a strong impulse given, it will continue to move on for some time, but the friction of indolence and avarice will stop its motion. We find it *extremely difficult* to obtain suitable agents, and equally difficult to retain them in the service of the Board after we have procured them. The service is so laborious, requiring the agent to be so much absent from his family, meeting frequently with unpleasant repulses where he thought he had a right to expect a different reception; and finding none of the dear delightful sympathies that cling around the *Pastor*, and that bind him to the flock for whose souls he watches; as soon as he can do it with a good conscience, he retires and takes a pastoral charge.

There is no class of ministers in the Church whose labors require more self-denial, and who need to be cheered in their work by the General Assembly, and all the pastors and churches under their care, *more than the agents of your Boards*.

During the year a plan of co-operation with the Presbyteries was adopted, from which important advantages are justly expected. It seems to accord admirably with the powers

and duties of our Presbyteries;—its most important feature is, that "the Board will patronize no young man until he has been examined on his experimental acquaintance with religion, and his views in seeking the ministry,—and by a vote received under the care of Presbytery, and then to be recommended to the Board."

The concluding remarks in this Report will receive the cordial approbation of all the members of the Church. While the precise form, and the extent, of the operations of each Board will not, from the difference in their departments of labor, be exactly similar, and will be determined by the leadings of Providence towards each respectively, yet being designed to promote a common object, the glory of the Redeemer and the good of his cause, they should be fully sustained by all who love the Saviour and our branch of his Church. Free as we now hope to be from collision with foreign agencies, we regard all our Boards with the most sincere interest. Like sisters in the same family we expect to see them loving and beloved, and we anticipate for them a delightful career of affectionate co-operation and expanding usefulness in the Lord's work.

American Sunday School Union—Annual Report. Receipts, \$60,429—of which in payment of debts and books sold, \$34,158;—Expenditures, \$60,084. This Society is indebted for money borrowed on interest to the amount of \$59,243. The number of volumes printed during the year was 371,903; of Infant-school lessons, pamphlets, Sunday-school Journal, &c., 143,450; making about thirty millions of pages. A select Library of the books published by the Union has been prepared for the use of common schools, consisting of 121 volumes, averaging 160 pages each. These

were printed on superior paper, bound and lettered, arranged in a case, and offered at the low price of thirty-three dollars. This library appears to have met with much and deserved approbation.—Reports from 101 auxiliary schools and societies show an aggregate of 827 schools, 9441 teachers, 68,500 scholars, and 96,773 volumes in their libraries; 375 teachers and 816 scholars made a profession of religion during the year. The number of auxiliaries that transmit reports is very small in comparison with the number that claim the privileges of the connexion.

American Education Society—22d Annual Report. Receipts, \$55,660; Expenditures, \$58,861. Number of beneficiaries aided during the past year, 1,141—of whom 283 were in 18 Theological Seminaries, 588 in 40 colleges, and 281 in 81 academies or under private instruction. Amount of earnings by the beneficiaries during

the year, \$37,848; amount of loans refunded, 4,467.

American Home Missionary Society—10th Annual Report. Receipts and balance from last year, \$87,624; Expenditures, \$95,878. Number of missionaries employed, 684,—who labored in 840 congregations and missionary districts. Additions to the churches—on examination, 3,376; by recommendation from other churches, 2,262.

American Seaman's Friend Society.—Annual Report, May, 1838. Receipts, including payments for the Magazine and Hymn books, \$14,173—a heavy balance still standing against the Society. Chaplains are supported by the Society at Havre, Oahu, Cadiz, and New-Orleans—besides aid extended to several other stations abroad, and many local institutions in this country. Two chaplains were recalled, one from Marseilles, the other from Rio Janeiro—owing to the necessity of retrenchment.

The Presbyterian Board of Foreign Missions.

ORIGINAL COMMUNICATION.

THE subject of the following paper is one of the greatest importance, and a right understanding of it is necessary to our feeling a proper interest in the measures, which are in progress for the conversion of the heathen.

(For the *Missionary Chronicle*.)

What is the condition of the Heathen?

Many are ready to say, "God is infinitely merciful, and surely will not condemn to everlasting punishment the myriads of creatures whom he has made,—especially as they are in such great ignorance concerning what he requires of them." This opinion is often maintained; and it is still more generally felt, as a vague apprehension, not clothed in words, and yet exerting a decided influence on the feel-

ings and conduct of many who have, probably, never been at the trouble of examining its correctness.

One thing is quite obvious—if the heathen do not need the Gospel in order to their salvation, Christians may well forbear to make the sacrifices, which are essentially necessary to the spread of our religion in heathen countries. These sacrifices are not only distressingly severe in some of their forms, but they are uncalled for.—Another inference from this opinion is equally plain and far more important,—if the heathen do not need the Gospel, let Christians by no means attempt to send it to them; nay more, let them order home every missionary, and if possible call back every bible that has been put in circulation in heathen lands. Without the Gospel and the means of grace, according to this

opinion, they are safe; but with them their responsibility would be like our own, and all who reject the offers of mercy or neglect this great salvation, would go down, like the finally impenitent among ourselves, to an aggravated condemnation. Let us, as compassionate men, avoid whatever would lead to this result as the greatest of all calamities to our heathen neighbors, and let us leave them in their ignorance, which, if not the means of direct happiness, is at least their security from positive suffering. Still another consequence from the opinion stated at the beginning of this paper is, that if the present generation of the heathen do not need the Gospel, no more did our own forefathers need it. They, too, were heathens, as ignorant and degraded as most heathen people of the present day. And if the former generations of the heathen were as little in need of the Gospel as those who live at the present day, then why did our Saviour come into our world and die on the cross? His salvation is not necessary to the well-being of the present race of the heathen; it was not necessary to the former generations—it might have been withheld, it was a work of supererogation! Such is the impious conclusion to which we are conducted, by easy steps, from the opinion under review.

But it will be urged, that it is on account of the death of Christ that the heathen are not in the hopeless condition in which they are sometimes represented to be; and that in some way, to us it may be unintelligible, God in his infinite mercy will save them. In this modified form, the opinion is entertained by many. Christianity, if its amiable and elevating influences were diffused generally among the heathen nations, would prove a great blessing, but without its direct instrumentality they may be partakers of the grace which Christ

died to procure for the children of men.

This opinion, even in its modified form, is exposed to the entire force of the two former inferences already stated; and we believe that it is inconsistent with the clearly revealed will of God. We shall quote but one passage:

“Whosoever shall call on the name of the Lord shall be saved. How then shall they call on him whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?” Rom. x: 13, 14.

Hearing, believing, calling upon God, are here represented as necessary alike to the Jew and the Gentile in order to their being saved. If the apostle had been constructing an argument expressly to refute the opinion referred to above, could he have selected stronger terms?

We must form our belief concerning the condition of the heathen, as of other men, from what we know of the character, government, and will of God, and also from what we know of the character and conduct of the heathen.

Now, in examining this important subject, we admit and fully believe that God is infinite in mercy, “not willing that any should perish, but that all should come to repentance and belief of the truth;” that the atonement of Christ is of infinite value, and therefore amply sufficient for the salvation of all the millions of our race; and that it is the pleasure of God, as certainly known from his express commandment, that the offers of salvation and the means of grace should be given to all men.

But whether all men, or whether any men, *without* those means of grace which have been divinely appointed, can be saved, is a question not at all determined by these great truths. We

know that "the angels which kept not their first estate are reserved in everlasting chains, under darkness, unto the judgment of the great day,"—and yet God is infinite in his mercy. We know that "Sodom and Gomorrha, and the cities about them, in like manner giving themselves over to fornication, are set forth for an example, suffering the vengeance of eternal fire,"—and yet salvation by faith in the Messiah to come was the blessed portion of many in their day. There is the same difficulty precisely in reconciling their destruction with the mercy of God and with the grace of Christ, which is assumed in regard to the heathen of the present or of any other age. Indeed, if these general views of the mercy of God and of the compassion of Christ be alone appealed to, we do not see in what way the belief of the Universalists can be avoided—that all men shall be saved.

But there are other most important and most clearly revealed truths to be considered here:—All men are under the righteous government of God, and are accountable to him for their conduct; and he "will render unto every man according to what he hath done, whether it be good or bad." It is preposterous to maintain that the accountability of men is taken away by their ignorance; because that ignorance itself is the result of sin which has blinded their minds; and moreover, it is a wilful ignorance, not complained of by them. The government of God cannot be set aside by the sinful ignorance of his creatures; sin cannot be admitted as an apology for itself under any government. The authority of even human laws is not to be subverted, nor can their claims be satisfied, by the contented ignorance of those who are subject to them. This very blindness is a proof that the authority of the Divine government will be enforced,

for it is partly of a judicial character. (See Rom. 1: 28.)

Again: God is just no less than merciful. Mercy cannot be exercised at the expense of any other perfection of the Divine character; and the claims of justice must be satisfied either by the death of the sinner, (Rom. 8: 12, Gal. 3: 10.), or by the atoning blood of Christ, in which an interest is to be obtained only by faith, (Rom. 3: 25, Gal. 3: 13).—These are truths which all Christians believe.

Once more: God is holy; and "without holiness it is impossible to see God." The pure in heart are blessed; for they, and only they, shall see God. Into "that great city, the holy Jerusalem, there shall in no wise enter any thing that defileth, neither whatsoever worketh abomination, or maketh a lie." "Without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie."

Now let the character and conduct of the heathen nations be compared with these truths. Consider that, like all men, they are "by nature children of wrath;" descendants of fallen parents; and then examine the description of heathenism which is contained in the first chapter of the Epistle to the Romans—an account which is abundantly true, according to all testimony, of the heathen nations of the present day. Look at the multitude of sins against God and against man, of omission and of transgression, of heart and of conduct, of which the heathen are guilty. In the view of their depraved character and sinful conduct, if they do not obtain an interest in the blood of Christ which cleanseth from all sin, can they be suffered to go free from punishment? If they may, then all our views of the sovereignty of God, of the righteousness of his laws, of his jealous regard for the justice, purity, and truth of his

throne, must undergo an entire change. If they may escape the displeasure of God and may be received into his favor when they die, not only would the Divine government and character be dishonored, but the strange result would be that murderers, adulterers, idolaters, and criminals of every grade, would be seen (*not* in robes of white,) walking in the streets of the golden city. If they may, with all their depraved dispositions and evil habits unchanged, then would they be saved without salvation: for salvation greatly consists in making those, who are partakers of it, new creatures in Christ Jesus. And if even all this could possibly be admitted, would those poor, depraved creatures then be happy in the presence of God infinitely holy, and of the holy angels, and of the spirits of the just made perfect? Heaven itself would be no heaven to them.

The conclusion which forces itself on the mind from these considerations is one of great solemnity. We are constrained to believe that the heathen are "without God and without hope in the world." There are, it is true, some alleviating circumstances which we would not willingly overlook:—they will be judged according to the degree of light which they enjoy; they will not experience those most terrible of all sufferings among the lost, punishment for rejecting the crucified Saviour, and remorse of conscience for having known what was duty and yet having refused to perform it; the "servant that knew not his Lord's will, and did it not, shall be beaten with few stripes;" and they are in the hands of the Judge of all the earth who doeth right. Our minds may rest perfectly satisfied as to the equity of his dispensations towards them. If there be amongst them any who are pure in heart, if there be any who are walking according to the light which they possess, it is known unto God though

not unto man, and he will award that which will be worthy of himself, and which will be approved by all his intelligent creatures.

Yet these are but modifications of the view which we must take of their condition. It is still true that they must give account to God for all the deeds done in the body, whether good or bad; and that God cannot permit sin to go unpunished. We may forbear to dwell in our thoughts on the degree of positive suffering which they may have to endure; but is it not a great and most melancholy truth that they are unfit to dwell in heaven, and must be forever prevented from enjoying its calm repose, and holy light, and heartfelt joy? that they cannot hold communion with the Father and with his Son, Jesus Christ, and with the Holy Spirit, and with all that is good and lovely in the universe? Is it not a fearful part of the prospect before them, that their associates and companions shall forever be the devil and his angels, and the spirits of wicked men whose society will be scarcely less insupportable? Is it not a necessary part of their great loss and ruin as sinners, that they must be forever abandoned to their own evil passions, corrupt propensities, depraved habits; ever restless, ever craving indulgence, ever conflicting with each other, ever unsatisfied? Without adverting at present to the thousand evils which form a part of their condition as heathen in this world, or to their want of the manifold and great blessings which crown our lives in this Christian land, is there not in the condition and prospects of the heathen, as immortal beings, all that should awaken our deepest sympathies for their misery, and our most sincere and zealous efforts for their relief? Would that Christians, dwelling here on the high places of Zion, and richly favored with the blessings of providence and of grace,

did but survey the misery of their brethren neighbors with some measure of that compassion, and of that readiness to seek their welfare, and of that willingness to make sacrifices to promote their salvation,—which the Lord Jesus Christ, our great Exemplar, displayed when he looked down from heaven upon the ruins of our race, and then came down to earth to suffer and die and rise again that we might live for ever!

C.

INDIAN MISSIONS.—After reading a letter from a beloved missionary among our Western Indians, while we are thankful that health and some degree of usefulness in missionary labors are

enjoyed, still, in view of the difficulties which often attend those missions, we would urge our readers to remember them more earnestly in prayer. Our missionary brethren do, and have a right to, expect our sympathy and prayers in their behalf. We annex the closing sentences of the letter:—

“Do not think I am discouraged because I thus write. I know that the Lord reigneth, and in his own good time will appear for the salvation of his people. I hope and pray that the day may come when we shall be permitted to sow seed that shall at some day, if not in our time, yield an abundant harvest. For this we earnestly solicit an interest in all your prayers.”

Missionary Notices.

WESTERN AFRICA: Baptist Mission.—“We regret to state, that in consequence of the increased illness of Mr. Mylne, he has been compelled to return for a season to this country. At the time of his departure from the mission, May 12, the other missionaries were ‘enjoying good health.’”

Bapt. Mag.

Episcopal Mission.—We observe by the newspapers, that the Rev. Dr. Savage has reached this country, having been obliged to return on account of ill health. Mr. and Mrs. Payne had been slightly ill; Mr. Minor had been dangerously so, but was better. We commend the following remarks of Dr. S. to the consideration of our readers:—

Healthiness of the station.—This we believe to be as good as that of any other location yet known in Liberia. The only disease we have known, after passing through what is called the seasoning fever, is the intermittent of our own country, &c. To the “ague and fever” all are subjected. Its severity, however, is greater in some regions than others. We think, in this respect, our location is highly favorable. Almost every day witnesses some stroke of improvement in the vicinity. As emigrants arrive, the surrounding “bush” is cleared up, and the soil is laid open to the genial influence of the sun. Consequently the healthiness and pleasantness of our location are almost daily increasing. I do wish the true causes of my illness to be well understood.

Till my associates arrived, and for more than a month after, my health was good. They came in the midst of the rainy season. The morning of their arrival saw me walking into the Cape, in health, to meet them. In their eyes I had not changed. My complexion and general appearance indicated to them as good health as I had enjoyed in America. They found me alone, pressed by numerous duties, and themselves upon my hands, the objects of deep anxiety. Such a state of things necessarily continued for a time; and our quaine gone, repeated attacks of the ague and fever brought me low. Hepatic derangements were the sure consequences, bringing in their train great suffering and danger of life. It is my firm belief that, under different circumstances, my health would still have been good. I do not believe this climate to be necessarily fatal to the white man's constitution or health. That it involves much, and often great suffering, with a thousand circumstances of severe trial, we all cheerfully admit, and even that life, for years to come, will be shortened by it. Yet it is, at the same time, no less true that, with a moderate share of prudence, we can live here and enjoy good health, (though it cannot be permanently as good as we might expect in our native climate,) and above all, labor for years to save from eternal death, hundreds, and thousands, and millions of our fellow-beings. *If Christians ask more, they must go to other fields.*

SOUTH-AFRICA.—The mission of the American Board, and also that of the Church Missionary Society, among the

Zoolas, near Port Natal, have been broken up for the present. The missionaries appear all to have left the Zoola country, and to have returned towards Cape Town. This painful result has been brought about by the collision of the Dutch emigrants from the colony with Dingaan, the chief of the Zoolas. It was feared that some of the missionaries might have lost their lives, but this apprehension seems to be without foundation.

CEYLON.—American Board Mission.—Death of Mr. and Mrs. Perry.—We regret to learn the death of these missionaries in March last, of the cholera. Mrs. Perry was one of four sisters, (daughters of the late Charles Lathrop, Esq., of Norwich, Conn.), who engaged in the service of their Saviour among the heathen. Three of them, the first Mrs. Winslow, Mrs. Cherry, and Mrs. Perry, now sleep in Jesus.

CHINA.—We copy the following Letter from the "Extracts from the Correspondence of the American Bible Society":—

Letter from a merchant in China.

CANTON, December, 1837.

DEAR SIR,—Your letter of May 30th, and the accompanying copy of the New Testament for the use of the blind, came safely to hand some days since. The first volume has been forwarded to Macao, for Mr. Gutzlaff's use; and I trust Chinese fingers will be found delicate enough to trace the letters.

The second volume I have retained a few days, to show to some of our Chinese friends, particularly to those from the upper country. They all seem surprised and pleased with the idea, it being quite new to them. I have taken the occasion to explain to them the treatment of the blind in our country, and to ask whether the same teaching might not be introduced into China. They all admit the humanity of the treatment, but seem to think that the very small, and particularly the diagonal and cross strokes of their character would be a great obstacle to its introduction into China. This difficulty may one day be obviated by using, in the books for the blind, the simpler characters.

Our friends of the mission are well, and well employed, though the state of things in America now puts a check on all enterprises alike, whether benevolent or commercial. Great changes in our intercourse with China cannot be far distant; and the pity is, that all the agents for evil are crowding and knocking at the door, while the agents for good are standing far off, waiting for it to be opened. What a contrast is presented at this moment between the operations of the missionary and the opium-smuggler. How sad, too, that Christian men, in spite of all they know of the only path to *immortality*, should rush on in a course of traffic which a pagan ruler dare not sanction for dread of *posthumous infamy*. Even should a more corrupt emperor hereafter cease to feel this check, and the trade be legalized, it must follow that the Christian name will be associated—identified here, either with the causes of a universal dissolution of morals, or with the lofty and noble triumph of the moral sense of a great people over their corrupters. Meanwhile, benevolent interposition passes by this vast field, and settles on such insignificant spots as the Sandwich Islands. And political influence on the part of Great Britain is withheld, for fear of disturbing the Bengal revenue on opium! and the United States, who have no share in this game, take no measures to clear up their national character in China. There can be little doubt that the Chinese government believes that this trade is carried on under the direct countenance of foreign powers, if *not for the direct political end* of weakening, and finally enslaving the country. In such circumstances, can we wonder that nothing is done to ameliorate our intercourse? Is it not rather wonderful that a great nation "should sell itself for nought"—that our government should refuse or neglect not merely to lift a finger for the freedom of commerce, but that it should sacrifice, without a price, its freedom from national infamy in the sight of the just, the good, the excellent (for there are many such) in China? You must ponder these things, my dear sir, as an American citizen, as well as secure for this vast people a *fair share* in the councils of your Society.

In haste, but very truly and respectfully
Yours,

Donations in July.

Abingdon, Pa. a thank-offering of a mother,	10,00
Albany, N. Y. A. PLATT, to con. him a life mem.	50,00
Amity, N. Y. Presb. ch. by Rev. Wm. Timlow, Sup. Rev. J. Wilson,	25,00

Belvidere, N. J. Sacred Fund of Presb. ch. which with same of last yr. to con. Hon. JOHN P. B. MAXWELL and JOHN KINNEY, Esq. life mems.	75,00
Hellville, N. J. Supply,	5,00
Blauveltville, N. Y. Mrs. Dewing,	1,00

Burlington, N. J. col. Presb. ch. 118; to ed. hea. youth in India to be named *Wm. Chester*, 25; 143,00
Canonsburg, Pa. La. Miss. So. by Mrs. H. Kennedy, Tr. 41,25
Chillesquaque, Pa. Fem. Miss. So. by E. S. Ireland, Tr. 10,00
Fairfield ch. Va. Miss Elizabeth M. Cummins, 5,00
Fleming, Ky. Presb. ch. by Rev. A. Todd, 182; J. Lea, 5,50, 187,50
Germantown, Pa. Mo. con. by Rev. W. Neill, 10,00
Gettysburg, Pa. JOHN PATTERSON, to con. him a life mem. 30,00
Goshen, N. Y. Sab. Sch. Presb. ch. to ed. hea. youth in India to be named *Daniel Wells*, 25; Miss Frances Denton, 2, 27,00
Kauklon, Pa. By Rev. J. Talmage, 11,00
Mauch Chunk, Pa. By Rev. R. Webster, 12,00
Mayville, Ky. Mr. Fee 10; Mr. Richie 5, 15,00
Mercer co. Pa. Miss Soc. 100,00
New Brunswick, N. J. Rev. J. J. Janeway, 200,00
New-York City, 1st Presb. ch. mo. con. 66,68
 Scotch Presb. ch. mo. con. 35,00
 Canal st. ch. La. Miss. So. 40,00
 8th Presb. ch. J. R. Davison, 50,00
 ————— 191,68
Pennington, N. J. Presb. ch. by Mr. Brown, 55,37
Philadelphia, Dr. Cuyler's cong. W. R. Thompson 10; R. Thompson 10; Mary M'Farren 5; Mrs. Mary Rice 5; names not given 38,50; Wm. Agnew 30; M. F. Agnew 3; R. Smith 5; Dr. John White 5; Sarah Andrews 50 cts; a member, c. c. 20; W. M'Kinley 5; two members, H. W. and M. S. 50; Mary Shinn 4; Mrs. Ann Hodge 8; Mrs. W. L. Hodge 5; A. Osbourn 5; James Wilson 10; Dr. Hatfield 5; Andrew Brown 10; John Fairbairn 10; Mrs. Cooper 5; a member 1; Mary Thompson 1; C. C. Cuyler 20; Mts. Mary Ton 5; Mrs. Mary Langdon 100, a thank-offering of a widow in moderate circumstances. 376,00
 2nd Presb. ch. mo. con. 15,80
 9th Presb. ch. Rev. E. D. Bryan, 10,00
 ————— 401,80
Pittsburg, Pa. J. Arthurs in add. to contrib. of Dr. Herron's ch. 25,00
Princeton, N. J. A friend 1; Theol. Sem. mo. con. 12,25; collected of 2nd class in Sem. 7,75, 22,00
Ridge cong. Pa. By Rev. Mr. Deruelle. 10,00

Russel Place, S. C. Col. WYLIE PATTERSON, to con. him a life mem. 30; J. Somerville 5; J. S. Thompson 5, 40,00
Salem, Pa. By Wm. Beatty, 10,00
Somers, N. Y. 1st Presb. ch. mo. con. 3,00
S. Hampton, L. I. Mo con. 15,00
Taneytown, Md. La. of Presb. ch. by Margaret Birnie, 59,30
West Hanover, A few indivs. of cong. 30; J. SNOODGRASS, to con. him a life mem. 50, 80,00
Yellow cr. Scotch cong. 9; A. Smith 5; 14,00
 Mrs. N. B. Campbell to con. BENJAMIN CAMPBELL a life mem. in part 20; contents of miss. box. 2, 22,00
 James Caldwell dec'd. to con. his sisters, JANE RELFE and FRANCES CALDWELL life mems. by Rev. Henry R. Weed, 60,00
 E. Bradbury, *Ashland, O.* 1,50; *Mansfield*, 7,75; *Lexington*, 37 cts.; *Mt. Vernon*, 9; *Columbus*, 31,40; *Tarleton and Clear cr. chs.* 8,50; Rev. E. Van Deman 1; *E. Hopewell* 4; *Fredericksburg* 6,08; *Mt. Eaton* 4; *Wooster* 22,23; *Wayne* 6; *Mt. Hope* 5,75; *Congress* 25 cts. 107,81

Total, 2074,71

Donations acknowledged in May, \$5666,81. Do. in June, \$4932,97. Do. in July, \$2074,71. of which rec'd before \$70. Total amount of Donations for the quarter ending July 31, 1838, \$12604,49.

P. S. We stop the press to state that letters received from Calcutta, dated May 4th, contain the afflicting intelligence of the death of Mrs. Morrison, wife of the Rev. John H. Morrison, of the company of missionaries who sailed in the ship *Edward* from Philadelphia last fall. She died of Cholera after an illness of 12 hours. No further particulars have been received.

NOTE.—Of the contrib. of the Presb. ch. in Steubenville, ackn. in July, \$50 to con. the Rev. JOHN W. SCOTT a life mem.

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, to be used in publishing portions of the Scriptures, school-books, tracts, etc.

Writing paper, writing books, blank books, quills, slates, etc. for all the missions and mission schools.

FOREIGN MISSIONARY CHRONICLE.

VOL. VI....No. 10.

OCTOBER, 1838.

WHOLE No. 66.

Biography.

A BRIEF MEMOIR OF ANDRIES STOFFLES, A HOTTENTOT.

ANDRIES STOFFLES was born about the year 1776 on the banks of the Bosjesman river. He was a Hottentot of Gonahe tribe, which, as a distinct tribe, though once numerous, has now almost ceased to exist. The country which they inhabited is called Zuirveld, lying between the Gamtoos and the Great Fish River. From his boyhood Stoffles was a great observer, and was gifted with an excellent memory. With a naturally sound judgment he possessed an active mind and a sanguine temperament; and consequently at an early age, he was found mingling in the fierce feuds and conflicts which, at that period, arose between the Dutch Boors and Hottentots. In one of these engagements he was severely wounded, and narrowly escaped the loss of life. On another occasion a waggon went over his body and nearly killed him. These accidents caused much pain to him in after-life, and, in his own opinion, considerably aggravated, if they did not originate, the disorder under which he eventually died. After his conversion, the remembrances of occurrences which had so nearly proved fatal, always affected him, and he was frequently heard to remark, that had he died then he would have been lost forever.

His Conversion.

An event which greatly determined his future course of life was the circumstance of his being taken prisoner by the Caffres, and carried from his own country into Caffreland. There he resided for some time, learned the Caffre language, and was employed as an interpreter. In that capacity he was taken by a Caffre chief to Bethelsdorp, about the year 1810. Stoffles was then in a savage state, and arrayed in the Caffre fashion—his only clothing a dressed cow-skin thrown loosely over his shoulders,

and his body smeared with grease and red ochre. When first he attended Divine worship at Bethelsdorp, he was so ignorant of its purpose and meaning, as to suppose the people had assembled to receive rations of provisions, or presents of beads or buttons. But he was soon undeceived—Divine grace speedily reached his heart, although it was some time before his mind was fully enlightened as to the way of salvation. His second attendance in the house of God has been thus characteristically described by himself:—"The preacher spoke of every thing I had done in my childhood. I said to myself, 'This is very strange, surely my cousin must have gone to the missionary and told him all about me.' My cousin said 'No, I never spoke about you to the missionary. The Bible is that which tells you about your own heart.' " The conviction of sin smote immediately upon his conscience, and he was no longer the same man. True, he returned to the Caffres, and tried to be happy in his former ways—in dancing, and merriment, and idle mirth; but conscience pursued him, and he could find no rest.

Laboring under a deep sense of sin, and having in vain sought relief to his mind in heathen companionship, Stoffles returned to Bethelsdorp, and again listened to the preaching of the Gospel; but his convictions were only strengthened, and the agitation of his mind increased in proportion. Overcome by his internal conflicts, he frequently hastened from the chapel to the bush, weeping aloud. Here, it is said, he would spend hours, and even days, apart from human intercourse, praying to God for mercy, and seeking rest to his heavy laden spirit. In this state he continued two or three years, bowed down under the consciousness of guilt, beset by the terrors of self-condemnation, and unable to apply to himself the rich

remedies of the Gospel of peace. But he, who hath promised not to break the bruised reed nor quench the smoking flax, at length shed a clearer light in his soul—the way of salvation through a crucified Saviour was fully revealed unto him—his penitential sorrow did not cease, but its bitterness was gone—he saw by faith the “Lamb slain from the foundation of the world”—the burden of sin passed away—his eye glistered, and his mouth was filled with joy, for the blood of Christ had imparted peace to his soul.

Progress in the Christian life—Imprisonment for preaching the Gospel.

Turned from darkness to light, Stoffles at once testified of the grace of God to those around him, manifesting the utmost anxiety for the salvation of his fellow-men. His conversation, addresses, and prayers deeply impressed all who heard him. Often were whole assemblies of natives and Europeans melted into tears when he spoke to them of the dying love of his Saviour. This was the subject ever uppermost in his mind, and in dwelling upon it his flow of language was peculiar to himself. His wife and many of his relations also turned unto God. Some time after his conversion a magistrate, residing at a distance from Bethelsdorp, applied for a few men to assist in the public works. Stoffles volunteered to go, but no sooner arrived in the locality than he began to preach to the Hottentots and slaves with great effect. There was much weeping, and it was said that he would “drive the people mad.” He was forbidden to preach; but Stoffles said he could not hold his tongue, and he was consequently sent to prison. But the prisoners were numerous, and Stoffles began preaching to them with similar effects; so that the only alternative was to release him, and send him back to Bethelsdorp. He ever considered it an honor to have been in prison for the work of his Saviour.

His attachment to the Missionary cause.

When the missionaries for Latakoo arrived in Africa, Stoffles accompanied them to their station through the country of the wild Bushmen, to many of whom he was the first to convey the glad tidings of salvation. He assisted in the opening of the Latakoo mission, and remained there four years. To the missionaries, who placed the fullest confidence in him, he rendered essential

service. Stoffles had such a knowledge of the native character, that the brethren could always beneficially consult him. He travelled with the missionaries to all the towns and villages of the Bechuanas and Corannas—he conducted the Rev. J. Campbell on his second journey to Africa, to Kurrechane, and the Rev. Mr. Miles, through Caffraria to the Tambookie country; he likewise travelled much with the Rev. Dr. Philip. In all these journeys, though often wearied by the labors of the day, Stoffles never went to rest without singing a hymn and prayer.

His Patriotism.

Stoffles was a true patriot; his concern for the welfare of his countrymen increased with his years, and he entered with earnestness and intelligence into every subject connected with the general state of the country. He felt keenly the degraded condition of his people as having lost their hereditary lands, their property, and their freedom; and his mind was constantly engaged in considering the means by which it could be improved. When the Hottentots gained their civil liberties, his joy was extreme; and when Government offered them land at Kat River, he was one of the first to accept the offer; and, though it involved at first great hardship and privation, yet as he thought it was for his country's good, he was amongst the foremost to go and take possession of the Hottentots' land of Canaan. In the same spirit, he subsequently devoted himself entirely to the welfare of the settlement, and the people at the several locations all regarded him as their friend, and guide, and defender. His services, in reference to the spiritual concerns of the people of Kat River, were also highly important. Until a missionary came to that part of Africa, Stoffles, with the assistance of other pious natives, conducted the services on the Sabbath and every evening in the week. He afterwards acted as deacon of the church at Philipton, and watched over the souls of the flock with great zeal, faithfulness, and activity. He conducted the prayer-meetings with marked propriety, and his addresses on those occasions produced the happiest effects among the people.

His Visit to England, and Death.

In February, 1836, Stoffles embarked for England with the Rev. Dr. Philip, Mr.

Read, Jr., and Jan Tzatzoe, the Caffre chief; and arrived in London on the 14th of May. He wished to exert himself in England on behalf of his nation; to see, he said, the people by whom the Gospel had been sent to his country; and to express his gratitude to them for the inestimable blessing. These objects he effected, but not to the extent to which he desired. Before the Aborigines' Committee of the House of Commons, he stated the grievances of his afflicted countrymen, and produced a strong impression in favor of their claims and his own. To the friends of missions in various parts of the kingdom, his animated and eloquent addresses, joined with his fervent, unaffected piety, afforded the highest interest and the most hallowed delight. But in October, 1836, his health began rapidly to decline, owing to the hostile influence of the climate, and causes before referred to, and it was recommended that he should leave England immediately. On the 7th of November he embarked for Africa with the Rev. J. Read, Jr., and the Rev. E. Williams. At the commencement of the voyage his health apparently rallied; but after crossing the

line a relapse followed, and on his arrival at the Cape he began rapidly to sink. He was confined at Green Point for a short time, but was finally released from suffering on the 18th of March, 1837.

In his dying hours, his mind was calm and resigned. He had never, he said, enjoyed more of the presence of God his Saviour than during the voyage. When he ceased to anticipate recovery, he expressed regret at not being spared "to go and tell his people what he had seen and heard in England. He would go and tell his story in heaven, but he thought they knew more there than he could tell them."

The death of Stoffles will be lamented by multitudes of the natives, both within and beyond the colony; the people of Kat River were scarcely to be comforted, and it was feared by some that his wife and daughter, who were exceedingly attached to him, would fall sacrifices to their grief. But many prayers have been offered on their behalf, that their deep affliction may bring forth abundantly the fruits of righteousness.

Proceedings and Intelligence.

CHURCH OF SCOTLAND MISSIONS.

REV. DR. DUFF'S ADDRESS. *Appeal for a great increase of liberality and of laborers.*

The following address was made at the fourth London Anniversary of the Church of Scotland Missions. The strange inconsistency between the highest praise of missions and missionaries and the greatest neglect of both, which in Great Britain is especially found among the higher classes of Christians, is well exposed in this speech; and we doubt not that, in general, its stirring appeals and severe reproofs are called for by the existing state of things in that country. We fear that this same inconsistency, however, exists nearer home; and we insert this address in the hope that it may be useful, as we are sure it will be interesting, to our readers.

The Motion in my hand referring to an increase of liberality and of laborers, I shall at once proceed to the subject, by asking, as in the sight of the Omniscent God, can it be alleged or pretended that all Christians at present give what they really can? Or that all have gone forth to the field of labor who are really qualified?

I pause for a reply. But, if things greatly change not from what they are, I may pause for ever. Look at men's acts, and not at their words; for I am wearied and disgusted into very loathing at "great swelling words," which boil and bubble into foam and froth on the bosom of an impetuous torrent of oratory, and then burst into airy nothingness. Look at men's acts, and not at their great swelling words; and tell me, what language do they speak?

Is it in very deed a thing so mighty for one of your merchant princes to rise up on this platform, and proclaim his intense anxiety that contributions should be liberal; and then stimulate those around him by the noble example of embodying his irrepressible anxiety in the magnificent donation of

101., 201., or 501. ! when, at the very moment, without curtailing any of the real necessities of life—without even abridging any one of its fictitious comforts or luxuries—he might readily consecrate his hundreds or thousands, to be restored more than a hundred-fold on the great day of final recompense ! And call you this an act of such prodigious munificence, that it must elicit the shouts and the paeans of an entranced multitude ! Call you this an act of such thrilling disinterestedness, that it must pierce into hearts otherwise hermetically sealed against the imploring cries of suffering humanity ? Call you this an act of such self-sacrificing generosity, that it must be registered for a memorial in the Book of God's remembrance, with the same stamp of Divine approbation as that bestowed on the poor widow in the Gospel, who, though she gave but little, gave her ALL !

And is it in very deed a thing so mighty for a Christian pastor, whether bishop, priest, or deacon, or any minister of a church, to abandon for a season his routine of duty, and once in the year to come up, either to regale, or to be regaled, with the incense of human applause in this great metropolis—the emporium of the world's commerce—the seat of the world's mightiest empire—and the general rendezvous of men and things unparalleled in all the world besides ?

Is it a thing so mighty for any one of these to stand up on this platform, and call on assembled thousands to rise to their true elevation, and acquit themselves like men in the cause of Him who rides on the whirlwind and directs the storm ? And, dismissing all ordinary forms and figures of speech as tame and inadequate, is it an act so heroic to stand on this platform, and break forth into apostrophes, which ring with the din of arms and shout of battle ? And is it an act so heroic, at the safe distance of ten thousand miles, courageously to summon the gates of Pekin to lift up their heads, and its barricades and ramparts to rend asunder at the presence of the Heralds of Salvation ? and, impersonifying the Celestial Empire herself, boldly invoke her to send up without delay her hundreds of millions to the House of the Lord, exalted above the hills, and place her imperial crown on the head of Him on whose head shall be all the crowns of the earth, and the diadem of the universe ? Or is it an act of

spiritual prowess so mighty, for one who never joined in the conflict, to stand up on this platform and rehearse the battles which have been fought in the Missionary Field, the victories which have been obtained, and the trophies which have been won ? Is it an achievement of never-dying fame, to burst into rapture at the unrivalled honor of those brave veterans, who have already laid down their lives in storming the citadels of heathenism ?

Hark ! here are a few blasts from a trumpet, which has often pealed at our great anniversaries—"The missionary's life ! Ah ! an archangel would come down from the throne, if he might, and feel himself honored to give up the felicities of heaven for a season for the toils of a missionary's life !—The missionary's work ! Ah ! the work of a minister at home, as compared with that of a missionary, is but as the lighting of a parish lamp, to the causing the sun to rise upon an empire that is yet in darkness—The missionary's Grave ! Ah ! the missionary's grave is far more honorable than the minister's pulpit."

After such outpourings of fervent zeal and burning admiration of valor, would you not expect that the limits of a kingdom were too circumscribed for the range of spirits so chivalrous ? Would you not expect that intervening oceans and continents could oppose no barrier to their resistless career ? Would you not expect that, as chieftains at the head of a noble army, numerous as the phalanxes which erewhile flew from tilt and tournament to glitter in the sunshine of the Holy Land, they should no more be heard of till they made known their presence by the terror of their power in shattering to atoms the towering walls of China, and hoisting in triumph the banners of the Cross over the captured mosques of Araby and prostrate pagodas of India ?

Alas ! alas ! what shall we say, when the thunder of heroism, which reverberates so sublimely over our heads from year to year in Exeter Hall, is found in changeless succession to die away in fainter and yet fainter echoes among the luxurious mansions, the snug dwellings, and goodly parsonages of Old England ? Listen to the high-sounding words of the mightiest of our anniversary thunderers on this platform, and would ye not vow that they were heroes with whom the post of honor was the post of danger ! Look at the astounding contrast of their practice, and will not

your cheeks redden with the crimson flush of shame, to find that they are cowards, with whom the post of honor is, after all, the post of safety? And is this the way to wake the long-slumbering spirit of devotedness throughout the land? Is this the kind of call, which will rouse the dormant energies of a sluggish Church? Is this the kind of summons which will cause a rush of champions into the field of danger and of death? Is this the kind of example, which will stimulate a thousand Gutzlaffs to brave the horrors of a barbarous shore, and incite thousands of Martyrs, and of Careys, and of Morrisons, to arm themselves on the consecrated spots where these foremost warriors fell?

I know not what the sentiments of this great audience may be on a subject so momentous; but, as for myself, I cannot, at whatever risk of offence to friends and of ribaldry from enemies—I cannot, without treason to my God and Saviour—I cannot but give vent to the overpowering emotions of my own heart, when, in the face of England, Scotland, and Ireland, I exclaim, "Oh that my head were waters, and mine eyes were a fountain of tears, that I could weep over the fatal, the disastrous inconsistencies, of many of the most renowned of the leaders of the people!"

What then is to be done? When are the gigantic evils complained of to be efficiently remedied?—Never! never! till the leading members of our Churches be shamed out of their lavish extravagance, in conforming to the fashion of a world which is soon to pass away, and out of their close-fisted penuriousness as regards all claims which concern the eternal destinies of their fellows—Never! never! till the Angels of our churches be shamed out of their sloth, their treachery, and their cowardice. For, rest assured, that people will get weary of the sound of the demand "Give, give," which is eternally reiterated in their ears, when those who make it so seldom give, or, what is the same thing, give in such scanty dribbles, that it seems a mockery of their own expostulations, and of the sound of the command "Go, go," when those who make it are themselves so seldom found willing to go!

How, then, is the remedy to be effected? Not, believe me, by periodical showers of words, however copious, which fall like snow-flakes in the river—a moment white, then gone for ever! No! but by thousands of deeds, which shall cause the very

scoffer to wonder, even if he should wonder and perish—deeds which shall kindle into a blaze the smouldering embers of Christian Love—deeds which shall revive the days of primitive devotedness, when men valiant for the truth despised earthly riches, and conquered through sufferings, not counting their lives dear unto the death.

Show me your wealthy citizen, who makes a loud profession of the name of Christ coming forth, not with niggardly hand doling out a miserable paltry pittance from his superabounding storehouse; show me him ready to give proof of the sincerity of his profession, by casting down the half of his goods at the feet of Jesus for the poor and perishing; and, if there remain other claims uncanceled from former negligence, ready to requite the obligation fourfold. Show me him striving to emulate the Hebrew monarch, who burned with a desire to build a Temple to Jehovah, the God of Israel, and who, in the full ardor of his zeal and the rushing of the tide of gratitude, at once proceeded from desire to action: and he opened his ample treasury, and poured forth of its gold, and silver, and iron, and brass, and onyx-stones, and glittering stones, and all manner of precious stones, to be employed in erecting and adorning the goodly edifice: and, fired with the forth-putting of his own generosity, and borne away with the glare of his own holy enthusiasm, he communicated the sacred impulse to the hosts of his people, when, with the confident boldness of one who had himself made ample sacrifices, he cried out in their hearing, "*And who then is willing to concentrate his service this day unto the Lord?*" And may I not now appeal to you, as men and as Christians, whether self-sacrificing examples of this description would not do a hundred times more to melt down the frozen hearts of an age of superficial, fashionable Evangelism, than a thousand sermons in our pulpits, and a thousand speeches from our platforms?

Again, show me the Christian men, who, unlike the archangels who cannot leave their thrones, may, if they will, relinquish, in a single hour, all their stations of dignity, all their offices of State, and all their high temporal prerogatives. Show me the Christian men, the praises of whose condition resound through the annals of literature, ready to go forth, and on an errand of Salvation ready to bend their lofty intellects to the capacities of the poor and illiterate.

Show me the men, the fame of whose sacred eloquence never fails to attract overwhelming crowds of eager listeners, ready to go forth and preach the *unsearchable riches of Christ*, though it might be in broken accents and a stammering tongue. Show me the men, the skill of whose statesmanship calls forth the plaudits of admiring senates, ready to go forth on the godlike embassy of causing the Indian, and the Negro, and the rude Barbarian, to know the divine and glorious conquest achieved on Calvary. Show me the men whose brows are encircled with the mitre or the coronet, ready to cast both down at their Master's feet, and go forth into heathen lands, prepared to suffer and prepared to die, and in dying earn to themselves the nobler crown of martyrdom. Show me one and all of our loud-talking professors, from the peer of the realm down to the humblest pastor or member of a flock, not satisfied with reducing their services into the wretched inanity of an occasional sermon, or a speech easily pronounced and calling for no sacrifice. Show me one and all of these, joyfully prepared to respond to their Master's summons. And when the loud cry is raised, "Who will march to the battle-field? Who will go up to the help of the Lord against the mighty?" let us hear the prompt and eager reply from a thousand voices, "Lord, here am I! send me." And I appeal to you, as men and as Christians, whether examples like these of self-devotedness would not do a hundred times more to stir up the spirit of apostles and martyrs, which has been allowed to alumber for ages in their tombs, than thousands of sermons and thousands of speeches, though delivered in higher strains than ever angel sung.

But I shall be told that I am now trespassing beyond the bounds of reason and sobriety; yea, that I am soaring on waxen wings into the regions of wildest utopianism. "What!"—if will be said, and that too by numbers who make flaming professions of the name of Christ—"what! philosophers, and pulpit orators, and statesmen, and lords spiritual and temporal, who reckon it no small stretch of magnanimity and condescension to take missionaries, who theoretically constitute the highest but practically the lowest and most-despised caste of Christian pastors, under the ample shield of their patronage and protection! What! expect them to descend from their eminen-ces of honor, and go forth themselves,

content with the humble fare, and arrayed in the humble attire of self-denying missionaries? Is not this the very climax of religious raving?"

And is it really so? Has it really come to this, among the thousands who bend the knee to the name of Jesus, that the very proposal that they should, one and all of them, be ready to imitate their Lord and Master, must be unceremoniously classed in the category of lunacy? And are we really bent on bringing heaven down to earth, instead of exalting earth to heaven? Are we in right earnest resolved to adjust the Divine standard of what ought to be, by the human standard of what is? Do I now stand in an assembly of professing Christians? Well, *Who is this that cometh from Edom with dyed garments from Bozrah? It is the Man, who is Jehovah's Fellow! It is Immanuel, God with us!* But who can pourtray the undervied, the incomparable excellencies of Him, in *whom dwell all the fulness of the godhead bodily?*

In this contemplation, we are at once lost in an unmeasurable ocean of overpowering glory. Imagination is bewildered—language fails. Go, take a survey of the earth on which we dwell; collect every object and every quality which has been pronounced fair, sweet, or lovely; combine these into one resplendent orb of beauty. Then leave the bounds of earth: wing your flight through the fields of immensity: in your progress collect what is fair and lovely in every world, what is bright and dazzling in every sun: combine these into other orbs of surpassing brightness, and thus continue to swell the number of magnificent aggregates, till the whole immense extent of creation is exhausted. And after having united these myriads of bright orbs into one glorious constellation, combining in itself the concentrated beauty and loveliness of the whole created universe, go and compare an atom to a world—a drop to the ocean—the twinkling of a taper to the full blaze of the noon-tide sun; and then may you compare even this all-comprehending constellation of beauty and loveliness with the boundless, the ineffable beauty and excellence of Him, who is *the brightness of his Father's glory*, who is *God over all, blessed for ever*. And yet wonder, O heavens! and rejoice, O earth! this great, and mighty, and glorious Being did for our sakes condescend to veil His glory and appear on earth as *a man of sorrows, whose visage was so marred more*

than any man's, and his form more than the sons of men. Oh, is not this LOVE!—self-sacrificing love! love, that is higher than the heights above, deeper than the depths beneath? Oh, is not this condescension—self-sacrificing condescension—condescension without a parallel and without a name! *God manifest in the flesh!* God manifest in the flesh, for the redemption of a rebel race! Oh, is not this the wonder of a world? Is not this the astonishment of a universe? And in the view of love so ineffable, and condescension so unfathomable, tell me, oh, tell me, if it would seem aught so strange—I will not say in the eye of poor, dim, beclouded humanity—but in the eye of that celestial hierarchy which caused heaven's arches to ring with anthems of adoring wonder, when they beheld the brightness of the Father's glory go forth eclipsed, mysteriously to sojourn on earth and tread the wine-press alone, red in his apparel and his garments dyed in blood—tell me, oh, tell me, if in their cloudless vision it would seem aught so marvellous, so passing strange, did they behold the greatest and the mightiest of a guilty race, redeemed themselves at so vast a price, cheerfully prepared to relinquish their highest honors and fairest possessions, their loveliest academic bowers and stately palaces; yea, did they behold royalty itself retire, and cast aside its robes of purple, its sceptre and its diadem, and issue forth in the footsteps of the Divine Redeemer into the waste, howling wilderness of sin, to seek and to save them that are lost?

Ye grovelling sons of earth! call this fanaticism if you will. Brand it as wild enthusiasm. I care not for the verdict. From you I appeal to the glorious sons of light, and ask, "Was not this, in principle, the very enthusiasm of Patriarchs, who rejoiced to see the day of Christ afar off, and were glad? Was not this the enthusiasm of prophets, whose harps, inspired by the mighty theme, were raised into strains of more than earthly grandeur? Was not this the enthusiasm of angels, who made the plains of Bethlehem ring with the jubilee of peace on earth and good-will to the children of men? Was not this the enthusiasm of apostles and martyrs, who gloried in the flames of the funeral pile as their most illustrious apparel? Was not this the enthusiasm (with reverence be it spoken) of the eternal Son of God Himself, when he came forth travelling in the great-

ness of His strength to endure the agony of bloody sweat?

And if this be enthusiasm, which is kindled by no earthly fire, and which, when once kindled, burns without being consumed, how must the hopes of the church lie sleeping in the tomb, where it does not exist! Oh, until a larger measure of this Divine enthusiasm be diffused through the churches of Christendom, never, never, need we expect to realize the reign of Millennial glory, when all nature shall once more be seen glorying in the first bloom of Eden—where one bond shall unite, and one feeling animate, all nations—where all kindreds, and tribes, and tongues, and people shall combine in one song, one universal shout of grateful *Hallelujah unto Him that sitteth upon the throne, and unto the Lamb for ever and ever.*

EPISCOPAL BOARD OF MISSIONS.

WESTERN AFRICA.

Extracts from the Journal of the Rev. T. S. Savage, M. D.

Dec. 28th, 1837.—Embarked to-day on board the brig Susan-Elizabeth for Monrovia, with some expectation of returning to America.

January 2d, 1838.—Monrovia Harbor.—Arrived after a pleasant passage of four days from Cape Palmas.

13th.—Off the mouth of the Galinas river—the location of the native slavers, Pedro Blanco, and Rodriguez Kanot.

Galinas bar is considered one of the most dangerous upon the coast. It has proved the grave of thousands. But what renders it more melancholy is, that they are mostly slaves—natives of Africa, on their way to the "floating hells" lying off at anchor, for their reception! Such occurrences have so long existed that hundreds of ravenous sharks as a consequence, have congregated here to feed upon the flesh of man! The captain informs me that he has seen them in such numbers, that he dared not launch his boat from the shore; for in the event of his upsetting, he would certainly have been devoured: so bold and ravenous are they, and he was pursued by them in such numbers, that he could strike them with his oar. They exist in large numbers around all these slave marts, where canoes and boats are frequently capsized in transporting through the surf the wretched victims of these slavers' cupidity.

The following shocking occurrence will illustrate the cruel treatment which the poor benighted African continues to receive at the hands of men calling themselves *Christians*.

A short time since a native boy belonging to Tabou, about forty miles to the leeward of Cape Palmas, was taken on board of an American brig, to act the part of a cabin boy. Having offended the mate, on one occasion, he received a severe chastisement. He rushed down into the cabin for protection from the captain, who was busily engaged in writing; but he, enraged at such an abrupt intrusion, began also to beat him. The poor boy now retreated to the deck, pursued by the captain, and meeting the mate in a threatening attitude, he ran towards the bow of the ship. The captain followed, pouring forth his oaths and imprecations. The little fugitive finding no way of escape, sprang upon the bowsprit and leaped into the sea. Here, hanging to the cable, without daring to ascend, he began to entreat the compassion of his *Christian* employer, who stood leaning over the bow, shaking his fist, and threatening vengeance on his head if he attempted to come on board again. We can hardly suppose that the captain *intended to prevent* his final ascent, but he *did prevent it* in the end. For while the boy was in the very act of pleading for his mercy, two sharks were seen to approach, and each grasping at a leg, rent in sunder his body! The next moment, stood the captain gazing only at the *bloody wave* dashing against the prow of his ship!

There are some native towns in this vicinity, but they are under the influence of the *slavers*. The tribe inhabiting this region is the Vey. They are more advanced in civilization than others more to the leeward. The adjoining tribe, towards Sierra Leone, is the Sherbro. Among all the tribes throughout this region are interspersed the Mandingoes, who are Mohammedans. Wherever they carry their religion, there has sprung up a degree of intelligence, and advancement in the arts, unknown to those tribes under the influence of pure Fetishism.

It is no uncommon thing for the head men among the Veys and Sherbros to send their sons to the Mission schools near Sierra Leone, for education, the expenses of which they are ready to defray. With us, among the Bassas and Greybos, cases have occur-

red where they have demanded *pay* for being instructed.

16th.—Seven o'clock, A. M. Cape Mount full in view—about 40 miles from Mesurado. It is 1000 feet in height, and is owned by the Veys, who refuse to sell it. At this place a school was once opened by the Baptist Mission, but was suffered to fall through. The natives are very desirous to have it revived, and to this day often inquire of those formerly engaged in it, when it will be renewed. It is supposed to be a very promising point for Missionary operations.

Within this vicinity, and about ten miles from Monrovia, is another slave factory, a branch of Blanco's at Galinas.

18th.—Cape Mesurado. Visited ship Emperor, and found on board Mr. and Mrs. Clark, recruits for the Baptist Mission at Edina. With them came Mr. and Mrs. Barton, in connection with the Methodist Mission at Monrovia. These accessions to the Missionary corps in this long neglected land, we can but hail with gratitude. May God, in whose hands are the issues of life, hold their health dear, and so direct their efforts, that the result shall be to his glory!

There are now directly engaged in the Missionary cause at Liberia, eighteen white persons; seven of whom are females, and eleven males, of whom two are physicians, and nine preachers. In all, seven Methodists, five Episcopalians, four Baptists, and two Congregationalists, from the American Board.

Dined at Mr. Seys', in company with seven other white persons, all Missionaries, a thing, it is said, which never before occurred in the annals of all Liberia.

23d.—Set sail last night for Bassa Cove, with nine white persons, and three colored, all directly or indirectly engaged in elevating the sons of Africa. Who can tell the relation which this little company will sustain in the eternal world, to the redeemed of Africa! Who can tell how many shall be saved through their instrumentality!

24th.—Arrived off Bassa Cove yesterday, about 7 o'clock, P. M. Have spent the day very agreeably on shore at the government and Baptist Mission houses.

The Bassa tribe is numerous, and is supposed to extend from Junk river (about 40 miles from Monrovia) to "Senoe," the Mississippi settlement, or "Settra Kroo." These points of division include a tract of country on the coast of not less than 100 miles, and

to the interior without limits, the inhabitants of which, we think, cannot be less than 100,000, who speak, with but slight difference, the same language. How important, then, is its reduction to a written tongue. Who can foresee the results of the labors of a faithful Missionary?

The colonial settlements have much improved in appearance since my last visit, about 12 months since. Mr. Matthias, the agent, expressed great regret that they had not the advantage of stated preaching—of educated teachers and preachers. It is a mistaken policy to leave the moral and religious interests of the colonists in the hands of such ignorant and unqualified persons, as the majority of colored teachers and preachers are. This is a complaint not confined to Bassa Cove.

Feb. 13th.—Set sail for Cape Palmas—health improved—12 o'clock, A. M. off New Sesters, 14 miles from Bassa Cove. This was one of the scenes of John Newton's labors when engaged in the slave trade. There is now located here a branch of Peter Blanco's slave factory at Galinas, which is the second he has established between that place and Cape Palmas. We were visited by his agent, an Italian, Kanot by name, who received an English education in one of our northern colleges. He has been in Africa thirteen years—appears to be in perfect health, and says he has seen little sickness. His testimony with regard to the climate is, that white men, with temperance and ordinary prudence, can enjoy perfect health here, with exception of occasional attacks of the "fever and ague," which are easily broken up in the first stages by sulph. quinine.

The average price of slaves here is from 20 to 30 dollars. In a foreign market they bring from 250 to 1000 dollars. So great is the profit, that Blanco has been known to say to the captain of one of his vessels, "I don't care; if one in ten arrives safe, I can make enough!" Not one fourth of all he sends out annually is captured, and all that are, we are told, are insured in Havana.

The coast presents about the same aspect here, as that from Galinas down, except, perhaps, masses of rock (sienite) upon the beach and highlands, extending far into the interior. The coast of Western Africa is characterized by great monotony. A given extent of fifty miles will describe the whole between Galinas and Tabou Point below Cape Palmas.

14th.—Passed Trade Town last night, which is about ten miles to the leeward of "New Sesters." The towns in this region are all surrounded by strong barricadoes for protection against the sudden attacks of their enemies. The necessity of this arises from the frequent and cruel wars which are excited, and constantly kept up by the slave trade, so briskly carried on in this region. These barricadoes consist of large posts closely put together, and tied by a species of rattan, or similar withes, afforded by the country. They are strong, and give firm resistance to the enemy.

In the afternoon we were boarded by a canoe from Sanguin. The commander proved to be a well-known tradesman of that place. There are generally one or more acting in this capacity at every trading point on the coast. They visit every vessel passing near to such places, and tender their services as interpreters, being able to make themselves understood in English, French, and Spanish. The former language, the English, is rapidly becoming the common medium of communication on the coast. It has been corrupted into what has been erroneously called "*An Anglo-African dialect*," a "lingo" which is made up of words derived from the English, Portuguese, and Spanish languages, but principally of the first two. It is extremely grating, harsh and disgusting, to a delicate ear.

15th. Off Kroo Settra. This region is inhabited by that tribe of Africans who perform the part of boatmen or watermen, and who are found the whole length of the western coast. The name of "Krooman" has become a generic term, and should by no means be confined to members of this tribe. There is no tribe perhaps on the whole coast which does not afford men for this purpose, and all, of whatever tribe, or part of the coast, acting as boatmen, take the name of "Kroomen." Slavers dare not steal or buy any one bearing this mark; for so dependent are they upon their agency, that the consideration of their vengeance, as the probable consequence, restrains this act of cupidity. The Kroomen's mark consists of a line, of dark blue color, beneath the cuticle, drawn from between the eyes on the forehead to the tip of the nose, about the eighth of an inch in width, and a figure something in the form of a spear-head, its point in conjunction with the outer angle of each eye, and extending backward upon the tem-

ples. A native bearing this mark, as a general thing, has no fear of the slaver.

The term "Krooman," is without doubt derived from the original name of the tribe inhabiting this region, which is "Karoo."

16th. In good health and spirits at the idea of being so near the scene of my labors, and the dear friends associated therein.

The first American houses visible in the vicinity of the Cape are those of the Mission establishment. We can just discern them—a spot of white peering from the Mount through the intervening forests. It reminds me of the words of our Saviour—"a city set upon a hill;" may his observations be verified in regard to our Mission. God grant that it may prove one of his building! and "*it cannot be hid.*"

17th.—Am happily located among my beloved associates, and surrounded by our little heathen charge.

March 4th.—Preached to-day at a native town about three miles distant; at first the laugh so characteristic of the African was heard, but for the greater part respectful attention was given. After sermon, opened a Sunday school, in which twelve or fifteen adults enrolled their names, besides twenty or more children. The present is rather unfavorable, as the time is at hand for cutting their farms and planting their rice.—Brother Payne has charge of this school. May God bless his labors to the salvation of their souls! The natives proposed, of their own accord, to erect a house, to be appropriated exclusively for these exercises. They propose to furnish all the materials, and labor, (except that of the carpenter's,) and the nails. In deciding upon its location, Brother P. suggested the propriety of putting it within the enclosure of their town. This they rejected, and proposed a small eminence near the banks of Hoffman river, close to the enclosure but on the outside, asserting the following reasons: "Spouse we put it in the town," (to use their own words,) "no man look it; spouse we put it there, (the proposed eminence,) then spouse man be at Wilson's place when he look it, he say, 'what fine house that be,' then we then tell him, 'dat be Mr. Payne's church for King Wah's people.' Spouse man be by Gubbern's place, (house of the agency,) he look it too, den he say, 'What fine house dat be?' Den dey tell him, 'Dat be church for King Wah's people,' so all men know we have house for God palaver!" Here is seen the pride of the human heart without dis-

guise. The two points named will command a full view of the house, and fall within that position which is the thoroughfare of this region from the interior to the Cape. May he who holds the wills and hearts of men in his hand, so direct our efforts, that truth shall be brought to bear, in all its purity and power, upon their minds, that they may behold its beauty, and embrace it, and know it as it is in Jesus!

April 30th.—Embarked on board the ship Emperor, Captain Lawlin, for America.—Left my associates in good health, and actively employed in their duties.

May 15th.—In sight of Sherbro Island.

Our passage thus far has been delightful, the air bland and peculiarly agreeable to one's feelings. The thermometer has ranged since we left Cape Mesurado, at about 80° Fahrenheit. Between this region and Galinas, and perhaps as far to the leeward as Cape Mount, constitutes the principal scene of slaving operations on this side of Sierra Leone. A few days since 1700 of the poor Africans were sent off from Galinas, 45 of whom with two Spaniards, were drowned in crossing the bar, and became the food of the thousand sharks which are attracted there by human flesh! To realize the horrors of this inhuman traffic, one must visit poor Africa itself. He must see the savage slaves—the poor victims of this satanic cruelty—and calculations of gain, and large profits founded thereon. Here he will be a witness to the wide-spread desolation; the extensive wars to which it daily gives rise, and then he will feel that the Christian world—ah! *Christian America* has not yet done her duty.

Pedro Blanco trusts that *he* has done more for the real good of the benighted African, than all the combined Missionary force of Christendom. He points to the pious slave of America, and the colonists of Liberia, as objects of his benevolence! Shall the "man of sin," the agent of the evil one, accomplish more in the overruling providence of God, for His cause, for the good of immortal souls, than the very instruments He has chosen? That this has not been the case with these blood-thirsty men, we cannot prove, and this very fact should cause the face of the Church to burn with shame. O, speed the hour, gracious Father! when the oppressed slave shall go free, and the banner of Peace shall wave over this distracted and bleeding people.

June 12th.—I proceed to some facts

not embraced in my former communications.

The "West African Mission" is now organized—A Board is formed for the transaction of all business, involving the interest of the Mission, having its constitution, president, secretary, and by-laws.

Mission Buildings.—At my embarkation on the 29th of April, the first Mission-house, school and store-house were finished. The second was covered, painted, and the floors laid; the carpenters were putting in the window-sashes, putting up the partitions, &c. inside. We confidently expect that it will now be completed by August.

Mr. Minor's general health has been very good. I knew him intimately for two years previous to my leaving America, and I can say, that I never saw him so fleshy in all that time as the day I left him, after nearly a year's residence in Africa. I make the same remark of Mr. Payne. I did not know Mr. Payne before coming to Africa; but I am able to say this of all, and it calls for feelings of the liveliest gratitude to God, that I left them well, and actively employed in the discharge of their respective duties.

Labors of the Missionaries.—Mr. Minor has the superintendence of the male and Mrs. Payne of the female department of the school; and Mr. Payne the general management of the other affairs of the Mission.

A Sunday school has been opened in connexion with preaching in a native town of considerable importance, about three miles distant from the Mission-house. This is under the charge of Mr. Payne. Three of our native boys are employed in teaching the children. I officiated two or three times for Brother P. just before I left. It was deeply interesting and encouraging; old men, boys and girls, seemed in earnest in their endeavors to learn to read. They have proposed of their own accord to erect a church suitable for our purposes. They offer to get all the timber and thatch necessary, and to do all the labor, we finding carpenters and nails. Their offers, however, though perfectly voluntary, have but little weight. If the house should ever be erected, it will probably be principally done by us. There is, however, this feature in the case, of which we cannot lose sight: they are willing to be instructed in the religion of the Great Redeemer.

A Sunday school has been long in operation on the Mission premises under very favorable auspices. Including our native children it numbers over forty.

Divine service is also performed here every other Sunday, and alternately at the "Maryland Park School House," about half way between the Mission and the Cape.

Since my arrival I have baptized five children of the colonists, and one adult—administered the Lord's Supper six times, and admitted to our communion five persons, (two male, three female, one white, and four colored,) three of whom came with unequivocal testimonials from the Methodists.

Here I would remark, that we require very much a devoted man, whose services shall be given exclusively to the colonists; one who can instruct their children during the week, and take a church under his pastoral charge. Here is a wide field of immediate usefulness for some self-denying, devoted brother. We are decidedly of the opinion that this, though it might be a part of the Mission, should be kept absolutely separate from our operations upon the heathen.

An Interior Station.—In accordance with the decision of the Board, Brother Minor and myself left the Mission on the 16th of March, for Deh-Neh, travelling the country in a N. E. direction, and arrived safely in the afternoon of the next day—the distance about forty miles. The next day being Sunday, we preached to as many as could be assembled, through one of our scholars as interpreter. It seemed, however, like sowing seed upon a rock.

It was our intention, on the Monday following, to embark on the Cavally river, and ascend as high up as "Netea," the place suggested by the Committee—but owing to recent attempts by the coast people to practise their impositions upon the "bush people," a general excitement has arisen, producing a distrust among the latter, amounting, in some cases, to open opposition.

Taking all the circumstances into prayerful consideration, we concluded that nothing could be gained by an attempt to persevere, but, on the contrary, harm might ensue. We therefore determined to defer the matter to some future period. We are satisfied, however, of one thing, viz., that there exists no security against a future occurrence of like difficulties, except by entering at once among the "bush people," and gaining over them that influence which is so necessary to the gradual and sure advancement of our operations, and which we have come to exert.

The more distinct our operations are from

the colony, and the sooner the conviction that we have come exclusively to the natives, is produced upon their minds, the better. We conceive that there exists an immediate necessity of this; and hence our Board have decided, that it is expedient to constitute *Deh-Neh* the *first interior station*, and recommend to the Committee to authorize us to adopt immediate measures for the erection of a suitable house for one Missionary and his wife.

Let a judicious individual reside there, and he will be able, in conjunction with the influence of our principal station at the Cape, to keep up a safe and free communication between the two points. We must advance into the interior by opening schools at the strongest points, gradually diffusing around, and sending forward their influence, till we finally reach that desired. This appears the speediest way of accomplishing our object in regard to a healthy station upon the highlands of the interior.

In accordance with these views we have decided to commence, as soon as possible, a school at *Deh-Neh*, under the superintendence of Brother Minor. The spot appropriated by King Neh for the site, is about one mile from his town. It is a high mount of gradual ascent, and embraces not less than twenty acres of good land. A large number of plantain, banana, and paw-paw trees, are growing upon its top in great luxuriance. It was originally the site of a town founded by his father, and it is about one fourth of a mile from the river, has a good landing place, and commands, in one view, a great extent of country beautifully diversified with hill and dale, and the meanderings of the noble Cavally. Mr. Minor, I am pleased to say, was charmed with the location, and remarked, as he stood upon the mount overlooking the scene spread out before him, "It is beautiful.—This, now, comes up to my idea of a desirable place of residence."—*Spirit of Missions*.

AMERICAN BOARD OF MISSIONS.

WESTERN AFRICA.—*Extracts from Letters of Mr. Wilson, at Cape Palmas.*

UNDER date of February 26th, Mr. Wilson, after alluding to some occurrences which had awakened among a portion of the natives some unfavorable feelings towards the mission, remarks—

In relation to the general affairs of the

mission, I believe there have been no important changes since I wrote last. The people have grown more averse to attending preaching, and for the most part we have no other audience on the Sabbath than the boys and girls connected with the school. Every Sabbath evening I have a meeting in the native town for a class of men who speak broken English. The attendance upon this is from ten to twenty-five, and generally the meeting is solemn and interesting.

Urgent Necessity for strengthening the Mission.

On the 20th of March, about one month later than the date of the foregoing paragraph, Mr. Wilson mentions the ill health of Mrs. Wilson and Mr. James, and the temporary suspension of their labors, and then makes the following most reasonable appeal for more missionaries to be sent to his assistance.

Now the posture in which these afflictions leave our mission fills us with the deepest anxiety, and is such, if properly heeded, as will awaken the most intense concern in the minds of all who feel any interest in the prosperity and success of this mission. My own health still continues good, but how long will it, with the accumulated weight of care and labor which must now devolve upon me? During the next three months, so far as I now can see, I must preach, teach, study the language, write for the press, visit and supervise the day schools, give medicines to the sick, and act as nurse at the same time; and I must attend to every particular of secular and domestic business, however numerous, varied, and minute. The chief assistance I shall have is a feeble lad of twelve or fourteen years of age, while each item in the above specifications would be sufficient to engage the time and attention of at least one person in good health. What then is likely to be the consequence? My health may fail under this extraordinary weight of labor, or the work must be done superficially and our operations remain stationary, if they should not retrograde.

I trust it will not be said that we ought to diminish the extent of our operations still further. We cannot do this without jeopardizing our characters as individuals, and destroying our influence as a mission. We have already injured our reputation in consequence of the pecuniary restrictions that have been imposed upon us, and it will com-

plete the destruction of our influence, if we proceed any further in the work of retrenchment. Ignorant communities, like those in which we live, are utterly incapable of appreciating the reasons of our actions, and their perverted minds are always inclined to put the worst and most unfavorable construction upon such things.

And besides, would it not be much more creditable to the cause of Christianity and missions to provide more help, not only to carry forward what has been in operation already, but to originate other plans for the extension of the Redeemer's kingdom among these people. Three years ago, when we received applications from so many quarters for teachers and missionaries, I thought I hazarded nothing in assuring them that before the lapse of the period mentioned, all, or most of them, would be supplied. But alas ! alas ! I misjudged, and now I am exposed to the charge of deception in view of the people here. I would not now encourage such an expectation on any consideration whatever.

The remarks of Mr. Wilson bring to view one of the calamitous consequences of the deficiency of funds. That portion of the heathen who dislike the mission are led to exult over its weak and crippled state ; while they who desired that schools and christian teachers should be established among them, are disappointed, lose their confidence in the missionaries, and accuse them of practising deception, because all is not done which they were encouraged to hope for. The patrons of missions are probably little aware how much Christianity itself and the character of its missionaries are suffering at this moment from the reproaches cast upon them on this account.

Mr. Wilson, on the 18th of April, writes again—

Admission of Converts to the Church.

It is our expectation to admit four or five native converts to our church at our next communion. Mention of some of these cases has been made in a previous letter. They have not heretofore been admitted, partly on account of their age, and partly from a desire on our part to have solid evidence of their conversion. One of these persons, I am happy to inform you, is my teacher and interpreter ; and as he probably is henceforth to be a prominent member of

this mission, I shall give you a few particulars about his history.

He is a brother to the king of Cape Palmas, and is about thirty-five or forty years of age. He learned to speak broken English at an early age, and has spent much time, in various capacities, on board of foreign vessels. About seven years ago he went to Sierra Leone, and by his industry and economy accumulated a sufficient sum of money to purchase himself a small vessel, and to lade it with a valuable cargo of goods. About three months before I reached Africa the last time, he left Sierra Leone on board his little vessel for his native place. He was wrecked, however, and lost all he had. When I arrived I found him much dejected in spirits, and he continued in this state of mind up to the period when he determined to learn to read and write, and placed himself under my care for this purpose. This was in October 1836. He had not continued in his studies long before he showed that he was a man of more than ordinary mind. He learned the alphabet perfectly in the space of one hour, and in less than nine months he was able to write a legible and sensible note. From the time he began to learn to the present he has been my teacher and interpreter, and has had considerable opportunities for acquiring knowledge of the spirit and character of Christianity. He has had at no one time, as far as I know, any very special or powerful exercises of mind, but his feelings have gradually conformed to the requirements of the gospel, as they have from time to time been disclosed to his understanding. He is a man of a great deal of prudence and firmness, and manifests much desire for the conversion of his people. Of his own accord he instituted religious meetings for his family and such other persons as he could induce to attend. A few Sabbaths ago he assembled his wives (four in number) and told them distinctly that he intended henceforth to live a new life. He required none of them to leave him. On the contrary, if they wished to remain with him, he told them he would continue to provide for them, and would instruct them on the subject of religion ; but it must be on the condition they would set aside every species of immorality, observe the Sabbath, etc. I asked him if all of his wives should desert him, which would bring upon him great disgrace, how would he feel and act then ? He replied that he had counted the cost, and that it would

not shake his purpose. I asked him if his brother and other friends should turn against him, how he would feel then? He replied, "They have already done every thing to me that they can, except to give me 'sapa wood.'" He will open a night school as soon as the people return from their farms. He is a man of amiable and dignified manners, and commands the respect of all classes of persons. His English name, I ought to mention, is William Davis. His native name, and that by which he usually goes, is Niworeh Mah.

The other candidates are members of our boarding-school; and one of them is the betrothed spouse of Waser Barker, our first native convert. The native population is, at this season, dispersed upon their farms, and the consequence is that we have little else for an audience on the Sabbath besides our own boys and girls. My Sunday evening meeting is still continued, and I hope it will terminate in happy results.—*Missionary Herald*.

CHURCH MISSIONARY SOCIETY.

NEW ZEALAND.

• The extracts which follow present the most recent information, that has been received in this country concerning the state of this Mission. They are sufficiently full to be satisfactory, and their perusal will awaken mingled emotions of joy and sorrow.

General View of the Mission.

THE laborers in this mission have been much troubled of late by various circumstances; and more especially by the wars of different tribes. Notwithstanding their many trials, however, they are encouraged to believe that the Gospel is gaining an increasing influence. They have been blest, as formerly, with success in pacificating the Northern tribes: and though some of the recently-formed Southern Stations have been, for a time, inevitably broken up, yet the persons of the Missionaries have been respected; and they are still waiting, ready to re-occupy the ground, as soon as Providence shall open the way. In the midst of these afflictive dispensations, they appear to be supported by special communications of divine consolation; and they desire that their friends in this country

should abound in prayers on their behalf, that they may still be sustained, as hitherto, in the persuasion that the Lord is with them. *If God be for us, who can be against us?*

[*Miss. Reg.*]

Influence of the Gospel at the Northern Stations.

TEPUNA.

The Lord's-Day services have been regularly held, and the Natives visited at their villages. Some of them assemble to Morning and Evening Prayer, read the Scriptures, and catechize each other during the week-days; which helps to restrain and subdue their former bad habits, and to prepare their minds to hear the Word with profit. They are slow in their improvement; being so very ignorant of themselves, of God, of sin, of holiness, and of many things pertaining to this life, that it is difficult to impress their minds with just ideas on spiritual subjects.

Mr. King remarks, Sept. 9, 1836, with great truth and judgment—

To raise a barbarous nation to a state of civilization, is not the work of twenty, neither of forty years, with the slender means which have been employed. The Europeans living here, hinder, rather than forward, the work; and what could the Missionaries have done had not their weapon been mighty through God to the pulling down of the strong-holds of sin and Satan? It was by dint of labor and exertion that this Mission was begun and carried on; and it requires the same to continue its operations.

When a Native begins to consider about his soul, and to seek salvation by Christ Jesus, he finds himself ignorant of every good thing, and knows not how to proceed. He does not cast off all his ignorance and sin in a day, and become an enlightened and civilized Christian. It requires not only prayer and watchfulness, and the constant use of the means of Grace, but a course of time, before many inquirers are brought to a clear knowledge, and an established faith and hope in Jesus Christ. If this be the case with one brought up in civilized life, under the sound of the Gospel, and under the laws of his own country—which forbid to steal, &c., on pain of death, banishment, or confinement—what must be the case of a New Zealander, who has been from his

childhood encouraged in every sin by his friends and neighbors, when he begins to discern a little light in the midst of darkness? Even when they are brought to know a little of divine things, how low their ideas of truth, honesty, and industry must be, I leave you to judge.

KERIKERI.

Owing to the great distance, and the secular duties connected with the Kerikeri Station, the Natives cannot be so regularly visited as we could wish. We have, however, cause of thankfulness to our Heavenly Father, that a work of grace is going on, we trust, in the souls of some of the Natives at the above places. At three of those places, Divine service is regularly held by Christian Natives on the Lord's Day; when a good number attend the services. At the same places many of the Natives, both old and young, devote a portion of their time to school; and many have learned to write, and to read the Scriptures, and have committed to memory most of the Catechisms. We trust that a divine blessing will continue to attend those portions of the Scripture which many of the Natives are now reading in their own language. Henrai Wahanga, one of the Native Christian Teachers at Wangaroa, in consequence of the sickness of his wife Ripeka, was obliged to return to Kerikeri: and in March last, Ripeka, after a long illness, died triumphant in the faith; and is now, we doubt not, with her Saviour in glory. During their residence at Wangaroa, they were useful, and much respected by the Natives of the place.

The number of our settlement Natives at Kerikeri has considerably decreased: some have gone out as Christian Teachers: others have gone to reside at their native places. Others have been taken away by death; some of whom, I doubt not, have died in the faith of Christ, and are now in Heaven with their Saviour. Two of them, I have the strongest grounds to believe, are now in glory—Rebecca Wahanga and John Taua: they not only died the death of the righteous, but they lived the life of the righteous for many years; and all who knew them respected them much: their walk and conversation was such as adorned their Christian profession. I may truly say that their end was peace.

PAIHIA.

The Church at Kororarika has been erect-

ed during the year: it will, however, require much to be done to it before it is completed. We have held service in the Church, both with Europeans and Natives, during the last eight months. The attendance, though not large, is on the increase.

At the Kauakaua, a good commodious Chapel has been erected during the year: it is not yet completed. The congregations here have been large, and regular in their attendance: the means of Grace have been well appreciated by many. As a community of Christians, they give good proof of their sincerity. We trust that they are growing in grace, as well as in divine knowledge.

Our schools have been on the increase. Many applications have been made by Natives, living far and near, for books, slates, &c., where there have been educated and well-disposed Natives willing to teach their countrymen. The English girls' school has now become a charge of considerable importance: there are at present twelve under instruction in the school. The Paihia schools have made a creditable proficiency during the year. The schools at the Kauakaua have been conducted with regularity by the Christian Natives.

WAIMATE.

In those districts where there is any profession of Christianity, there is a larger proportion of the inhabitants to be found in the House of God than in most Christian countries. This steady use of the means is followed, as a necessary consequence, by the addition of some, from time to time, to the Church of Christ, and by the general growth in grace of those who are already within the fold. Still, it must be allowed that there is a lamentable ignorance of Scripture truth in those who profess the Religion of Christ. An attempt has been made to remedy this evil, by the institution of Bible Classes; which give an opportunity for more familiar explanation, which is gladly embraced by many. During the year, there have been admitted to the rite of baptism, 87 adults and 49 infants: the number of communicants has been 106.

I met two large parties of communicants. The meeting was gratifying, because there is much of Christian simplicity. One named David Tira is an interesting character. He is a warm, lively, and consistent Christian. He came yesterday to mention some con-

scientific scruples against receiving the Sacrament, arising out of an altercation he had had with his wife relative to the punishing of their child. It did not appear that either had acted improperly; but the proof of tenderness of conscience was pleasing. He has been three times to-day; and in the evening he came to say that he had made up his mind to partake of the ordinance. On parting with him, I gave a common salutation, "Haere ki te moe:" (Go to your sleep.) "What!" said he, "go to sleep! No! I shall sit up, and read and pray."

From the following portions of the Journal of Mr. R. Davis, it will further appear that the number of religious inquirers is great, and their interest in the concerns of their souls deep. In the midst of many labors and discouragements, the heart of the Missionary is continually cheered by the sight of the work of the Lord prospering.

Oct. 16, 1835.—A large party came here for religious instruction. This week I have done little but converse with Natives. This state of things generally follows the Ordinance of Baptism.

Nov. 8.—At Toutoka, my congregation consisted of about forty people. I hope there is, at length, a stir in this party. Some of them accompanied me nearly to Mawe, for the sake of conversation. At Mawe, I had about 130 hearers. I spoke to them from the words, *I heard a voice from heaven, saying unto me, Write, &c.* During the last week, one of the baptized of this place was removed hence, to another and I hope to a better world.

Feb. 14, 1836.—Went my usual round. The congregation at Toutoka was small: at Mawe and Kaikohi it was large and attentive. The great work is evidently on the increase.

Feb. 16—I met upward of 100 people to-day. All, I trust, are under religious impressions.

March 1—I met 122 candidates; and took down thirty-four names for Baptism next Sunday week.

March 13—This morning forty-four adults were admitted to baptism. I found much comfort in addressing the congregation, after the service had been performed by the Rev. W. Williams.

March 20—My several congregations to-day gave me much encouragement. Natives, under conviction, accompanied me

from place to place; and others met me on the road. Among the latter was a man who has long been under a conviction of sin; but having two wives, and growing-up families by both, he has been held back. This morning one of his wives received baptism at Waimate; and he, being present during the ceremony, was greatly affected. The poor man told me he could hold out no longer—that he must give himself up to Christ in baptism, and put aside one of his wives. He said, he felt it a severe task to do so; but he trusted he should receive strength from Christ to enable him to overcome every difficulty. Fourteen adults have again been admitted to the sacred ordinance to-day.

May 15 : *Lord's Day*—This being Sacrament Sunday, our congregation was very large. There were 105 Native Communicants; the largest number we have ever had. Poor old Betty, of Mawe, left this vale of tears this morning for a world of light and glory; she is now, no doubt, among the happy number who surround the Throne. I should think she was very little, if any thing, short of a hundred years old. She was enabled to receive the Gospel soon after the formation of this Settlement. Who can deny the power of our most glorious Christ to save sinners!

KAITIAIA.

This Station, the fifth, and the most northern, in this district, continues under the charge of the same two Catechists as before. We first give an extract from the Annual Report, dated June 1836.

We have to acknowledge the merciful dealings of our Heavenly Father toward us, in having continued us in health and strength, and preserved us and the Settlement from every outward evil. The Native Tribes which surround us have dwelt in peace during the past year; and with few exceptions, are rejoiced to have us visit and hold Divine Service with them on Sundays. The chief scene of our labors on the Lord's Day has been at Waro, the Lord having opened the way for us to that populous district. We have there an attentive congregation of from 70 to 120; and this is all we can say of this place at present. The other villages around us we have endeavored to supply to the best of our ability, by occasionally visiting them ourselves, and ap-

pointing some of our Baptized Natives to hold Divine Service there on Lord's Days.

Our chapel has been well attended; indeed so thronged, that we were obliged to desert our old rush building, and build another twice as large. It is a custom with many of the Natives of the surrounding villages to come to our settlement on the Saturday evening, so that they may enjoy the whole services of the Lord's Day. Two separate Baptisms have taken place here during the past year. At the first, seven male adults were admitted to that ordinance by the Rev. H. Williams; and, at the second, eleven adults, five of whom were women, and five infants, by the Rev. W. Williams. Seven of those formerly baptized were admitted to the Lord's Supper. We have also to notice the decease of three Christian Natives in our Settlement during the past year, two of whom were brothers, not baptized. Each of these three being afflicted with a lingering consumption, gave us, as we hope, long and decided proofs of their having an interest in Christ our Saviour. Their continued expressions, to the last, of their admiration of the mercy of God toward them, will long be remembered by us. The schools for Native men and boys have been attended to, as usual, by Mr. Matthews.

Mr. Matthews relates, April 7, 1837, a remarkable fact:—

The death of the old Chief of whom I wrote to you, has been the means, in the hands of God, of bringing others to Jesus their Saviour. Shortly after his death, our principal Chief, Panakareao, with a number of others, met me on Monday, the assembling night; and being called upon to speak his thoughts, said, "I have but a few words to say, which are these: One of our canoes has arrived safe on shore: let us, with ours, be very strong to follow it." He repeated this one sentence over and over again, for the space of a quarter of an hour; which shewed how deeply he was affected by the death of his brother-in-law. I may safely say, that the whole tribe of the departed Chief are attentive to the means of grace. They generally attend Divine Service at the Station on Lord's Days. The brother, who is now at the head of that tribe, is becoming a changed man. His wife is now in the Settlement, waiting her exit from this world. With regard to his own experience, he said to me a few days ago, "I am like a

little child: I have not yet learned to walk: I creep along." I told you in my last, that he and his wife had been baptized; and I think we have abundant reason to thank God for such a mercy. He has made several evangelical visits to his tribes; who all welcome him with his "weapon of war"—his book; and tell him, that as formerly he used to be their dread, when as a dog he wished to devour them, so now he was more than welcome with his new "weapon"—the book.

Under the same date of Kaitaia, April 7, 1837, Mr. J. Matthews relates the

Conversion and Mutual Reconciliation of Two Cruel Chiefs.

I have a little incident to mention, which must thus be prefaced. Tawai—who is now named Moses—is a powerful Chief of Waima, in the vicinity of Hokianga. A battle was fought between him and our people some few years since, and malice, connected with fear, was strongly maintained in the hearts of each party. Several times have the tribes up the valley been in fear, and told me that Tawai was coming. I was myself present at Ngaruwati one Lord's Day, when two men came to give notice of his intended invasion. After this, our Chief commenced fortifying the valley. No attack was ever made. On Lord's Day, Dec. 3, 1836, this once bloodthirsty warrior, Tawai, was in the Settlement. He and one or two of his children had arrived on Saturday. I was told, to my great surprise and joy, that his name was changed to Moses. I was so much struck with the circumstance, that my mind led me to choose the following words of prophecy for the Lord's-Day morning subject—Noble Panakareao and Moses Tawai being present—*The wolf also shall dwell with the lamb, &c.* The congregation was very attentive, as I appealed to them to witness the fulfilment of this ancient prediction. To use any figure of speech which compares man to a beast, is exceedingly offensive to a New Zealander; although he, in his native state, is worse than the beasts which perish—far more savage and brutal than the ravenous tiger or the furious bear. Even this very week, a wicked old man, named Taranui, in a village which we visit, killed—wantonly killed—a little girl, in order that her spirit might be in attendance on the spirit of his niece, who was on the point of death! This actually took place while Mr. Marsden

was at our Settlement. However, this is now a very rare case in this part. In the afternoon, while visiting a sick person, I was informed by a Chief sitting by, that my morning discourse from Isaiah had created great astonishment. Noble felt a little fidgetty, on account of his old antagonist being present; and said, in an audible voice, on coming out of chapel, "How is it that he chose this talk for to-day? If it were in the Bible, should I not have heard of it before?"—I was myself quite amused to learn that the people hardly believed that such words were in the book, and that they said one to another, "He chose this subject on account of these two Chiefs having met in the House of God." I took the opportunity, in the evening, of declaring to them that those words were correctly translated from God's holy Word. In the evening, Moses Tawai came to spend a hour with me. He gave me an account of his life; which, if I were to relate, would at once show the Holy Spirit by Isaiah had but fairly drawn his picture. He said to me, "What you spoke this morning is true: my likeness was there described: I was indeed like those heasts of prey." He, of his own accord, gave me the history of his conversion to God:—and what do you think were the means used? One of his slave-girls lived with Mrs. B., Paibia. He made her come away, and live with him.

She would repeat her prayers and catechisms; he threatened several times to shoot her for so doing: she kept on; and his heart was touched. He repented, and is now a child of God. He now, after some months, resolved to visit the Rarawa Tribes, who had lived in fear of him, and to assure them that he was no more for war. He, with his grown-up children, went to all the principal Chiefs, to assure them of his change of heart. When he was within ten miles of our Chief's residence, he was joyfully astonished to hear that Pana was baptized, and possessed a new name—Nopero. They spent the Lord's Day together, in a very profitable manner, talking over their change of mind. Tawai being pleased with the Sunday School, Pana invited his new friend and visitor to visit the school on the following morning. On going myself into school, I witnessed a sight which, to me, was one of the most interesting and novel I had seen in the land;—Nopero Pana and Mohi Tawai, two of New Zealand's illustrious Chiefs and warriors, for years antagonists to each other, met together in the same class, standing with only the teacher between them, reading the first chapter of St. John's Gospel. You may rely on the above as being only a simple relation of facts, which I witnessed with mine own eyes.

To be continued.

The Presbyterian Board of Foreign Missions.

MEETING OF THE BOARD.

The Autumnal Meeting of the Board of Foreign Missions of the Presbyterian Church will be held in the Lecture Room of the first Presbyterian Church in this city (New-York), on the second Thursday of November next, at 11 o'clock, A. M.

The Semi-Annual Sermon will be preached in the said Church at 7 o'clock, P. M. of the same day, by the Rev. Archibald Alexander, D. D. The Rev. Joshua L. Wilson, D. D. is his alternate.

CHINA MISSION.

Letters have been received from the Rev. Messrs. Mitchell and Orr, dated

Singapore, April 6th. They had arrived safely after a comfortable voyage, but we greatly regret to learn that Mr. Mitchell's health, which was not good when we left, had become much worse—see the extracts and letters which follow:—

Extracts from the Journal of the Rev. R. W. Orr.

Ship *Oneida*, Lat. 30° 40' N. and Long. 46° 30' W. Dec. 19th, 1837.—As we may possibly at any moment meet some vessel that would carry back information to the dear friends we have left, I think it a duty to be prepared. In the kind providence of God our lives have been spared, and we are in pleasant circumstances.

We have all had a pretty good turn of

sea-sickness, but we hope are getting better; indeed, brother Mitchell and myself are nearly well.

The weather has mostly, until to-day, been squally, and the sea rough, which I am told may generally be expected at this time of year. But as some compensation for this, the winds have been favorable to our advancement, and we have made remarkable progress thus far. To-day, at 11 o'clock, we had been eight days out of port, and we are half-way across the Atlantic and about as far south as the latitude of New Orleans. To-day there has been but a gentle breeze, the sea is tolerably smooth, and the weather mild and delightful; the thermometer standing at about 66°.

Dec. 30th, 1837. Lat. 14° N. Lon. 34° 30' W.—It is near two weeks since the above was written. Last sabbath we had a short religious service with the sailors and officers. Br. M. read a chapter and made a few remarks. The thing was evidently new to the most of them; but they were attentive and respectful.

We have had little as yet to disturb the monotony of the scene; however, with a little study, some reading, conversation, and exercise, the time has passed rapidly. And, indeed, where is it that time does not fly with rapidity? Only in *prospect* time seems to move tardily. When beheld in *retrospect*, we see it has gone with the fleetness of the passing cloud. How solemn the admonition to fill up each moment with its appropriate duty!

Jan. 20th, 1838. Lat. 24° S. Long. 23° W.—To-day completes the sixth week since we came on board, and we have to record the continued goodness of our Heavenly Father in the preservation of our lives, and in the blessings of his Providence.

My own health has generally been good, at least as good as it was on shore. Mrs. Orr is not well, though she is still gaining strength slowly. Brother Mitchell, I am sorry to say, has not been so well for two weeks past. He is affected with great debility, a slight pain and oppression at the breast, and occasionally spits blood in the morning. I hope it is only the relaxing effect of a hot climate, after leaving the severity of a northern winter. He is not able to take any part in the public religious exercises. These have been held every sabbath since the commencement. The officers and the seamen, with the exception of the one at the helm, attend. When I look

around on these immortal beings, I cannot but feel deeply interested. Seamen are for the most part of their lives necessarily excluded from the privileges of God's house; and when in port they have, alas, but little inclination to attend on the services of the sanctuary.

I cannot resist the impression that upon our faithfulness and their improvement of their present opportunities, the eternal destiny of our sea-faring companions may depend. Could I see you, I would beseech you to pray for them and for us. This I believe you do, and this at least is ground of encouragement. It is a most sweet and consoling reflection to think that many of God's dear children make us, unworthy as we are, the subjects of their prayer. This is one of the joys of the Missionary's life, which I hope we have tasted even before entering upon the field of labor.

March 19th, Long. 102° E. Lat. 8° 2' S.—After a long interval I resume my pen to give you some farther account of our voyage. Our general course has been about the same that is usually pursued in sailing to the East Indies: and our progress has been rapid until within the last ten days. Since that time we have had light and variable winds; nor can we expect any other kind of winds during the remainder of the passage. In the Chinese Seas the northern monsoons prevail during the winter months, as do the southern monsoons in the Summer; while the months of March and April form a sort of intermission, in which the winds are light and variable, with occasional squalls and hurricanes. But the winds and the weather will just be such as our Heavenly Father sees best to send; and with this consideration, we have abundant reason to rest contented.

As Br. Mitchell has written to give you an account of his health, it will be unnecessary to add any thing upon that subject. Our accommodations on board the vessel have been good. Indeed, the inconveniences and privations of a voyage at sea are fewer and less than I had anticipated. We feel ourselves under obligations to Captain Barrell, who has been unremitting in his efforts to make us comfortable.

We have had public worship every Sabbath since the first, except one, when it was too stormy, and the sea too rough. Br. Mitchell conducted the exercises on the first and the third Sabbaths. Since that, I am sorry to say that they have devolved entire-

ly on me. We did hope that the Lord would visit us with a gracious effusion of his spirit here; for this we have been trying to pray. But the time has nearly gone, and we cannot say that there are any visible tokens of his presence, though the sailors are decidedly more serious and attentive than they were at first. We have found them exceedingly ignorant in matters of religion. A number of them were without a bible or a testament. As many of these as could read English, we have supplied with a bible, from the donation of the A. B. Society. Two Norwegians and two English boys have commenced learning to read English, and have made some progress, principally under the tuition of Br. Mitchell. The Norwegians read their own language, (or rather the Danish, which is the *written language* of Norway;) but we had no bibles in that language to give them. One of the sailors, a Dane, has been eighteen years at sea, and never had a bible or testament till the last time he was in New-York, when the Young Men's Society gave him a Danish Testament.

While we were in the latitude of the Cape, the vessel was frequently surrounded by large numbers of a sea-bird called the Albatross. The sailors catch them by throwing out a large fish-hook, with bait on it, attached to a long line. Though they are constantly accustomed to light in the water and rise again, yet when placed upon the deck they cannot rise into the air. One of these, a large and beautiful bird, which measured ten feet and two inches between the tips of its wings, I had skinned, and have attempted to preserve it for a contribution to the Missionary Museum. It will have to pass three times through the tropics before it reaches New-York, and it will be very difficult to preserve it in a neat style. But I wished to try the experiment, and if it fails, it will only be a little labor and trouble lost.—While off the Cape of Good Hope we had some high winds and very rough weather. One day, especially, the waves ran tremendously high; so that the Captain expressed some apprehension lest the masts should be broken by the tossing of the ship. But the nearest approach to danger which we have experienced, occurred a few evenings since. About 12 o'clock one night we were awakened by the cry of "Shore! shore!" Instantly all hands were on deck. We then found that there was an island directly ahead, and so near, that the dashing of the

waves against the shore could be distinctly heard. The Captain remarked, "If there is a current here, the ship may be lost." However, they "tacked ship," and she began to move slowly from the shore. It was a beautiful moonlight night, and this, doubtless, caused the island to be the sooner discovered. But it was nearly calm, which rendered it the more dangerous. With a good breeze they can always steer the vessel off one way or another; but should there be a calm, she is liable to be carried along by any current that may happen to prevail; and if there should be a current setting in towards the shore, it renders such a position extremely dangerous. I felt not the least alarm, for I could not imagine that there was any serious danger where the sea was so calm, and the island at the nearest point was from two to three miles distant. I have since learned that the waves always run high about the shore, however calm the ocean may be, unless where it is deep. And these islands are mostly begirt with coral rocks. This was one of the Cocos Islands, in lat. 12° 6' S., and long. 99° E.

Singapore, April 6th, 1838.—We landed here yesterday, after a passage of one hundred and fifteen days. This is considered by the merchants here a very good passage for this season of the year. It has certainly been to us a pleasant passage, for which we feel called upon to render fervent gratitude to the Giver of all good. We also desire to acknowledge our obligations to the owners of the ship, and particularly to Captain Barrell, for the attention which has been paid to our wants and our comfort. Brother Mitchell appeared rather better for the last two or three weeks, and we were not anxious to stop here, though we told the captain that we should prefer doing so if equally convenient to him.

The Missionaries of the American Board, whom we found here, received us with much kindness and cordiality. We are staying with Mr. and Mrs. Travelli for two or three weeks, till we can provide a house for ourselves.

But I have time to say no more, as a ship sails to-day, by which we send our letters. With much affection, yours, &c.

Letter from the Rev. J. A. Mitchell.

Ship Oneida, Indian Ocean, Lat. 10° S. Lon. 100° E. March 16th, 1838.—We expect in four or five days to pass the Straits

of Sunda, between Java and Sumatra, where we hope to meet vessels bound to America, which can take letters to our friends. I shall not at present attempt to give any account of our voyage. I have been sick most of the time since I left the United States. During the two months I was detained at the North, I suffered much from the severity of the weather, and took a heavy cold. A few weeks after we got to sea I had a slight spitting of blood from the lungs, which returned several times and lasted several days, accompanied with pains, expectation, and all the symptoms of regular consumption; all of which still continue, except the bleeding from the lungs; so that I suppose I have now a fixed pulmonary affection, which will, in the Lord's time, sooner or later remove me to eternity. I am greatly reduced, can walk but little, and can only write a few lines at a time.

This dispensation of Providence does not cause me to reproach myself with having been imprudent in coming on a foreign mission. From the fact that, for some years back, I suffered from bad colds during the severest part of the winters, I was led to suppose that there was in my constitution a liability to pulmonary affection; accordingly before I offered myself to your Board, I consulted one of the most skilful physicians of my acquaintance, who knew the state of my constitution perfectly well. He gave it as his opinion that there was nothing in the state of my bodily health to prevent me from going. I also conferred minutely on the subject with a Brother who had labored several years in China; he concurred in the same opinion, and urged me to go. My ministerial brethren in Charleston, and other friends did not express themselves as if they supposed the state of my health would justify me in giving up the idea of a foreign mission, which I had long cherished.

It is true that four years ago, when I offered myself to the ——— Board, that Board advised me, for the time then being, to remain at home on account of the state of my health, being at the time troubled with dyspepsia. My Charleston friends expressed themselves as concurring in that advice. But I had last spring a pleasant and familiar interview with one of the Secretaries of that Board, during which, among other things, my health was spoken of freely. He saw in it, he said, no obstacle in the

way of my going, and expressed his cordial willingness to commission me at once, and send me forth as their Missionary; but, knowing my preference for the General Assembly's Board, advised me to go under that Board.

It is with gratitude I record the goodness of God in this affliction. He has been with me by day and by night, and has greatly blessed my soul. The Saviour has been near and precious. So that, although, from the circumstances of the case, I must necessarily suffer much, yet I never enjoyed so much happiness in the same length of time. During most of the last three months it seemed probable, and almost certain, I should not live to arrive on shore. But God in mercy has thus far given me grace according to my day. Sometimes when my communion has been with the Father and with his son Jesus Christ, he has so caused his love to be shed abroad in my heart as to cast out all fear. My prayers have been turned to praises, and I have wept for joy; and then have I felt it would be a privilege to depart and be with Christ. From day to day I am overwhelmed with astonishment at the goodness of the Lord to me, an unworthy sinner. It is by the grace of God I am what I am. Bless the Lord, oh my soul!

My heavenly Father has manifested so much kindness and love towards me, that I not only acquiesce and feel resigned, but most heartily thank him for this affliction. I have often said, and still say, it is good for me that I am afflicted. I regard this affliction not only as a chastisement for sin, but also as the training of a kind father for scenes through which he is about to lead me. If it is his plan soon to take me to himself, what could be better adapted to prepare me for that high and holy place, than for him to place me in the furnace of affliction, and then give his accompanying blessing, permitting one like the Son of Man to be with me, and also causing the Spirit to sit as a refiner's fire and purifier of silver. And again, if it is his plan to spare me to labor among the perishing Chinese, who know nothing of his wonderful love, what could better prepare me for the work than that which I am now receiving at his fatherly hand. The Lord hath done and is still doing all things well. Oh that all the world would praise him!

So far as I have any desire to live, I trust it is entirely that I may promote the glory of Christ among the heathen; but I know

God can, if he chooses, do more for that object by my death than by my life. I therefore rejoice to leave the matter entirely in his hands. Let him do what seemeth him good.

I have recently more than ever felt the necessity of a great increase of personal holiness, in order both to our usefulness and happiness. Could I address all the professed followers of the Saviour at once, I would say, "Be ye holy, for the Lord your God is holy." "Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." "Ye are not your own, ye are bought with a price." "Let the love of Christ constrain you." Oh! if professed Christians were as devoted to the service of Him who died to redeem them, as others are to the pursuits of earthly objects, they would soon bring to bear on the world an instrumentality which God would bless to its conversion and salvation; and soon the shouts of unnumbered millions would ascend to heaven, saying, "The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he reigns King of kings and Lord of lords."

Please remember me affectionately to the brethren of the Executive Committee. Tell them to be strong in the Lord, and in the good work in which they are engaged. We need not be afraid to embark our all in a cause where Christ is the author and finisher. I remain, dear Sir, affectionately your brother in Christ.

P. S. Singapore, April 6th, 1838—We arrived at this place on yesterday. Owing partly to the state of my health, the captain consented to bring us direct to this place. The Missionaries here have received us with the greatest kindness and affection, and we enjoy their hospitality until we can obtain a house.

I have not yet had time to consult a physician. I have not for the last fortnight lost any in strength, but perhaps have rather gained. If any thing could, in my case, tend to restore to partial health or prolong life, it would be, I think, a residence in this climate. For me it is probably the most favorable spot in the world.

I am delighted with the appearance of this place, it looks almost like a paradise. The missionary brethren have plain, airy buildings, situated on a lovely hill surrounded by a beautiful grove, where the cocoa-nut tree, the plantain, the nutmeg, and many other trees, shrubs, and plants, flourish in all the rich luxuriance of a tropical climate.

Yesterday was the great day of the Chinese, when they visit the tombs of their ancestors. The streets were, when we arrived, crowded with multitudes of every variety of costume, going to and from the depositories of the dead. And until a late hour at night there was kept up the most horrible confusion from human voices mingled with musical instruments of most discordant sounds. Compelled last night to listen, for many a weary hour, to these grating discords where confusion was utterly confounded, I at length fell asleep, and was waked this morning with the most lovely concert from the birds that I ever heard. It seemed as if all the sweet warblers of the east had met to welcome us to the land of the rising sun.

INDIA MISSION.

Letters and Journals have been received from three of the stations. Though not of recent dates, having met with much delay, yet the extracts which we make will bring the history of the Mission down nearly three months nearer to the present time than our former accounts. We feel thankful that the lives of Messrs. Newton and Rogers have been precious in the sight of the Lord. In reference to their sickness, that of Mrs. Jamieson, of Mr. McEwen, and of Mr. Mitchell of the China Mission, and especially to the afflictive dispensation by which Mrs. Morrison has been taken from the service of the heathen and of the church, while others of that party were brought low, we think the friends of Missions should feel deeply their dependence on the blessings of God, and should offer their supplications with renewed importunity that his servants among the heathen may be spared, and long enjoy his favor in their great work. These letters are dated to January 26th.

We reserve extracts from the journals of Mr. Newton and Mr. Wilson for the next number.

LODIANA.—Extracts from a Letter of Mrs. Newton, Dec. 13th, 1837.

I find I must be the principal writer, as

Mr. Newton is unable at present to hold a pen long enough to write a letter. He left here on the 7th of November, with the expectation of spending the winter months in distributing tracts and preaching to the natives. He had been employed in this way but little more than a week, when he was attacked with the small-pox.

Providentially he was only about seven miles from home at the time, so that he was enabled without difficulty to return before the disease had made much progress. We know of no way in which he could have taken it, unless it was by sitting on the native bedsteads. We had no suspicion of the nature of the disease until after he had been three or four days at home, and were consequently all much exposed.

Dr. Baddely candidly told me that his case would be a bad one. It was of the confluent kind, accompanied by a raging fever. It was, indeed, a trying season, as I sat day and night alone, watching his swollen and distorted countenance, in which not a feature could be recognised as his. Yet we were not alone. For though obliged, from the nature of the disease, to refuse the kind offices of friends who would willingly have exposed themselves for our relief, still the Lord was present with us. I felt a peculiar pleasure then in committing myself, my husband, and babe to his care, without whose knowledge not even a sparrow falls to the ground. I felt that no earthly assistance could be of avail; and, though painful to see a dear friend suffering without any means of alleviating his sufferings, there was still pleasure mingled with the thought, for it seemed to bring us near to our best Friend, and make us feel so entirely our dependence on him.

Dr. B. was, through the whole of our affliction, a most kind and attentive friend and physician. Contrary to our expectations and far better than our hopes, the Lord has restored Mr. N. to a good degree of health, and will yet, I trust, spare him to labor many years in his vineyard.

Mr. Wilson and family have just left us on their way to Allahabad. What a sad world we live in—distance or death constantly separate us from those we love; yet blessed be the Lord that we are not left without a hope that we shall yet meet again, and not only enjoy the society of Christian friends, but of our Saviour, whom having not seen we love.

SAHARUNPUR.—*Letter from the Rev. Messrs. Jamieson and Campbell, Jan. 26th, 1838.*

You may have observed that we endeavor to send you a letter from this station quarterly, and as about three months have elapsed since we despatched to you our Annual Report, we feel it to be a pleasant duty to give you an account of our proceedings since that time.

Prayer in the English School—Scholars leave, but afterwards return.

When we returned from Lodianna, where our yearly meeting was held in October last, we thought it a favorable time to introduce some new plans into our system of operation. The first was, to open the English school in the morning by reading a portion of Scripture, and prayer. To the introduction of this important rule, we had long expected much opposition, both from the scholars and their friends. We were therefore prepared to meet it.

A few days after our return we explained our intention to the scholars, and commenced to open the school as above-mentioned.

The first morning but little refractory spirit was manifested; the following day, however, a petition signed by all the scholars was presented to us, requesting us to desist from prayer and reading our Bible in school, and threatening that all who subscribed it would leave, unless we granted them their request. This we informed them could not be done; that it was our determination to continue the course we had commenced; and that, if they felt unwilling to submit to it, they were at liberty to leave the school when they pleased, but that our exertions to instruct the ignorant would continue if but one boy chose to avail himself of them. We also assured them it was not our intention to compel them to be Christians by this measure or any other,—but that it was a duty we owed to our God to ask his blessing on our school, and one with which we could not dispense.

But the scholars could not appreciate our motives, and said they would be disowned by their friends and lose caste if they attended our prayers. They accordingly rose and left the school *en masse*, saying they would never return. This was a time of trial with us. All our labors during the past year seemed to have been rendered abortive. But we could not desist from our duty. We looked to the Lord for

direction, and were more and more convinced of the propriety of our course. Our motto was "A school on religious principles, or no school."

In a few days some of the boys, who had made considerable progress, and were anxious to pursue their studies, came back and begged re-admission, promising at the same time to submit to all our regulations. Others soon followed their example; and at present, though its numbers are less, it is perhaps quite as promising as when we last wrote. We are now convinced that it only requires prudent firmness to introduce the Christian religion into schools in India.

Many of the youth of this country are so anxious to receive an education, that they will even endure persecution for the sake of it.

Bazar School—Famine.

Since our return from Lodiana, we have established a Bazar school in the city, and the number of pupils is now 15. Our design is to teach in it nothing but the native languages, and English sciences in those dialects. We leave at present a class reading a "Primary Geography" in the Urdu language, and Isaiah in the Persian, and others are commencing the Urdu.

We have not yet obtained any orphan children for a boarding-school, but have now the prospect of receiving some, on account of a severe famine which is at this time oppressing the poor very much. Many of them are *selling* their children for a few pounds of grain, and are even desirous of *giving* them away to any person who will furnish them with food and clothing. To friends residing in those districts where the distress is greatest, we have written, requesting them to send us some of the destitute children, if their parents will part with them, and they are endeavoring to comply with our request. In this way we hope soon to be able to commence both male and female boarding-schools.

Missionary tour.

On the 28th Dec. we commenced a Missionary tour through the district in which we reside, for the purpose of reading and distributing portions of the Scriptures and tracts. We went first to Kurnaul, a large military cantonment about 30 miles from Saharunpur. To this place we had previously received an invitation for the purpose

of addressing a Temperance Society, consisting of nearly 400 members, at its Anniversary meeting on the first of January.

We were much delighted to find the cause of temperance flourishing so much among the British soldiers in India. The colonel of the regiment is the President, and, in connection with some other officers, takes a deep interest in the society.

While in Kurnaul we became acquainted with some kind Christian friends connected with the British army, who are doing much for the cause of Christ among the soldiers, and also for the evangelization of the heathen around them.

In this large, and in many respects interesting native city, there is no regular Missionary. The chaplain of the station, a pious good man, has a native preacher employed to read the Scriptures and tracts to the heathen. We think it would be desirable for our society to form a station there as soon as convenient.

On the morning previous to our leaving Kurnaul, we were told of a native drum-major who is a devoted Christian, and spends much of his time in preaching to the heathen at his own house and in the bazar—that his time of service in the army was about to expire, and that it was his intention then to 'pitch his tent' at some place where, living on his small pension of twelve rupees monthly, he might spend the remainder of his days in preaching Christ to his benighted countrymen. We thought he might be useful to us, and accordingly sent for him that we might have some conversation with him. He came, and we proposed to him that if he would join us at Saharunpur, we would build him a house on our premises, where he might reside as long as he would live; that we would furnish him with books for distribution, educate his children, and aid him in every way we could. He was much pleased with the proposal; said he would first ask God and then his friends, what he ought to do in this matter. We have since received a letter from him, expressing a strong desire to come. His name is John Coleman; he was baptised about thirty years since, by the late Dr. Marshman, and is now about fifty years of age. He reads and speaks the native languages fluently. He also understands English very well, and is quite an intelligent and interesting person. We expect to have him for an assistant in a few weeks, and hope, under our direction, he will do much good in our common cause.

From Kurnaul we made a circuit of about one hundred miles, in which we visited many large cities and villages. In these we read the Scriptures, conversed with the people on the great plan of salvation, and distributed some hundreds of tracts. In some places we were favorably received, but in others we met with a great deal of opposition, and on some occasions were even stoned for preaching Christ. Yet we trust our visit was not altogether useless. The truths we read and distributed may, by the Divine blessing, yet lead some poor benighted souls to "the Shepherd of Israel."

When we returned home we pitched our tent on a convenient spot of ground near the city, where several roads meet, and we have since been in the habit of going to it daily, to distribute books, talk with the people on religious subjects, and read the "word of life." We always find large crowds of people waiting our arrival, sometimes to listen attentively, but more frequently to oppose. The Musalmans are exceedingly troublesome, they cannot bear to hear the name of Jesus without manifesting the most deadly hatred to his doctrines. They appear to be a hopeless people; and, were it not for the power of Gospel truth, when accompanied by the influences of the Holy Spirit, we might despair of doing them any good. But we know the "power of God," and are therefore not discouraged.

Health of the Missionaries.

We are all well at the station, except Mrs. Jamieson. For several weeks past she has been afflicted with a severe cough, which has reduced her much. The cough is now somewhat less distressing, but we fear her liver is again becoming affected, and consequently that a removal to the hills will become necessary as the warm weather approaches. At Lodiana the Mission family has of late been much afflicted. Brs. Newton and Rogers have both had the small pox. The former was near the grave, but the Lord has mercifully restored him to us. Br. Rogers's case was slight. The last accounts of Br. McEwen's health were very unfavorable. He is now on his way to America, but it is doubtful whether he can survive the voyage. Thus, dear Christian friend, you see we are not without our afflictions. Oh! that they may be sanctified to us, and lead us to more devotedness to our work. Our tongues may soon be silent in a foreign grave, and no more disturb the carnal

VOL. VI.

security which the false prophet has thrown around the minds of his followers, nor denounce idolatry in the Hindu temples; but, Christians, let not the song of salvation, which we have feebly raised in this wilderness, die away. Let others from our beloved America join the chorus, and swell it higher and higher, that it may roll over the plains of India and echo from her mountains, until every idolater shall sing redeeming love. If we fall in the front of the battle, write, in the words of a lamented brother who fell in Africa, on our grave-stones, "Let a thousand missionaries fall ere India be given up."

We remain, dear brother, yours affectionately in the Lord.

HAS THE PRESBYTERIAN CHURCH DONE HER DUTY TO AFRICA?

This is a very important question. Some remarks in regard to it may be deemed worthy of consideration.

The field of labor is co-extensive with the limits of the entire country. Several thousand Christians live in the British colony of the Cape of Good Hope, consisting of foreigners and native converts. In the colonial settlements on the western coast there are some Christians, and some, it may be, in the French colony of Algiers on the north; while in Abyssinia a corrupted, dark form of Christianity has exerted a partially beneficial influence on the inhabitants. But no Christian nation dwells in Africa; and with these exceptions, it must be considered all a dark, uncivilized, heathen country.

Many of the worst evils of heathenism are extensively felt by its inhabitants. Whether these be estimated at forty millions or at one hundred millions, for the estimates are necessarily vague and unsatisfactory, not only their number, but their degradation and their wretchedness, are of a character which should arrest the attention of every mind, that wishes to promote the welfare of man by means of the glorious Gospel.

Several parts of this great field of labor are accessible to the efforts of

Christians. Looking at the southern part of Africa, we may perhaps safely leave that section to our European brethren to cultivate. They have already many stations, missionaries, churches, and converts; indeed, an unusually large amount of means is there employed in proportion to the number of inhabitants—which are considered far less dense than in the equatorial and northern regions; and the efforts which are now made by European Christians, admit of being enlarged by them more easily than we could form new stations. Proceeding up the eastern side, we are inclined to ask, in our ignorance, is there no point of access on all that coast? Looking at the northern regions, what may we not soon expect from the advancing civilization of Egypt, and the growing connexion of that country under its present enterprising ruler with civilized Europe; and from the establishment of the French power, where formerly barbarian pirates held their sway? We cannot but hope that the changes, which are daily taking place, will be made subservient to the establishment of the kingdom of the Prince of Peace. The western coast is accessible at several places.

Let us fix our attention, then, more particularly on *Western Africa*. This part of the country is easily reached from the United States; we know a great deal about it; its inhabitants appear to be a remarkably simple-minded, docile people; they have a great respect for *Americans*, and a disposition to regard them as possessing whatever is good, though certainly their experience might have taught them better; in no part of the heathen world has greater success attended the efforts made to introduce Christianity, than at some places on the western coast. We have millions of the descendants of the people of this part of Africa dwelling here among us; many of these are consistent and worthy

members of our church; a large part of our church exists in that section of our country where the colored people chiefly live, and our clergy and laity feel a peculiar interest in their welfare, and have great advantages for selecting, if not for training, pious colored persons of suitable capacity and disposition, to become the instructors of their race in the native land of their forefathers. The climate of the southern states in some measure prepares Christians who reside there to dwell with comparative safety in the warmer regions of Africa; so that we may fairly expect from among the many thousands of our Church members, and the hundreds of our ministers in those states, that some at least will be found who could *safely* go, as we doubt not many would willingly go, to make known the blessed Gospel to the degraded inhabitants of this part of Africa. Now, in reference to these things, has the Presbyterian Church done her duty to Africa?

This question can better be answered by considering what our Church has done. She attempted, through the Western Foreign Missionary Society before it became the Board of the whole Church, to form a Mission at Liberia; but the successive deaths of Barr, Cloud, Laird, and Mrs. Laird, and the failure of Mr. Pinney's health, constitute nearly all the melancholy history of that Mission. The bones of three of those devoted missionaries seem to call to us, beseeching that we should not leave them forever to have their abode among *heathen* Africans. A single voice comes occasionally across the Atlantic from the colored Missionary who is there, it secures a paragraph in the Annual Report of our Board; but we are thus reminded only of what we ought to do, we are not made thankful by considering what is actually doing. True, a beloved Brother and his wife, under the care of the American Board, found their

graves there after a brief residence; and another excellent Brother and his wife, also of our Church, are there at present under the care of the same Board; they have made a good beginning; they deserve confidence and support; but we seem to content ourselves with praising their devotedness! If more than these efforts have been made by the Presbyterian Church for the establishment of the Gospel in Western Africa, we have failed to observe it.

And is this enough? Will this satisfy our minds, looking as we must on the wants and woes of the African people, the ease with which we may go and endeavor to supply them, and the peculiar providential connexion which we sustain to them through their descendants? Shall we conclude that we have done all our duty, and leave them to their fate, or at least to the warmer zeal of our brethren of the Baptist, Episcopal, and Methodist churches? We rejoice to know that all these branches of the Church of Christ have missions there—shall the Presbyterian church alone be *not* represented there by any of her sons and daughters?

But some one will say, it is easy to ask questions, but it is unwise to send white persons to that coast; they will die as soon as they go there. We have even heard the remark made from a Presbyterian pulpit, that "the providence of God had shown, that white persons should not be sent as missionaries to that part of Africa." Such is the interpretation put upon the mortality, that has occurred amongst the missionaries who have heretofore attempted to labor in that field.

The correctness of this opinion may be considered very doubtful. The painful weight of the facts from which it is inferred must, indeed, be admitted; yet still the following considerations constrain us to dissent from so sweeping a conclusion.

1. Is it at all clear that the danger is not greatly over-rated? Many have died, but many live. Mr. and Mrs. Wilson have been there several years; some of the Baptist and Methodist brethren have been there, we believe, a longer period. The Episcopal missionaries, after a year's experience, send home favorable accounts. Some men, influenced only by secular motives, have resided here for years. Others live there year after year to make money by the accursed slave-trade. Dr. Slaughter's journal mentions an Italian slave-agent, who received his English education at one of our colleges, who has been thirteen years in Africa, and still has good health.

2. Increasing experience may greatly diminish the risk. Calcutta was once nearly as dangerous a place of residence as Liberia or Sierra Leone. Some thirty missionaries died in that city within a few years. But now they have learned better how to guard against the evil effects of the climate, and to take care of their health, and there is no longer any unusual mortality. So it may be in Western Africa.

3. The afflictive events of the past may have been ordered in mercy not in displeasure, to purify not to consume, to awaken attention, to call forth prayer, to lead to the exercise of suitable dependence on God for all our help.

4. It should further be considered that immortal souls are living there, and the Gospel must be preached to them if possible.

The measure of success that has attended missionary efforts in both the English and the American colonies, may be regarded as affording encouragement to continue and to increase those efforts; in few parts of the heathen world have more persons been hopefully converted to God, in proportion to the means employed, than at

some of those stations. It should be considered, also, that the Saviour has promised to be with his servants, who are engaged in fulfilling his last commandment—a promise peculiarly precious to those, who are called by his providence to occupy posts of unusual difficulty or danger.

While these things appear to be true and important, there should, undoubtedly, be a wise application of the means at the disposal of the church. Life must not be thrown away. Persons liable to inflammatory, bilious, and hepatic attacks, should probably consider themselves not called to labor in that field, at least for the present, and in ordinary circumstances. But whether persons of calm temperament of mind, and of good health, possessing also experience from having been brought up, or having lived in the southern parts of our country, should not go, is a different and a fairly open question.

Much may be done by preparing suitable colored persons to go to that great field of labor; probably the burden of the work must eventually devolve on them. The attention of our ministers and other intelligent persons should be directed to this subject. They should be on the alert to find, and to report, and to encourage when discovered, those colored individuals whom our Board of Foreign Missions might safely send. This should be considered a sacred duty.

But should not some of our white brethren also engage in this labor of love? They would, at least for some time, be far better qualified as to education, and would receive greater confidence from the Christian community here, and greater respect from the Africans. Why should not some of them arise and say, here are we, send us?

These remarks are submitted to the judgment and prayers of the readers of the Chronicle, with one additional re-

flection—whatever is to be done or attempted, should be done without delay. The work will not become more easy of execution, nor the greater part of the difficulties less, by waiting until some future day. If our Presbyterian church is ever to take a part in labors for the conversion of the people of Western Africa, let those efforts be made as soon as possible.

THE TRUE STATE OF THE CASE.

"Where there is no vision, the people perish." "There is no other name under heaven given among men whereby we must be saved," but the name of Jesus. Men cannot be saved by calling on Mohammed, Ram, Gaudama, or Confucius. All men are the degenerate plants of a strange vine, "by nature children of wrath;" of a race that is in ruins; and all men, without the restraining and renewing grace of God, live in the practice of many sins. They are thus unfit for the heavenly state; and they must give account in the day of judgment for all the deeds done in the body. They must be considered, as they are "without God," so also "without hope in the world."

But there is a remedy, full, free, and precious, for the deadly malady which sin has brought on our race. The salvation made known in the Gospel, through the death and righteousness of the Lord Jesus Christ, is adequate in its infinite value to the redemption of a thousand worlds; it is adapted to all the wants and various cases of the children of men; it is offered freely both to the Jews and to the Gentiles; it is the will of God that it shall be made known "to every creature" "in all nations."

We, as Christians, know and believe that the condition of all men, without the Gospel, is hopeless and desperate; and also that the Gospel, under the blessing of God, can entirely change their character, condition, and prospects; we believe these great truths, whether men

of the world, infidels, Mohammedans, or pagans, believe them or not.

We have, also, the means or the ability to extend the knowledge of this precious Gospel to multitudes of our race, who do not enjoy it. We are commanded by our Lord to employ these means, and if we have his Spirit we will employ them. We may either go ourselves and teach them, or if not, we may help to support those who can go; and we can furnish them with the sacred Scriptures, and with other facilities to aid them in making known the Gospel. No one in all the church of Christ in this land is so poor, as to be not able to do something towards this object. And there is no one but can pray, often and fervently, for the blessing of God.

This is the true state of the case between us and the heathen. God will judge between them and us. We shall meet them before the tribunal of God in the great day. Our time of trying to save them will soon come to an end. Their time of receiving salvation will also soon come to an end. They, like ourselves, shall live forever. Have we done all that we could to secure their living in eternal blessedness—in other words, have we done all that we could to make known to them the way of salvation?

MONTHLY CONCERT—MISS. CHRONICLE.

The *Watchman of the South*, of Aug. 30th, contains an interesting communication from a correspondent over the signature of a *Friend of Missions*. We insert a considerable part of this article below, and would commend the suggestion made in it to our clerical readers. If practicable, the plan would no doubt prove an advantageous one to the cause of Missions, and would be worthy of general adoption. The difficulty of obtaining access to suitable works of reference would in some instances prove an obstacle, but this would not be the case in regard to

many of our pastors. We should, therefore, like to see the plan fairly tried, and should be glad to publish in our pages, or to re-publish from the pages of our contemporaries, any judicious and satisfactory compilations which might in this way be prepared. Indeed, a plan of this kind has been proposed, to be carried into effect through the *Chronicle*, which, with some other suggestions, is under consideration.

The recommendation of the *Chronicle*, which this article contains, we insert, because it may lead some of our readers to think of endeavoring to aid in extending its circulation. We are unacquainted with the writer, and his kind recommendation will be received, therefore, as an independent opinion, and worthy of the greater regard.

We desire to see the circulation of this Magazine greatly extended for several reasons: 1. Thereby a greater interest will be felt in behalf of the perishing heathen. Sympathy for them to be valuable, must be intelligent; and will be the stronger, as it is more and more the result of enlightened Christian principle. 2. The *Chronicle* must be regarded as an *Agent* of the Board—it makes a monthly visit to our ministers and people to tell them of the proceedings, wants, and plans of the Board. 3. It is the medium through which our Missionary brethren make known their proceedings at their respective stations, and their wants, fears, prospects and hopes. It is a sacred duty to feel and pray for them, and we should do so with a due knowledge of their circumstances. 4. We wish it to be in every family throughout our Church, for then our *children* will read it. The news it brings from month to month about different countries, will enlarge their views of the world in which they are soon to act so important a part; and it will greatly aid in a work, which seems to be essentially important, that of *training up the rising generation to be*

Missionary Christians. We trust that our ministers, elders, and church members will take these remarks under consideration. They are well able to judge of these things, and we must abide by their decision. We are anxious that all should feel that this is a common cause, involving not only great, but also general responsibility.

Before giving the extracts promised above, we should say that the number of the *Watchman*, from which they are taken, appears in an entirely new and beautiful dress, and in an enlarged form. It is edited by the Rev. W. S. Plumer, Richmond, Va., and the subscription price is three dollars per year. It has always, we believe, been considered one of our best and most attractive religious papers, and it will no doubt be regarded with continued and greater interest. Our religious newspapers may exert a most important influence in promoting the cause of missions, as well as every other good work, by what they publish. We have been much pleased to see so many of the columns of the *Watchman* devoted to Missionary intelligence.

Would it not be a good plan for some of our pastors to take up the different missions in the world, one after another, and lay them in detail before their people at the monthly concert, and then through your paper to lay at least an abstract of the history before the public? It is true, Sir, this would require some labor, more perhaps than some of our ministers have ever bestowed on the subject of missions.

But if some such plan were adopted, would it not tend to awaken the interest both of the pastor and people? The manner in which our monthly concerts have hitherto been conducted, has given only an indefinite idea of the subject. It is known that not one half (perhaps not one fourth) of the Christian families of our country receive regularly any missionary publication. Of course their knowledge of the subject is very limited. All they know is, that there are *Missionary Societies*, and that some men have gone to various parts of the world—that the Bible has been translated into the languages of various pagan nations, and

that many of the heathen have been converted. But where the Missionaries are, what are the peculiarities of the people—of the climate—of the soil—of the language—of the government—they know not. In short, as to all definite knowledge, which is best calculated to excite the feelings and move the heart, they are quite destitute.

With such an audience, what is a frequent mode of procedure at our monthly concerts? The minister announces at such a time and place "we will observe the monthly concert of prayer for missions," and perhaps he adds, "the importance of the subject demands that all praying people should be there."

At the appointed time he repairs to the place—perhaps one or two of his elders, and one fourth of his communing members are present. And then what? After singing and prayer, he says, "I have a letter," in the *Herald*, the *Chronicle*, the *Baptist Magazine*, which I wish to read. "It is from the *Nestorian Mission*, written from Ooroomiah, or it is from the Karen, or Zulu mission, or from a Liberian missionary." Where is that? Who is there? How long have they been laboring? What encouragements and discouragements have they had? and many more such questions at once arise, without having answered which it is impossible very successfully and permanently to interest the congregation. However, he goes on, and reads a journal of some travel for half an hour, in which there are twenty allusions to places and things and men, that not one can understand. And the consequence is, that they go hence with little profit! And when the next periodical season for the concert arrives, they begin to say—"Oh, our meetings are so dull, so poorly attended, that I do not care about going."

Have I not given a correct representation of this meeting, as it is observed in some places? And shall there be no alteration? I would ask all Christ's ministers, what think you of this work? Is it a glorious work, is it a work in which your very commission to preach, binds you to engage? And how have you fulfilled that obligation? Have you treated the monthly concert as an important meeting? By neglecting to prepare for it, have you not greatly retarded the work? Suppose all the ministers and churches take no more interest in this matter than you, (and what right have you to suppose that any will,) when will the work be done?

Before concluding I wish to express my great satisfaction with "the *Missionary*

Chronicle,"—the organ of our Board. I can safely say, that I have never examined any missionary publication of the same size, which contained so much interesting and important matter as this periodical has, since the beginning of 1838. Will you not concur with me in saying that *every friend of Missions*, and more especially of *Presbyterian Missions*, will find himself delighted, both with its spirit and with the matter it contains. It is certainly most desirable that every Presbyterian family should take this periodical. It is cheap, only \$1 per annum. It contains two sheets, and the twelve numbers, when bound, will make a very handsome volume. If any one wishes to obtain a concise and correct view of all that has been done in the missionary world, I know of nothing which will aid more than the numbers of this paper for the four first months of 1838. And to those who may wish to obtain this paper, I would say, I am informed that more than one thousand complete copies, from January 1838, can be furnished at the subscription price. Would it not be well if every pastor would become a voluntary agent, and labor to diffuse its spirit and information among his people?

Yours, &c. A FRIEND OF MISSIONS.

INDIA MISSION.—Letters were received per the *George Gardner* as the Chronicle was going to press—too late to admit the insertion of extracts in the present number. They are of various dates, from Feb. 13th to April 16th, and mention the safe arrival of the brethren who left this country last fall, with particulars as to their voyage.

They contain accounts of Mrs. Wilson's and Mrs. Morrison's illness, but were written before the severe dispensation by which the latter was called hence.

Mr. and Mrs. McEwen were at Calcutta, on their way home, and gladly received them; and assisted in making arrangements for their accommodation, until they should proceed to their stations. Our readers will be glad to learn that Mr. McEwen's health had become rather stronger during the cold season; from the nature of his illness, he cannot reside in a climate of such severe and long-continued heat, but we trust his life will be spared for many years of labor in the Saviour's cause. The brethren newly arrived expected to proceed up the river as soon as the waters should begin to rise, about the 1st of June; and Mr. McEwen would embark for this country in four or five weeks.

The letters from the mission stations mention the entire restoration of Mr. Newton's health; Mrs. Jamieson's renewed illness, as had been anticipated, and their consequent removal to the hills; Mr. J. Wilson's arrival with his family at Allahabad; and the general welfare of the Missionaries and progress of their labors at the several stations. We must reserve all extracts for our next number.

Donations in August.

Albany, N. Y. 2d Presb. ch. Mrs. M. Vasburg,	20,00
Baltimore, Md. 2d Presb. ch. Lad. Sew. Soc.	600,00
Burlington, N. J. Presb. ch. additional,	36,00
Mrs. R. Chester, to ed. John Chester, a heathen youth,	20,00
	56,00
Butler, O. Mrs. Boyd.	1,50
Cincinnati, O. 1st Presb. ch. special con Aug. 5th,	125,61
Mon. con. May to Sept.	31,83
Fem. Miss. Soc.	11,50
5th Presb. ch.	20,00
	188,94

Circleville, O. Mo. con. by Mr. Bradbury,	5,00
Clarksburgh, Va. Presb. ch. mo. con. by the Rev. E. Quillen,	5,00
Columbus, O. Presb. ch.	2,00
Edwards Co., Ill. Union Fem. Miss. Soc.	27,00
Franklin Co., Pa. Moses Kirkpatrick, Great Conewago, Pa. Fem. Miss. Soc. by the Rev. J. C. Watson,	10,00
Harrison, O. Presb. ch.	8,00
Hillsborough, O. Presb. ch. by Mr. Bradbury,	32,75
Indianapolis, Ia. Presb. ch. mo. con.	40,00
Miss. sew. circle,	60,00

Juv. reading and sew. circle,	10,00
Miss Mary Scudder,	50
	110,80
<i>Lamington, N. J.</i> Presb. ch. to con.	
Rev. W. W. BLAUVELT, a life mem.	70,00
<i>New Castle Pky. Lancaster, Pa.</i> Pres. ch	
mo. con. by the Rev. J. T. M. Davie	71,71
<i>Lithopolis, O.</i> by Mr. Bradbury,	7,00
<i>Madison, Ia.</i> 1st. Presb. ch.	160,00
<i>Marysville, O.</i> Presb. ch.	21,12
<i>New-York City, 1st</i> Presb. ch.	
mo. con.	33,50
Canal st. Presb. ch. a member,	10,00
" " " la. miss. so.	25,00
8th Pres. ch. W. Lowrie,	100,00
" " " Mrs. M. K. Lowrie,	10,00
	178,50
<i>Oxford Presbytery, O.</i> By Rev. W.	
Graham, Tr.	45,00
<i>Paxton cong. Pa.</i> R. R. Elder,	10,00
<i>Philadelphia,</i> Eliza A. Ralston, to ed.	
<i>Robert Ralston,</i> a heathen youth; by	
the Rev. C. Van Rensselaer,	20,00
<i>Portsmouth, O.</i> Presb. ch. mo. con. by	
the Rev. E. H. Nevin,	16,00
<i>Poundridge, N. Y.</i> Presb. ch.	
mo. con. by the Rev. Mr.	
Patterson,	21,00
Presb. ch. by the Rev. Mr.	
Breckinridge,	19,00
	40,00
<i>Princeton, N. J.</i> Presb. ch. by the Rev.	
Mr. Yeomans,	80,12
<i>Rye, N. Y.</i> Presb. ch. mo. con. by the	
Rev. E. D. Bryan,	8,78
<i>Scrubgrass, Pa.</i> John Lowrie,	10,00
<i>Shiloh, Ia.</i> Presb. ch.	4,05
<i>Steuenville, O.</i> Mrs. S. F. Beatty,	30,00
<i>Stillwater, O.</i> Presb. ch. additional,	1,00
<i>Truro, O.</i> Presb. ch. by Mr. Bradbury,	2,00
<i>Upper Strasburgh and Roxbury.</i> Don.	
by ladies to constitute the Rev. J. B.	
McKee, a life director,	50,00
<i>Willsburgh, O.</i> A. M'Kinsay, to dis.	
Testaments in So. Sea Islands.	10,00
	Total, \$1942,27

PAYMENTS FOR THE CHRONICLE IN JULY
AND AUGUST.

S. J. P. Anderson, J. P. Alward, J. M.
Allen, M. Austin, R. Bran, J. T. Backus, N.

Bent, J. G. Baker, W. G. Bell, R. T. Berry,
T. Barr, J. N. Boyd, J. C. Bayless, H. F.
Bowen, J. Brearley, M. Bayless, Bergen and
Conover, S. Bliss, O. P. Blair, H. A. Brown,
A. Blackburn, L. Cunningham, J. Cown, M.
Clime, J. P. Carrell, W. F. Carter, Rev. Mr.
Confort, C. Cruser, L. H. Christian, I. Craig,
R. Curry, J. Dunn, J. Dobbins, J. P. Doughty,
A. M. Doughty, S. C. Damon, J. Dinsmore,
D. G. Doak, N. Eury, B. Emerson, E. B. Ed-
gar, Mrs. Eagleson, A. W. Flint, Rev. Dr.
Ferris, Mrs. J. Green, D. George, D. Gaston,
A. Gulick, P. D. Gurley, J. Greene, R. C.
Graham, F. Gold, A. A. Hopper, E. Hale, J.
Haddan, J. G. Howell, J. M. Harlow, R.
Happerset, I. Hall, D. Higbie, Hooper and
Udike, J. S. Horton, J. Haas, A. Hendricks,
J. Johnston, J. Jones, F. Irvin, C. Jacobs, J.
Kerr, T. C. Kenworthy, J. W. Knott, J. W.
E. Ker, V. and J. King, M. Lyle, S. Lee, J.
Leas, S. Lockwood, M. E. Lockwood, J. S.
Labar, F. E. Lord, J. D. Lalor, Mrs. H. Mead,
M. Miller, S. M'Gill, A. D. Montgomery, J.
Montgomery, of S. C., G. M'Lean, J. B.
Mackay, F. W. Macree, J. Montgomery, of
N. J., W. F. Macauley, H. Morgan, S. Mc-
Gown, M. Newkirk, J. Owen, W. A. Passa-
vant, R. Patterson, J. Patterson, T. Pryor, E.
D. G. Prime, J. Paisley, G. D. Purviance, J.
C. Paterson, J. Petrie, J. Phelps, J. Platt, J. A.
Platt, W. Pinkerton, L. Phillips, jr., J. Porter,
Mr. Provost, Post and Cornalle, J. Pringle,
J. H. Rittenhouse, N. C. Read, C. C. Read, C.
Reily, R. G. Rankin, J. V. Reynolds, W.
Riddle, J. B. Ramsay, R. Rea, sen., J. Smith,
W. A. Scott, S. Scovel, J. A. Stoners, M. P.
Smith, J. Sullivan, E. Swoop, N. Streit, M.
Speck, W. Scott, W. L. Smith, D. Stewart,
J. M. Smith, E. Story, E. Scudder, Stroniker
and Rue, Schneidaker and Mrs. Van Nest, A.
Tully, A. Venable, J. B. Vandyke, N. Van-
dyke, M. Vandyke, J. Wells, W. Woodhull,
M. J. Ward, J. W. Wells, S. W. Wyly, G.
Wells, C. F. Worrell, S. R. Willson, J. D.
Whitham, S. G. Weeks, F. T. Williams, Mr.
Wyly and Mrs. Grover, C. L. Wynkoop, D.
Waggoner, A. Williamson, \$1,00 each; W.
H. M'Carer, J. M'Clelland, Mrs. M'Elwee,
50 cents each; W. Ward, \$1,25; S. B. Ayres,
E. Green, J. Patterson, D. C. Pierson, \$1,50
each; S. U. Berrian, J. A. Montgomery, \$2
each; D. Yondes, \$2,67; J. H. Dungan, L.
Hagawout, J. M'Curdy, S. T. Stewart, \$3
each. Total, \$186,49

NOTICE.—It is expected that the Rev. Messrs. Warren, Freeman, and Scott will leave for India by the first good opportunity that offers. It would be well for persons wishing to send communications or parcels to their friends in India, to avail themselves of this opportunity, and to forward them without delay for that purpose.

FOREIGN MISSIONARY CHRONICLE.

VOL. VI....No. 11.

NOVEMBER, 1833.

WHOLE No. 67.

Christian Duty.

THE REV. DR. MILLER'S SERMON.

WE make the following extracts from the excellent Sermon, preached by the Rev. Samuel Miller, D. D. before the Presbyterian Board of Foreign Missions, at their meeting in Philadelphia, May 22d, 1838, from Isaiah, lii. 1.

The Church of Christ always a Missionary Church.

That such *was* considered as the duty of the Church, from the very commencement of the New Testament dispensation, is undeniable. The last command of the ascending Saviour, to her leaders and guides was, "Go ye into all the world, and preach the Gospel to every creature." And again, in the same solemn circumstances,—"Jesus came and spake unto them, (the apostles,) saying: All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you." This injunction was not confined to the apostles. It is manifestly binding as long as there shall be a family or an individual of Adam's race without the Gospel. For it was in immediate connection with this command that the Saviour added,—"Lo, I am with you always, *even unto the end of the world*;" plainly implying, that the obligation to perform the duty enjoined, was as broad and as lasting as the promise of support under its performance. The same great command is either directly or virtually repeated from the date of the Master's ascension to the end of the New Testament history. And, accordingly, THE APOSTOLIC CHURCH WAS ALWAYS AND EMINENTLY A MISSIONARY CHURCH. She was constantly employed in plans and labors for spreading the Gospel. In conformity with the Saviour's injunction, she immediately addressed herself to the great duty of

preaching repentance and remission of sins unto all nations, beginning at Jerusalem. She raised funds, and sent out missionaries in every direction. In all her assemblies for worship, the *conversion of the world* was evidently the great prominent object of counsel and prayer. And her sincerity in these prayers was evinced by unceasing and vigorous efforts for carrying the object prayed for into effect. Accordingly we find the apostles and their contemporary coadjutors in the ministry, preaching the Gospel, and establishing churches, not only in *Palestine*, but in *Syria*, in *Asia Minor*, in *Greece*; as far west as the city of *Rome*, and as far east as *Babylon*. Nay, they went on, exploring one moral wilderness after another, and breaking up field after field with the Gospel plough, until they had spread the knowledge of the religion of Christ over the greater part of the Roman empire, which might then be said to comprise the known world.

Such was the spirit and course of the primitive Church. And can we doubt that it was a right spirit, and that it ought to be the spirit of the Church in all ages! For what was the Church originally founded, but for this, as well as for other purposes; or rather mainly for this purpose,—that she might be, as it were, a great light-house to the nations; that she might, according to the language of the inspired apostle, "hold forth the word of life" to the benighted and the perishing? Nay, can we conceive of an organized body of Christians, prizing the Gospel in any measure as they ought; considering it as the only hope of ruined man; as "the power of God unto salvation to every one that believeth," without feeling impelled to send it as far as possible, from the rising to the setting sun? Were the apostle Paul now to rise from the dead, and re-visit our assemblies in person, with what amazement would he hear it alleged, that it is no part of the church's duty to engage in the missionary enterprise; but that this hallowed work ought to be resigned to other

hands! "No part of the Church's duty," the holy man would reply, "to send the Gospel abroad beyond her own bounds! If this be not her appropriate work, nothing is. SHE IS IN HER OWN NATURE ESSENTIALLY A MISSIONARY SOCIETY, as really and essentially as she is a society for worship or for discipline."

The great question, my friends, which we have to settle, is not what others *may* do, if they think proper; but what the church is *bound* to do. We do not deny that any persons, who choose, may associate, and raise funds, and employ living teachers to carry and explain the Bible to those who are destitute of the Gospel. No one doubts the right of any persons who think proper to employ their time and their funds in such an enterprize. It cannot, for a moment, be questioned that the most heterogeneous mass of Pelagians, Socinians, Deists, and even Atheists, responsible to no worldly authority, and agreeing in nothing among themselves, but the single object of their association, *may*, if they choose, unite for the prosecution of that object. But would it be wise in the Church to surrender the work of missions into such hands? Would the great cause of spreading the Gospel be safe an hour under such management? Nay, is it not incorrect in principle, that ecclesiastical men, or ecclesiastical matters, should be authoritatively disposed of by any other than ecclesiastical bodies? Especially, according to the constitution of the Presbyterian Church, can any man be licensed to preach the Gospel, or ordained to the work of the ministry, or regularly sent to any field of labor, domestic or foreign, without the authority of the ecclesiastical judicatory to which he is subject? While it is plain, then, that some branches of the missionary enterprise are open to all who choose to pursue them; it is equally plain that other branches of that enterprize, and those the most vital and important, are absolutely restricted to the judicatories of the Church. Others *may*, to a certain extent, engage in this work; but the Church *must* engage in it as one of her primary objects. It is her appropriate work. She is disobedient to her master's command, and recreant to her most sacred and tender obligations, when she neglects it. For this she was founded. For this her scriptural organization, in church Sessions, Presbyteries, Synods, and General Assembly, is more perfectly and happily adapted than that of any other body on earth. And the

performance of this work, while it is her duty, is, at the same time, her life and her glory.—pp. 7-9.

The degree of "strength," which the professing people of God put forth in this great cause, may be regarded, at once, as a test and a measure of their personal piety.

There seems to be, my friends, I know not how, a sentiment prevailing, to a great extent, even among professing Christians, that, although missionary zeal is a good thing; commendable in itself, and undoubtedly worthy of approbation where it exists; yet that this spirit does not essentially belong to the Christian character. That it is left very much to our own pleasure or taste, whether this shall be a favorite object with us or not. And that we may be entirely destitute of it; or, at any rate, possess a very small share of it, without any impeachment of our Christian spirit. In opposition to this opinion, I am constrained to concur in sentiment with the excellent and justly celebrated Dr. Doddridge, who remarks, with emphasis, that "THE SPIRIT OF THE GOSPEL IS, UNIVERSALLY AND ESSENTIALLY, A SPIRIT OF MISSIONS; AND THAT WE MUST GRADUATE OUR CHRISTIAN CHARACTER BY THE DEGREE IN WHICH WE POSSESS THIS SPIRIT." The sentiment is undoubtedly just. What is the Christian spirit? It is the spirit of Christ; for "if any man have not the spirit of Christ, he is none of his." It is the spirit of him who came down from heaven "to seek and to save that which was lost." It is the spirit which, in conformity with the angel's anthem, seeks to bring "glory to God in the highest, peace on earth, and good will to men." And what is *this*, but precisely the *spirit of missions*? What is *this*, but the very spirit which prompts men, from a regard to the glory of God, and the temporal and eternal welfare of their fellow-men, to exert themselves to send the Gospel to every creature; and to desire that this Gospel, which is "the power of God unto salvation to every one that believeth," may pervade the world?

Let no one, then, imagine that the spirit of missions is something which we are not all bound to possess; something which we may be entirely destitute of without forfeiting our Christian character. We might just as well contend, that he who has no love to the Saviour; no regard for his kingdom and glory; no love for his fellow-creatures;

no desire to promote the best interests of mankind; may yet be a Christian. I will not say, my friends, how much allowance, in relation to this point, ought to be made, in particular cases, for ignorance, and for having been placed in circumstances peculiarly unfavorable to proper impressions on this subject. I judge the heart of no one. I undertake not to weigh the spirit, or to estimate the relative guilt of any individual. But I will venture to say, that, in all cases whatsoever, the reign of the spirit of missions in any heart, does actually graduate the measure of piety in that heart: and that, where there is correct information on the subject, so far as real religion exists, just in the same proportion will a desire for the salvation of others, and, of course, for the spread of the Gospel, exist, and, in some good degree, manifest itself in corresponding breathings and exertions. So that, if any one who professes to be a Christian, when called upon for zeal, and prayer, and exertion, according to his ability, in behalf of missions, is ready to say, "I pray thee, have me excused;" I see not how charity herself can believe that that man has any portion of the spirit of Christ. Yes, my friends, were I able to go from seat to seat in this house, and to decide who has a desire for the extension of the Redeemer's kingdom and the salvation of souls, and who has not; I should, by that decision, draw the dividing line between the living and the dead; between the friends and the enemies of the blessed Saviour.

The truth is, "strength" in Christian grace is inseparably connected, where there is an opportunity of exercising it, with "strength" in Christian action. They are the same in principle. The great Author of our holy religion has joined them indissolubly together. Let no one think of putting them asunder. No man can "put on strength" for the advancement of the Redeemer's kingdom, without being previously "strengthened with might by the spirit in the inner man;" and the moment any one is thus strengthened, he will be disposed to "put on strength" for the spread of the glorious Gospel. It is not then left optional with any one whether he will cherish the spirit of missions or not, any more than it is left optional whether he will believe in Christ or not. No man, indeed, can be *compelled* to believe in Christ. It must be a voluntary act, if he believe at all. But if he believe not, he is no Christian. The

mouth of the Lord hath spoken it. And if he continue to be destitute of a living faith in the adorable Redeemer, he must "die in his sins." Precisely so is it in reference to the subject before us. He who cherishes a desire for the extension of the Redeemer's kingdom, and for the salvation of his fellow-men, must, of course, do it voluntarily, if acceptably, or at all. But to suppose that, therefore, he is at liberty to neglect it, is the greatest of all absurdities. He might just as well imagine that he is at liberty to neglect prayer, if he please; to neglect the study of the Bible, if he please; to neglect the ordinances of the sanctuary, if he please; or to neglect the love of God, if he please. He may, indeed, neglect them all, if he please; but it will be at the awful expense of showing that he is "an alien from the commonwealth of Israel, and a stranger to the covenant of promise."

Does any one of my hearers, then, desire to know whether he is a Christian; whether Christ has been received by him for the salvation of his own soul; whether he is indeed precious to him as a Saviour from sin. Let him ask himself, whether he is conscious of a serious concern for the souls of others? Whether he has any sincere desire for the salvation of his fellow-men; or has done, or intends to do, any thing to promote it? We may lay down this as an infallible test. No man ever yet received for himself "the record which God has given of his Son," without desiring, if it were possible, to make that record known to every human being.—pp. 11-14.

The vital interests of the Church herself demand that she should "put on strength" in sending the Gospel to those who have it not.

As a revival of religion in the bosom of a Church, is indispensable to the prevalence and reign of a missionary spirit; so it may be said, with equal confidence, that the excitement and prevalence of a missionary spirit in the church, is no less indispensable, for keeping alive and extending, genuine revivals of religion in all her borders. As it is in the material, so also in the moral world. As no man can be expected to engage with vigor and success in the active labors of his vocation, while disease is undermining all the powers of life; so he who ceases to be active, will be likely soon to become the victim of enfeebling and wasting disease.

There is no principle more firmly esta-

blished, either by theory or practice, than this,—that if we desire to impart a healthful vigor to any faculty of body, we must call it to the exercise of its appropriate powers. The arm of flesh is strengthened by much muscular action; the intellectual faculties by constant employment and cultivation; and all the moral powers by vigilant, persevering exercise. Every thing becomes enfeebled by indolence; and nothing more so than the religious spirit. Hence it is just as important to the Church herself, as it is to the heathen, that she be diligently employed in contriving and executing plans for sending the glorious Gospel to those who are destitute of it; and thus extending the empire and the glory of her Lord and Master. This is an aspect, my friends, under which, I fear, the great cause of missions is not so generally or seriously contemplated as it ought to be. And yet it appears to me one of the most important and deeply interesting under which the subject can be viewed. That is, considering missionary zeal and efforts as MEANS OF GRACE, ADAPTED TO REACT ON THE CHURCH HERSELF WHILE SHE EXERCISES THEM, AND RICHLY TO PROMOTE ALL HER BEST INTERESTS. The very act of performing a Christian duty aright, always reflects a benefit on the performer. "It is more blessed to give than to receive." Or rather, in the department of sanctified benevolence of which we speak, we never give, without, by the very act, receiving, by a reflex influence, more than we give. It is thus that every sincere effort, either by churches or by individuals, to spread the knowledge of Christ, and to promote the salvation of souls, always reacts on themselves as one of the most happy and efficacious means of grace. It draws down the divine blessing. It stirs and excites spiritual life. It rouses and quickens the Christian graces. It calls into lively exercise those very principles, feelings and affections in which the life of religion consists; and, of course, promotes the spiritual prosperity of those who make the effort in question, as well as of those to whom it is directed.

Accordingly, as long as the early Church continued to be a MISSIONARY CHURCH, she prospered. The pulse of her spiritual life beat strong; her borders were rapidly extended; and her conquests over the powers of darkness were gloriously multiplied. But whenever, and just as far as her missionary spirit declined, she lost her purity and her

life. In losing her zeal for the spread of the Gospel, like Sampson of old, when shorn of his locks,—she lost her strength. Her enemies came upon her, and made her an easy prey. Gross doctrinal error, degrading superstition, intestine feuds, and moral profligacy began to grow apace; until she exhibited a miserable carcase, bloated by disease, and spreading a deadly pestilence all around her.

If I were called upon, then, to give counsel to a Church struggling with difficulties within and without, and mourning over a low state of religion in all her assemblies; if I were requested to point out the best means of rousing her from a state of torpor; and of promoting her purity, her enlargement, and her spiritual strength; I would say to her—"If you wish to rise, and grow and prosper, engage in good earnest in spreading the Gospel of Christ. "Awake, and put on strength" in this noble enterprise; and all will be well. Address yourselves to it by zealous counsel, by prayer, and by pecuniary offerings, according to your ability. Endeavor to engage in this hallowed work every member and every hearer, from childhood to the hoary head. Try the experiment:—and, amidst your feebleness, it will strengthen you. Amidst your languor and coldness, it will be the means of rousing you to feeling, and zeal, and strength, and sacred enterprise. Every prayer you offer; every pecuniary gift you bestow in faith; every benevolent effort you make for the salvation of the heathen, will return with blessing into your own bosom. In watering others, you shall be watered yourselves. In laboring to bring others to the Saviour, you will draw nearer to Him yourselves; and gain a more endearing resemblance to him day by day.

Let no church, then, nor any of her members, say, that they *cannot afford* to do much in the work of missions to the heathen. Let them not say that they are called upon for so much expenditure of money and of effort *at home*, that they have neither time nor contributions to spare for the *foreign field*. Never was there a more miserable mistake. "There is," says the inspired wise man, "there is that withholdeth, but it tendeth to poverty." There is no case in which this proverb is more invariably or instructively exemplified than in the neglect of the missionary cause. Not able to *afford* time or money for this cause! Infatuated plea! Those who profess to

love the Saviour, and to desire greater conformity to his will, ought rather to say—"We cannot afford to live without unceasing zeal and prayers, and efforts in the missionary cause. We shall rather impoverish than enrich ourselves, in the most important sense, by withholding our liberality toward this great cause." Settle it in your minds, my friends, that one of the best means of promoting religion *at home*, is to engage with earnestness and vigor in sending it *abroad*:—that if you wish "times of refreshing from the presence of the Lord" to descend on yourselves, your children, and your neighbors, you cannot adopt a more direct method of drawing down the blessing, than to cherish feelings of pity for the poor heathen, who know nothing of your privileges, and to do all in your power to send them the bread and the waters of life.—pp. 14-16.

We commend the weighty remarks which follow to the best consideration of our readers. They form the conclusion of the discourse:—

And now, my friends, let us, more particularly, apply this subject to ourselves. We are assembled as the representatives of our beloved Church, to recognize for ourselves, and endeavor to impress on the minds of others, the duty and importance of engaging with zeal, as a Church, in the great cause of Foreign Missions. It is well known to those whom I now address, that a large number of the friends of truth and order in our body, have been earnestly desiring, for a number of years past, to engage in this work, in an ecclesiastical capacity. After many a painful and unsuccessful struggle to attain the privilege, God has been pleased, at length, to grant us the desire of our hearts. Need I say, Christian brethren, that the history of the conflict by which we have gained the position which we now occupy, is deeply interesting, and greatly increases our responsibility. Have we been contending for a mere nominal honor; or for a precious practical privilege? Surely every consideration of worldly consistency, as well as of sanctified principle, calls upon us to arise in all the strength that God may give us, and to pursue in good earnest the object which we profess to love, and which we have solicited the power of pursuing. O, let us not contradict or disgrace our oft-repeated profession. Let us not manifest by our indolence, now that the

point is attained, that our object was, not to perform the work, but to gain the victory. Let us rather testify, by our zeal, diligence and energy in this cause, that the love of Christ does indeed constrain us; that the love of souls does indeed fill our hearts; and that we regard it as our highest privilege to be engaged in the great work of converting the world to God.

That we have been, as a Church, greatly and deplorably remiss in regard to this duty, we must all acknowledge. And how far a righteous God may have permitted, as a judgment for this criminal remissness, so much coldness, and leanness, and error, and strife, to enter and distress our Zion, I pretend not to decide. I can only say, that the very same effects followed the same neglect of missionary efforts, on the part of the Church, sixteen hundred years ago; and that similar results may, in all similar circumstances, be expected. And although we have begun to arouse ourselves, and to act in this great field of benevolence, we are yet but half awake. I repeat it, my friends, we are yet but half awake, either to the value of the Gospel, or to the misery of those who are destitute of it. What have we done, or what are we doing, compared with what the magnitude of the cause, or the authority of the Master requires at our hands? What are the *twenty or thirty* missionaries which we now sustain in the foreign field, to the *five hundred*, or rather double that number, which a Church so large and so wealthy as ours ought to be at this hour sustaining? O that another *Isaiah* might be raised up;—another *Isaiah*, in spirit and in eloquence, to go forth through the length and breadth of the land, proclaiming again in the language of our text, "Awake! Awake! O Zion! put on thy strength." What object in the universe, let me ask, can more emphatically, or more worthily call on us to put on all our strength, than that of extending the Redeemer's empire, and promoting the everlasting blessedness of millions of immortal spirits; and, for this purpose, sending them that glorious Gospel of the blessed God, which is "the power of God unto salvation to every one that believeth?" Surely here is an object worthy of every effort, and of every sacrifice that can be made by an intelligent and accountable creature.

Let the efforts and the sacrifices which the children of this world are ever ready to make for their favorite objects, put our

indifference in the greatest of all causes to shame. The sons of avarice and ambition are ever ready to encounter the dangers of pestilential climates, or the terrors of the battle-field, for the sake of mammon or of fame. The children of pleasure compass sea and land, and submit to the most persevering toil and expense for attaining their beloved gratifications. Oh, if those who call themselves by the name of Christ, in our beloved Zion alone, were only willing to incur half the expenditure in sending the Gospel to the heathen, that the votaries of appetite and of luxury constantly and cheerfully incur in the purchase of those INTOXICATING poisons, which tend to destroy soul and body forever; we might multiply at once fifty-fold—nay, an hundred-fold our missionaries—and all our other means for the salvation of benighted millions.

But there is another consideration in the way of example still more tender and affecting. Reflect, for a moment, my friends, on the character of the primitive Christians, with respect to the subject before us; and compare their spirit and conduct with our own. Read the history of their labors and sufferings. Think how they braved dangers, and denied themselves, and made sacrifices for spreading the Gospel, at which the frigidness of modern zeal stands abashed and astonished. Yes, amidst all the poverty and privations under which they labored, they brought forth offerings for sending the knowledge of salvation to others, truly wonderful in their amount. Nay, they not only gave their substance—sometimes to the last farthing—to this object; but they counted not their lives too dear to be made an offering for the promotion of the Saviour's kingdom and glory. Think, my Christian friends, of this affecting record, and then say, whether those who talk of giving only what is perfectly *convenient* for the cause of Christian benevolence; nay, who seem to grudge the sacrifice of a piece of ornamental and unnecessary dress, for this hallowed cause, can be considered as belonging to the same body, and as animated with the same spirit, with those primitive believers?

Has it come to this, my beloved friends, that Christian men and women can satisfy their consciences with acting and giving for Christ's kingdom on a scale so small as not to interfere with a single luxury, or to call for a single act of real self-denial and sacrifice? Did the Saviour do no more than this for us? Did the Apostles and other

primitive ministers of the Gospel, do no more than THIS for the benighted millions of their day? Yes, *they* sacrificed THEIR ALL for the conversion of the world. O! if they had neither done nor given more than was *convenient*, for this great object, where had we now been? Shame on the indolence and the parsimony which can calculate so ignobly for the greatest of all causes, and the best of all Masters!

My dear Christian friends, there must be more moral strength in the church before she can be prepared to make her appropriate impression on the world. She must be seen to be more in earnest in seeking the extension and glory of her Master's kingdom. She must have more of the spirit of love, of zeal, of self-denial, and self-sacrifice. She must begin to make the enlargement of the Redeemer's empire her *main object*, before the "latter day glory" can dawn on our troubled world. And if she desires to "put on strength," she must seek it from on high. We have no strength of our own. All "our sufficiency is of God." When we are most sensible of our own weakness, and most importunate in begging for that strength which it is the prerogative of the Holy Spirit of God to impart, then, and not till then, are we in a fair way to obtain the blessing desired. This the Apostle, no doubt, meant, when he said, "when I am weak, then am I strong." That is, when I most cordially renounce all reliance on my own strength and wisdom, I am most strong in the grace that is in Christ Jesus.

Christian brethren, let us, then, arouse from our lethargy, and put forth all our strength, as one man in this great enterprise of benevolence; or rather cry mightily to God that "his strength may be made perfect in our weakness." Three-fourths of the population of our globe are without the Gospel. Millions on millions of their number are ready and willing to receive it; nay, large numbers are stretching forth their hands to us to send it to them. The door is wide open to almost every nation under heaven, to enter with "the glad tidings of great joy to all people." Shall we turn a deaf ear to the cry of their necessities and their desolation? Shall we consent to sit down, and enjoy our Bibles, our Sabbaths, our Sacramental Tables, and all our inestimable privileges *alone*, while they are dying without them? Tell me not of your love to the Saviour, while you are so indifferent to the extension of his glory. Tell me not

of your enjoyment in religion, while you have no practical concern for the eternal welfare of benighted and starving millions. Tell me not of your benevolence in feeding the hungry, and clothing the naked around you, when you can sit, with your arms folded, while unnumbered multitudes of immortal spirits within your reach, are sinking under a famine of the word of life. Beloved friends! by the command of our common Master, I conjure you. By the example of the Apostles and Martyrs, I conjure you. By all that is touching and tender in the value of the immortal soul, I conjure you. By the prayers, and tears, and self-denial and labors of our venerated Fathers, in this land, in by-gone years, I conjure you. By the honor of our beloved Zion, and of that Orthodoxy for which we contend, I conjure you. Let the time past suffice to have slumbered over this all-precious and blessed cause. Let the long and humiliating delinquency of us who are old and grey-headed, at once admonish and animate our younger brethren to set a more worthy example of zeal and activity in this cause, than we have done. Delinquent as we who are aged have been, let us have the pleasure of seeing those who are now coming forward to the work of the Lord, take hold of the enterprise before us with a vigorous grasp, and bear it forward with their whole souls. Then may we hope, before we go hence, to see such opening prospects of our Master's triumph, as will warrant us in exclaiming—"Lord, now let thy servants depart in peace, for our eyes have seen thy salvation!" Delay not a moment longer! "Awake! awake! put on strength" in this holy enterprise. Think of nothing but pressing onward. Think of nothing but augmenting, greatly augmenting effort, until every family, and every individual of our race shall be furnished with the knowledge of "redemption through the blood of Christ, even

the forgiveness of sins according to the riches of his grace."

In this labor of love, we have no desire to damp the zeal, or to interfere with the labors of any other body. There is room for every laborer that can repair to this immense field. The more numerous the truly evangelical missionaries sent forth to proclaim the glad tidings of salvation to the heathen, the better. We rejoice in them all, and are ready to bid them all God speed. But while we bless the Lord for the labors of all true friends of Christ, whatever names they bear; we wish for the privilege of standing in *our* lot, and performing *our* part of this hallowed and delightful work. For the sake of our Master's honor we wish it. For the sake of the poor heathen we wish it. For the sake of our own spiritual edification we wish it. It has pleased the great head of the Church to give us an ecclesiastical organization pre-eminently adapted to excite and to concentrate our zeal and efforts in this great field of evangelical benevolence. When every judicatory of our beloved Zion, from the Church Session to the General Assembly, shall feel itself to be a *pledged and devoted missionary board*, and shall begin to cherish the zeal, and to act the part proper to such a board; then, and not till then, the question so often anxiously asked, whether we can carry on with spirit the missionary enterprise, without *special agents*, to visit and rouse our congregations! shall be happily and triumphantly answered in the affirmative. Again, then, I say, to every member, and every well-wisher of our Zion, Awake! awake! Pray and labor without ceasing, until there shall be a general and united movement of our whole Church, to carry the glorious Gospel to every kindred, and people, and nation, and tongue; and until the knowledge and glory of the Lord shall "cover the earth as the waters fill the sea." Amen and amen!

[Pp. 16-20.]

Proceedings and Intelligence.

CHURCH MISSIONARY SOCIETY.

NEW ZEALAND

(Continued from page 306.)

Labors at each of the Five Southern Stations.

Puriri, the most northerly of the Five Southern Stations, is far south of the Five Northern Stations, and Rotorua is the most southerly;

Mangapouri, Matamat, and Taauranga, lying between these two. At Puriri, Mr. W. T. Fairburn and Mr. J. Preece have continued to labor. The following are their accounts of the Station. Mr. Fairfield writes, May 1836:—

A few days ago we had our Puriri School Examination, the first since we have been

here: a Branch School from Kopu also attended. The Infant School has made good progress: the average attendance has, of late, been about thirty; ten of whom can read fluently. The Boys' School is advancing: some among them write a good hand, and are getting on in their tables and arithmetic: most of them know all the Catechism. A few prizes were given; such as slates, pencils, catechisms, and tracts.

In their joint Letter, giving a report of the Puriri Station for the twelve months ending June 30, 1836, they observe—

The Natives at this time are in a generally unsettled state in the whole of the Thames Districts, and have retired to their fortifications in order to be in readiness for war; which circumstance has much interrupted our schools, and Missionary work in general.

Mangapouri.

At this Station Messrs. Hamlin and Stack were laboring. Mr. Hamlin reports on this Station for the year ending June 30, 1836:—

Soon after our arrival, having enclosed a raupo (rush) house, 30 ft. by 20, we commenced a Boys', Girls', and Infant School; which have been pretty well attended, considering the few Natives at Mangapouri, and the unsettled state of those who are here. The average attendance on Lord's-Day mornings has been about 70, and on Lord's-Day and week-day evenings about 30. In the Boys' School, on the week-days, there have been as many as 60, and as few as 12; but the average number has been about 25 or 30. In the Girls' School, which has been conducted by Mrs. Hamlin and Mrs. Stack, there has been an average of 30. The Infant School was continued only a few months. The numerous villages around us have been visited as often as circumstances would allow, by ourselves, and by Baptized Natives. There are a few, in several villages which have been visited regularly, who know something of the Catechisms, and assemble in the morning and evening for prayer. At Otawao, a congregation of 200 regularly assembles for service on the Lord's Day.

Matamata.

Of this Station, it is reported in July 1836—

The Matamata Station was formed in May 1835. Three Schools have been established, for boys, girls, and infants. About

twenty in these schools have been taught to read the words of Eternal Life. The Catechisms have been committed to memory by about 100 Natives, and many have been taught to read and sew. To several of the Natives we have reason to hope that the Gospel, under the teaching of the Holy Spirit, is proving a savour of life unto life; and several others have hitherto resisted the temptation of engaging in the present desolating war. In looking, therefore, at what our Master has already done for us, we bless God: in contemplating what He has promised to do, we take courage.

Tauranga.

Mr. J. A. Wilson reports of this Station, for the year ending July 1836, as follows:—

This Station, which was formed by Mr. Wade in August 1835, continued to advance till March last; when war with all its associated ills, bursting out among the various tribes, at once stopped, or rather severely checked, the progress of this Settlement. Our schools, though not numerous attended, were regular, till the taking of Maketu: after which period it became no longer prudent to detain Natives living on the Settlement. The average attendance at the Settlement Boys' School was 35; at the Girls' and Infant School, 30 to 35; and at Otumoetai 25; making a total under daily instruction of 95. The general attendance of Natives at the Pā on the Lord's Days has been good; the average having been, at Otumoetai 110, Maungatapu 150, Maungamau 90, Okahu 30, and at the Station 50: Total 430.

At Rotorua, the natives were found sunk in sin, and following all uncleanness with greediness; but a beginning had been made, and the prospects were, on the whole, favorable, when the war among the Southern tribes commenced. It originated in the murder of a Chief in a treacherous and cold-blooded manner by another Chief. This war seems to have raged with great fury; missionary operations at the Rotorua Station were interrupted, the station itself was afterwards destroyed, and the Missionaries were violently assaulted, barely escaping with their lives. We subjoin some notices relating to the war, illustrating the strong language

of the Sacred Scriptures, "the dark places of the earth are full of the habitations of horrid cruelty." Additional extracts we shall reserve for a future number.

Blood-Thirstiness and Cannibalism of the Natives.

Mr. Brown writes:—

March 21, 1836—I visited the plain; and spoke to all the principal groups of Natives. They seem to be thirsting for blood: *the poison of asps is under their lips*. The language of Waharoa was very bad. One of his diabolical expressions to me was, "How sweet to me will the flesh and blood of the Rotorua Natives taste, along with their new kumera (sweet potatoes)!" How truly is the character of these people pourtrayed in Rom. iii. 10—18! In the evening, I held my usual meeting for religious instruction: there were eight natives present. It is cheering to the spirits, to turn for a little season from the thoughts of the morning's scenes; and to think, while answering the inquiry of this little band, *What shall we do to be saved?* that God has thoughts of mercy toward these poor heathen; and that, in the salvation of some of them, our Saviour will be glorified.

March 31—We were aroused at midnight by a report that the fight was close at hand. Among the foremost of the party was Waharoa; and as the great body of the Natives purposed sleeping in the neighborhood of the Settlement, he came and lay down before the door of Mr. Wilson's house, as a guard for the property. The number of Natives killed by the fight and eaten at Maketu appears to be sixty-five. They have also taken a great many slaves, probably 150; and totally destroyed the Pa.

April 1—The fight passed through the Settlement without having been permitted to do any damage. The sights, however, were harrowing—a heart stuck on a pointed stick—a head secured to a short pole—baskets of human flesh, with bones, hands, &c. protruding from the tops and sides—and, what more deeply affected me than any other object, one of the infant children of our school dandling on his knees, and making faces at, the head of some Rotorua Chief who had been slain in the battle. There was much, too, to add to the deep solemnity of our thoughts, in the consideration that it is the anniversary of the day on which our

blessed Saviour agonized on the cross for wretched fallen man, that He might save him from sin, and the fearful dominion of the Prince of darkness. The language of my heart, for the moment, was, *O that I had in the wilderness a lodging-place of wayfaring men, that I might leave my people and go from them!* but it was the language of unbelief; and I checked my thoughts, to take refuge in the sovereignty and wisdom and mercy of our God. Christ has not died in vain, even so far as these people are concerned. He will not fail, nor be discouraged till he have set judgment in the earth; nor should we, could we see, as He does, the end from the beginning. Lord, increase our faith!

April 2—Journeying throughout the day with the fight. There were certainly not fewer than 1000 Natives, including women and children. The smell of their garments, and the packages of human flesh which some of them were carrying as presents to Chiefs at a distance, quite tainted the atmosphere. It might appear to be like casting pearls before swine to speak to the Natives to-day, intoxicated as they were with blood; but I could not help warning different groups, as I passed along, of the punishment which would await their diabolical wickedness in another world. At breakfast, I was inquiring respecting an interesting child near to me, when a man approached, and, rubbing noses with the child, passed sadly on. I then found that he was the father of the child. In seizing slaves at the battle of Maketu, the man was separated from his wife and child, who were taken by a different tribe residing on the Western Coast; so that it is probable he may never again see his family. Vile slavery! The consciences of these poor people appear to be so seared, that they do not seem to entertain a thought that there is anything like guilt attached to their conduct. One of the Chiefs told me that he only went to the fight to seize some female slaves for "Mother" Brown's school! while Waharoa asked me yesterday, in bravado, if I would have some human flesh to eat. On replying to him, that he would find that eternal death was the wages of iniquity, he said, "If you are angry with me for what we have been doing, I will kill and eat you and all the Missionaries." Like his master, the devil, he is, however, a chained lion.

The Rev. Robert Maunsell, of Mangapouri, writes—

April 5, 1836.—Who can describe the feelings of disgust and abhorrence which the whole scene was calculated to excite! Dead to all feeling, the victors, holding by the hair, shook in our view the heads of their vanquished foes; directed our eyes to the bones and hands which they were carrying in bundles on their backs; and offered us, for food, the flesh, the presence of which the abominable stench from their backs disclosed. Worn out with disgust, I returned to the Settlement. But there, similar scenes presented themselves; and a boy, not sixteen years of age, stuck up, within two yards of our fencing, a shrivelled human heart. Oh! these are scenes that call forth prayer—that lead the mind to Him who is peace and loveliness—that constrain us to long for a termination of our warfare; for that victory which shall be celebrated by no blood, but by the holy rejoicings of a holy people!

The Number of Natives killed.

From the report of the messenger who brought our letters, it seems that the Rotorua Chiefs have sent off messengers to fetch allies from Taupo and other distant tribes; so that the whole of the southern part of this island seems likely to become involved in the present lamentable war, which commenced with one murder, on Christmas day, at Rotorua. From that period to the present, there have probably been upward of 400 killed—principally at Maketu and the Tumu; but small straggling parties have also been cut off; and preparations for war, even on a more extended scale, are now being carried on with fiendish determination. The numbers killed at the Tumu only, taking a very low estimate of them as given by Natives, amount, on the Tumu side, to 60 Chiefs, and more than 200 hundred women and children; while there appears to have fallen an equal number of men belonging to the Rotorua party.

LONDON MISSIONARY SOCIETY.

SOUTH AFRICA—BECHUANAS.

For a notice of the mission to the tribe of the Batlapis, see p. 11 of this volume. The accounts from that mission continue to be encouraging.

Progress of the Gospel.

Accounts from the brethren at Griqua Town, dated in October and November last, record numerous proofs of the effusion of the

Divine blessing upon their labors. The Word, clothed with power, continues to penetrate many a heart in this remote field of Missionary exertion, bringing a nation that knew not God to the knowledge, love, and obedience of the truth, as communicated in the glorious Gospel of his Son. The particulars inserted below, received from Mr. Hughes, under date November 3, 1837, cannot fail to impress every Christian mind with grateful and holy sentiments, and produce heartfelt acknowledgments of that grace and love by which, through the instrumentality of our brethren and their native coadjutors, such valuable and promising results have been elicited. It may be noticed that the Batlapi tribe, to which the present communication refers, forms a branch of the Bechuana nation, and is chiefly, if not entirely, included in the field of labor to the cultivation of which Messrs. Wright and Hughes have long been zealously devoted. Parts of that nation are also embraced within the range of effort made by the Missionaries at Latlakoo and Philippolis. Mr. Hughes, adverting to the Batlapi tribe, thus writes:—

Account of a Native Congregation.

On the 12th of July, I and my family left home to visit the Batlapi towns along the Vaal river, and after a journey of two days arrived at Moruanitown, about 20 miles east of Campbell. This is the town over which Siminui is chief, and Makame native teacher. On my arrival there, I found that the people had assembled for Divine service. Anxious to join, and if needful to aid them, I hastened towards a rude pole-building, guided thereto by the sound of singing within. On approaching this humble sanctuary, and listening outside, I heard a native reading the 73rd Psalm. My desire to see the interior of this tabernacle, and to observe the degree of attention which the company assembled for worship would pay to the simplest reading of the word of God, so wrought upon me that I went in and took my seat under the clay-built pulpit. I was sorry for it afterwards, for my sudden appearance seemed to embarrass the plain, but I trust sincere and useful, native who led the service. I was pleased to see that the congregation, nearly 200 in number, paid no attention to me, but that all eyes were fixed upon the reader;

and, as I hope, all hearts upon what he read. Having concluded the Psalm, and perused several other portions of Scripture, offering an occasional remark, to illustrate or enforce what he read, the services were concluded with singing and prayer. The singing might not have pleased an English ear, but I was glad to see them engaged in the praises of the Lord; and who knows but it is recorded of them, as of the woman who anointed the head of our Saviour, that "they did what they could." Here were people of all ranks and conditions, as found in a Bechuana town, assembled to hear some portions of Scripture read in the simplest manner. It reminded me of the days of Christ, when the common people heard him gladly. The prayer was solemn, humble, penitential, fervent, and comprehensive, such as would surprise many a Christian in England, whose means of improvement are incomparably superior. When the amen was uttered, the congregation rose to depart; not the least notice was taken of me while within the building, but as soon as I came outside, a host of hands, of all sizes, met me wherever I turned. I could not but imitate Paul, in thanking God and taking courage. On inquiry, I found that every day they assemble in the manner above described; in the morning soon after sunrise, and in the evening a little before its setting. On my hinting to the native teacher that they held more meetings than were held at Griqua Town, and that some might possibly feel it burdensome, he replied,—"Oh, no! Their running to get the nearest to the pulpit showed it was not so. Besides that, the meetings could not be dispensed with; for as yet the Batlapis were young in the Christian warfare, while at Griqua Town we had conquered, and therefore had the more leisure."

On the Sabbath, July 16, at sunrise, the people held their meeting for prayer, and the native teacher addressed them from the parable of the talents.

At 10 o'clock, I preached to a congregation of about 300 adults and 150 children, taking for my text the first chapter of Paul's first epistle of the Thessalonians. From the lowness of the roof, and the crowded state of the house, I found the service very oppressive.

In the afternoon, I had the children assembled for me to the number of about 150, and read to them some pleasing pieces out

of the Child's Companion. The adults were afterwards convened, and the place of worship was crowded again, as in the morning. I first read and commented on a passage of Scripture: after prayer, I preached from Luke xv. 2,—"This man receiveth sinners." I found afterwards that the text had made a general impression.

Effect of the Gospel on the Female Natives.

After sunset I was closely occupied for some hours, listening to, and conversing with, candidates for the inquirers' meeting and baptism. They were in number nearly 30. The greater number were females. It is surprising to see the impression the Gospel makes upon the native women, when once their attention to it is awakened. They are the last to come and listen, but when they have heard, they act the most decisively. This was remarked at Griqua Town, when first the revival began among the Bashutos there. Heathenism everywhere seems to have depressed the female sex to a state very little above that of the beasts of burden. Among the poorer classes of heathens, the dog fares much better. Their total exclusion from all rational conversation, seemed almost to have eradicated their ability and courage to converse. But the Gospel comes and addresses all, without distinction, on subjects of the highest importance, and it also represents women as amongst its admirers and zealous supporters: when the heathen woman hears this, she is astonished; she hopes, she desires, she believes; she comes and takes hold of the hope set before her, and fills her rank in the church and in society.

Aged Converts to the Truth.

A second thing I could not but remark among the inquirers, was the presence of some very aged persons. The Missionary wisely looks to the youth of his sphere for a general harvest, and for efficient agents to extend his labors and to carry out his plans, so as to penetrate and embrace the whole of society. But then he seldom obtains access to the children, before some impression be made upon the parents and upon the heads of the nation. Hence my joy in being able to point out these as among the trophies of the Gospel within our district. Among the old men inquiring the way to Zion, was one named Motlangke, well known formerly as a determined enemy to the Gospel among the Bechuana. I could

not but muse over the tale of sinful degradation, heathenish error, Satanic deception, Gospel wonders, and gracious power, upon which he will hereafter expatiate amidst the company of heaven; if, indeed, he perseveres, and goes on unto perfection. His age is nearly 70 years, and almost to the present time he has lived unto himself, and devoted to the cause of heathenism. When Makame and his associates brought the Gospel to their homes, the said Motlangke was a resolute opposer of the truth. His mockery and persecution knew no bounds, particularly as his own son was among its supporters. Now, however, he seems to sit at the feet of Jesus as a little child. Of course the struggle in his mind will be great, and may require considerable time to decide in favor of the Gospel; but our hopes are excited, and our prayers increased in his behalf. During my stay, he visited me three or four times every day, to converse entirely upon religious subjects. When at any time the conversation, either by accident or in the course of business, turned upon temporal matters, he was the first to complain, and bring it back to its scripture bearings.

Preference of the Natives for Pictorial Instruction.

Another circumstance which I remarked, was the style or manner of the subjects which so universally attract attention among the Bechuanas. They were almost exclusively historical, drawn principally from the parables of our Saviour. I frequently felt disappointed, though much instructed, by observing how little they seemed to benefit by an effort of the speaker upon any doctrinal text didactically treated. While among the Bechuanas, I was impressed more than ever with the wisdom with which the Bible has been compiled. Its mingling of doctrine with history, and thus illustrating its principles by facts, meets the native mind at once.

The parables upon which their minds dwelt with apparent edification and delight, were principally those of the sower, the talents, the fig-tree, the publican, the great supper, the ten virgins, the tares, the description of the last judgment, the rich man and Lazarus, with the history of the patriarchs and some of the prophets, and of our Saviour.

Bechuana Preacher.

July 17.—I committed the morning ser-

vice to the native teacher Makame, who took for his subject the rich man and Lazarus. He seemed particularly expert in answering the various objections started by Bechuanas against the Gospel. To expatiate, also, upon the folly and worthlessness of their heathenish views and customs, seemed to be his familiar work. He would frequently burst forth in questions like the following:—"What had their forefathers been doing, that they had not handed down to them, their children, the records of former times and things, like those handed down to us in the Bible? Was not that a proof that they had gone astray from the first fountain of knowledge? and having thus strayed, their present errors were easily accounted for. Adam, Noah, and Abraham, all had the knowledge of the true God, and way to happiness, and those of their children who followed in their footsteps were now the mighty nations of the earth."

At 10 o'clock the day-school commenced, under the superintendence of Makame. I counted about 120 children and about 40 adults present. The adults were mostly in spelling, but some of them, and several of the children, were reading in Luke's gospel. In the afternoon the inquirers' meeting was held, which was attended by about 120 of the church-members. The whole number in church-fellowship is 188. To these may be added 30 or 40 persons, who form the class of inquirers, many of whom, I hope, are sincerely seeking the way to Zion. Some of these have since been baptised, so that now our native brother Makame has more than 200 under his care, at Moruani-town, Vaal River.

In the evening we again had service, and read some extracts from the *Missionary Magazines*, which much interested the people. [Lon. Miss. Mag.]

LADIES' NATIVE FEMALE EDUCATION SOCIETY.

INDIA.—School at Calcutta.

The Rev. Josiah Bateman, Chaplain to the Bishop of Calcutta, gives the following:—

Lively View of the Central School.

Our attention has been drawn very much lately to the Native Female Schools; and I will, therefore, tell you what we have seen and heard, though it will be only a domestic story. We were paying a visit to the Governor General, on Friday, the 7th of July, and called at the Central School on

our way. We found every thing going on as usual—the number of children the same as before Mrs. Wilson left—the employments the same—the cleanliness the same—the happiness as great as ever. You know, I believe, the general arrangement of the building, and that it is large and handsome. The whole lower floor, which would make four or five rooms, is opened into one. Every pillar supporting the roof has a cluster of little girls about it, sitting round their native mistresses : little bamboo frames support their books ; and they read altogether or alone, as their lesson is from the Bible or a Spelling-book. Nearly three hundred children make no small noise, you may imagine, when this is going on ; though when exchanged for work, all is very quiet. You stand behind a class to listen—up peeps a little black face ; and meeting a look, or a smile, or a salaam, it is instantly covered with the white dress, and turned down again. Their dresses are given to them for school hours, but not taken away from school. They come and go in a very primitive style of dress ; but the uniformity in the school itself makes the appearance very pretty. The whole floor is covered with these circles of little girls. The Bishop, knowing a little Bengalee, went from class to class, hearing them read the Gospels.

The Correspondence of the Eastern Female Education Society furnishes various details of the

Influence of these Schools on the Native Females.

We extract some passages on this subject.

With respect to conversions, or children leaving their heathen relations to come to us, little or nothing can be said. Two children, three weeks ago, in two successive weeks begged to remain, and to become Christians. One had just lost her parents, and, being destitute, was wandering about, till directed, by seeing the children around our gate, to the Central School : she came in for three days ; and, on the fourth, remaining behind when the others were dismissed, said she would be our child and become a Christian : we sent her to Mrs. Wilson's Refuge that day, and she is quite happy. The other little girl was one of the readers in the A B C Classes : she had been sold by her mother to a woman of bad character, who beat her ; on which she made her es-

cape, and ran to the Central School, begging to be taken in and to be made a Christian : she immediately consented to have her long hair cut off, and all her ornaments broken, and went to the Refuge ; where she soon made herself at home, quite delighted with the protection which she had gained : she said the woman whom she had fled from had fifty more little girls, whom she treated in the same way, and had bought for the same purpose. These facts, which now and then occur, speak strongly in favor of the opinion which the children themselves have of the school, though perhaps they do not say more ; but it is no little pleasure to us, who know the sorrows and miseries to which they are exposed at home, to feel that they know where they may expect kindness and sympathy. Another girl, who ran away from a cruel husband and mother, and came to the school in the middle of the night, we were unable to protect : she continued to be taken back, and to escape to us, for four days ; and then her mother, three women, and two men, came to insist upon her returning with them : we tried to soften the woman, but she was inexorable ; and declared, that if her girl did not go to her instantly, she would cut her throat : the poor child went, frightened and trembling. We have no appeal in such cases, at least not on earth.

Our school lately has become very thin, owing to the heat, the festivals, and the marriages : so, to-day, to try the effect of restraining abused kindness, we have told the Sircars, or people who bring the children, that the school will be closed for a week ; and then, if they bring their proper number of children and behave as they ought, we shall admit them again. The teachers are the greatest possible trouble, and, unless kept under authority, it is impossible to do any thing. They all went away extremely surprised, and looking quite sorry ; but you would be astonished at their troublesomeness, in telling lies and quarrelling with one another : it was a desperate and needless quarrel yesterday, which was the immediate cause of our determination to-day. On Monday we shall see the effect of it ; and I have no doubt myself of seeing a full school again.

All the elder, and most of the interesting girls, are married : since January, more than fifty have been married. There are a few coping forward in their classes, who excite a good deal of interest in my mind. As far as natural feeling goes, I endeavor to

suppress it: for most of them will soon leave us; and it is one perpetual feeling of disappointment, if one's mind is not kept up above all that is to be seen or heard, by a faith that is the *substance of things hoped for, and the evidence of things not seen.*

I am getting into the habit of visiting the children and Teachers at their own houses; as I find riding essential to my health, and they are quite delighted to have me make "salaam" to them at their own homes. I only long to speak: when I am able to say what I ought, and wish, I anticipate a good deal of interest from these visits. You would be quite entertained, now, to see how the children collect together, when they see my pony at a distance, that they may run to school by my side. The women stare, and hide themselves, if I am a stranger to them, till they see some one whom they know speaking to me without fear: the children unacquainted with us often run away, but are now venturing to stand still and look; and the men look up and say, "Ah, that's the School Ma'am, and those are her "ponos" (scholars), don't you know?" But if I dismount and go into a house, I could soon have a congregation of thirty or forty persons.

We have just been cheered by the intelligence that one of our Heathen Teachers has been employed, with a girl who was formerly in the first class at the Central School, in teaching four Baboos' Wives to read Bengale, out of our books, since last August. They have sent for more books, and express a great desire to see us and learn English. At present, the Baboos* have put us off from day to day, fearing us as of the Christian caste; but we are invited for to-morrow. I do not depend upon them, but hope we may not be disappointed any more. The fact itself is extremely encouraging; especially as we hear that others are desiring to have Teachers from our school, and there is a great desire among some of the women to see us and to be instructed. May the Lord grant us an opening!

FEMALE ORPHAN REFUGE.

This institution was established by Mrs. Wilson, who has for twenty years been engaged in promoting the welfare of her sex in India. Mr. Bateman mentions the following particulars:—

* Native gentlemen.

At length we drove away to Barrackpore; and on our return, the following Monday, called at the Orphan Refuge. It is a handsome building, close by the water-side. As our boat drew up to the landing, Mrs. Wilson stood at the gate; looking rather serious at the troop of servants carrying the Bishop's books and our umbrellas, and preparing to crowd in after us. "Will you want those servants?" Mrs. Wilson said, "for I never allow a strange man within the walls." So the servants were dismissed, and we were waited on by little Christian maids—Hannah and Ellen, I think were their names. Ninety-seven little girls of all ages were assembled, as fat and as healthy as you can imagine. Some were working, really handsomely, patterns in a frame: some were reading; others learning. They have been assembled from all parts of India. The parents of the greater number died in the fearful famine a short time back: some have been purchased back again, when sold for the vilest purposes: many are sent by magistrates, when found deserted within their jurisdictions: some are maintained by private individuals. One quiet, patient-looking little girl is deaf and dumb: I talked to her on my fingers. Four were sent lately from the Goomsur Country; where they have been confined, and were preparing to be sacrificed, with a view to propitiate the gods and secure fertility to the lands: they are chained to a tree: a huge crowd assembles round at the appointed time: they rush on the poor victim at a given signal, with knives: they cut off a portion of the flesh, and run like Furies, each to his own field, to squeeze a few drops of blood from it upon the ground. The very fact was but lately known, though it has long existed, and is now utterly abolished: one of these little girls was in four days to have been sacrificed, and we saw upon her legs the mark of the chain that bound her. Now they are cheerful, healthy, happy-looking creatures. The room in which they all sit is long, and with verandahs. It is crossed by another, in which they sleep. Blankets are spread on the floor in two rows, and they lie thirty in a row; and the rest in other rooms. There is a play-ground walled round outside; as well as a burial-ground, where seven little Christian girls already lie: and there will soon be a little Chapel. The population in the immediate neighborhood is very large. There are 10,000 Natives, and very many Brahmins:

so that this spot may be hereafter a centre of light, and life, and grace; and the site selected is as good as the plan itself. When we had inspected all, we went up-stairs, where Mrs. Wilson and her three assistants live. The view is very fine, and the rooms very comfortable. We then had prayers—praying that God would bless the Institution, and all its friends and benefactors. Then Mrs. Wilson gave us breakfast; and we talked about the prospects of these children, and the ways and means. They are not all Christians—that is, all have not been baptized. Some come in at an age when it is desirable that they should judge for themselves; and we wait, that Baptism may follow on conviction. They know English, and most of them can talk it.

From Mrs. Wilson, herself, we obtain the following notices.—

The Refuge is a sort of little Goshen. It has no Christian neighbor within miles of it. Your three cases arrived this year, when the Orphan Funds were nearly exhausted; and were, therefore, peculiarly acceptable. How very much there is to be done everywhere, and how much to be **UNDONE**! At this moment the din of Heathenism, (it being a festival with them,) tomtoms, and every kind of noise that is painful to a Christian's ear, surrounds me. There is a population of ten thousand Heathens close around; and not a Christian school from Barrackpore to Calcutta, for them and thousands of others! It must not be supposed that the Heathen crave our instruction. No: they would rather never hear us; but for worldly gain, or the hope of it, they draw around.

How often I wish I could for a moment present these hundred dear children to Christian Ladies in Europe: those, who are Christians **INDEED**, would be delighted. The most-advanced orphan leads the Week-day Worship, if I am engaged. About a dozen of the elder meet later again in the evening for praise, reading the Testaments, and prayer, in the church-room. When a few of the little ones are on the doctor's list, and do not come to morning prayer, the elder girl, who takes care of them, seats them on a mat, and prays with them.

What a field for Christian exertion is this awfully-dark Pagan Land! We want **THOUSANDS** of Laborers, who would be content, nay, happy, to labor, live, and die, unseen and unknown.

In a Bungalow Chapel, made of mat,

just outside of the gate leading to the villages, Native Christian Teachers sit daily to read with inquirers—answer questions—and give tracts. The River Hooghly runs west of this place, and on the three sides is the Heathen population. None but God the Spirit can rouse them from their sleep of death! Oh pray for Christian Laborers in idolatrous nations! Stop not to ask to what party they belong; but pray for all who teach, and for all who are taught! [*M. Reg.*]

LONDON MISSIONARY SOCIETY.

BENARES.

The Rev. J. A. Schurmann, one of the Society's Missionaries, has sent home a specimen of his method of discoursing on the truths of the Gospel to the Natives.

Kind of Preaching best suited to the Natives.

It wants exceedingly great skill to preach effectually to the Natives. Our minds have, by our European education, become very prone to generalizing; but this will not do with the Natives. A Sermon of the best European Preacher, translated into Hindustani, would not be listened to. Every doctrine stated must be explained by a figure or case, taken from the sphere of their own observation. Whenever I intend to preach a doctrine which I have not preached before, I first sit down and consider by what figure, or allegory, or parable, I shall explain it: when I see that this representation does not strike their minds, I think of another; and go on in this way, till I find one which is quite according to their taste and ideas. Every striking figure passes with the Natives for argument. Europeans look to the truth of the figure itself first, and then whether it be applicable to the case in hand. Not so the Natives. By a striking figure you may convince their minds at once.

Objections of the Natives.

I am now so well acquainted with all their ideas and objections, and the answers which will satisfy them, that I never get into perplexity. There is no subject more difficult to treat than the political relation in which Englishmen stand to the Natives; and they are exceedingly fond of touching upon it. In the first year, I never entered on this subject; but said that I, as a Minister of the Gospel, could not discuss with them political questions, but only the politics of

the kingdom of God. I now enter fully into the subject. Often, after preaching, a Brahmin will come forward, and introduce the matter in this way:—

Manner of answering Objections.

"Well, all you say is very good; but if you act not according to it—if you go into your neighbor's house and rob him of all he has—" I asked him whether he knew any thing against my character. "No, but you are an Englishman; and the English have first taken our country, and will now take our religion likewise." I tell him that he is entirely wrong, in the first place, in taking me for an Englishman; secondly, in saying that the English have robbed them of their country; and, thirdly, in supposing that the English wish to take their religion. "If you tell this in Persia or China," I say, "would the Natives not ask how many millions of Englishmen came over to conquer a nation of 120 millions! And would you then not be obliged to state the truth, viz. that sin and corruption had thrown the country into such confusion, that you were obliged to call some few English Merchants residing in the village of Calcutta to rule over you! Who were the soldiers? Were, and are they not almost all Natives? Do you think that you could conquer England in this way? No! there is no caste: all have a common interest: all are one." This satisfies every native mind.

I go on to tell them, that Government will not take their religion, as it would not be political. "As long as there are castes,

there is no common interest. If you had been Christians and Brethren, neither the English, nor any nation could have conquered you. Government is now neutral, but would formerly not suffer any Missionary to preach to you that we are all one. Gods formerly came, according to your belief, to dethrone oppressive Princes—God has now sent the English. And why are you dissatisfied with Government? Were you ever ruled so well? Look to Oude, and other States, where Natives reign. Do the people not now long for the English Government, as you did formerly? You, being a Brahman, are, perhaps, displeased that there is no Hindu King, who would oppress the lower castes, and feed you daily in his palace, and hear your cantations, and burn, according to your Shasters, with a hot iron, every low caste man who would dare to seat himself on the same bank with you."

After I have spoken for some time in this way, the congregation is entirely on my side, and the Brahman gets quite ashamed.

Formerly, when I did not enter on the subject, the Brahmans took great advantage of my silence. "You see," they would say to the congregation, "he can give no answer. Of what use is all his preaching?" In this way, they quite estranged the affection of the people from me, and did away with all the effect which my Sermon had made on their minds. I give now a full reply, whenever I am attacked in this way. We generally separate in good understanding, and pleased with one another.

The Presbyterian Board of Foreign Missions.

LODIANA.—*Extracts from the Journal of the Rev. John Newton.*

Missionary Tour—Sikh sacred Book.

Nov. 10, 1837—*Lalton* from Lodiāna S. W. S. 7 miles. Population—Sikhs, 700; Hindus, 100; Musalmans, 200 = 1,000. The magistrate insisted upon furnishing all our supplies gratuitously. He assembled the former on Sabbath morning to hear our message, and we went to the bazar to talk to the merchants in the afternoon. There is no place of worship, but in an upper room of the best house in the town there resides a Sikh Gūrū who keeps a Granth, [the sacred volume of the Sikhs] which he reads

and expounds to all who wish instruction. I desired the Gūrū to show me his place and Granth. Several persons followed; when we reached the door, all took off their shoes to show respect to the sacred book which they call Granth Sahib, that is, Mr. Granth. The Gūrū requested me to take off my shoes; I preferred standing at the door. Seeing this, he told me to enter notwithstanding my shoes. The book was brought out of a dark room, placed on a low frame over an elegant carpet, and the seven rich cloths with which it was wrapped were taken off. It was about 14 inches broad by 16 inches long, and 6 inches thick, covered with scarlet cloth, a wide margin

had been left on each page. The Guru took his seat before it, and a man by its side with a brush (the handle of silver,) to keep off the flies. The book was opened, and pillows placed under each side. The Guru then read a sentence and explained it, to show me his manner. He said it was composed of five parts, written by so many authors—of whom "Father Nanak" was the first. These were all faqirs, religious mendicants, or holy men; but at the same time warriors. There were five other leaders, one of whom wrote a book (the faqir said,) but it is not a part of the holy volume.

Conversation with Sikh Priests.

Nov. 12. *Jassowal*, from Lodiana, S. 8½ miles. Population—Sikhs, 500; Hindus, 200; Musalmans, 50; = 750. Here again supplies were gratuitous. The diseased came to be cured, and I gave them such medicine as my stock would allow. Here is a college of Sikh faqirs, 40 in number. One of them brought a present of sugar. Going in the afternoon to see them, I was told to take off my shoes, but with the same result as at Lalton. The faqirs whom I saw are all old men. I asked them about their religion, and learned that they believe in the transmigration of the wicked, and the absorption of the righteous into the substance of the Deity, because, said they "the souls of men are parts of the Deity." I said, "Is it possible for God to sin?" "No." "Are all men sinners?" "All who have not acquired knowledge." I then said, "How is this? You tell me three things—God cannot sin; men do sin; and yet men are parts of the divine essence!" Before the absurdity of their position, that the souls of men were divine, could be drawn out distinctly, and exhibited to the people who were sitting by and listening with great interest, they interrupted me and tried to change the conversation. But I constantly recurred to this point till they seemed to be getting angry. I promised them Gurmukhi Scriptures, which made them very glad. As I went out the chief disputant said, "You are my brother;" meaning, I suppose, that we were both Gurus. The next morning I talked to the people near the same place, the faqirs listening; I now brought out the conclusion they were so much afraid of the day before, and unfolded the great doctrines of the Gospel.

Missionary Intercourse with the People.

Kheri, from Lodiana, S. W. S. 7 miles. Population, 100 Hindus. The meeting was held in the evening by moonlight. The people complained of having no cessation from work. I told them of the Sabbath. They said they would be glad to rest on the Sabbath if the English would command it. The people in this country have been slaves so long, that they scarcely think it possible to do any thing without a command. Their religious teacher was present. We addressed ourselves chiefly to him, showing him the responsibility of his station, and instructing him what to teach the people; for example—sinfulness, danger of perishing forever, pardon attained only through the atonement of Christ, necessity of regeneration, prayer, holy living, &c. He heard with great seriousness and attention, spoke sensibly, promised to teach all he heard from us. "But," said he, "most of the people do not care about my instruction. How can I teach them? God only can turn their hearts." Here I showed him the necessity of praying for them. He was about 30 years of age.

Nov. 13. *Bila*, from Lodiana, S. W. S. 8½ miles. Population, 100 Hindus. Another evening meeting. People uncommonly attentive. One inquired how they should learn more of these things? I told them to come to me at Lodiana. This seemed to please them. When I was going away several followed and asked Golak, (the native Christian who is with me,) how they could be supported while receiving instruction at Lodiana. They said also, "This is a God we never heard of before. Is this a new God?" They wanted to know too whether we could prophesy or not.

Nov. 14. *Mansur*, from Lodiana, S. W. S. 9 miles. This village is out of the Company's territory. Population—200 Sikhs; 70 Hindus, and 30 Musalmans, = 300. When we arrived they refused to sell us provisions, but afterwards changed their minds. The magistrates came to apologize. At my request they assembled the people in the evening. We held our meeting by candle light, in what might be called the Town Hall. Above a hundred men were present; probably all in the town, with the magistrates at their head. They seemed much interested, and were glad to hear that I expected to come again. When I made my salam on leaving them, the chief magistrate returned the

salam with emphasis, and said in an earnest tone, "We are very glad." Another cried out, "You are very kind," alluding to the fact of my having come so far to tell them such "good news." Some, however, went away laughing.

Nov. 15. *Joah*, from Lodiana, S. W. 9½ miles. Population—Sikhs, 200; Hindus, 430; Musalmans, 20; = 650. An outdoor discourse soon after sunrise; about 50 present. Much gratitude was expressed to me for bringing them such a "gospel." I urged them to be thankful to God for providing such a salvation, and to show their gratitude by accepting it. The chief religious teacher, an old Brahman, and others followed us out of the town to express their gratification. The old man said he would come to Lodiana and spend a few days, to get further instruction. We try to impress upon the people the idea that the design of Christ in dying was to save men from sin as well as suffering; and that to indulge the love of sin is utterly incompatible with a true dependence on Christ for salvation. They have, indeed, very erroneous ideas of sin and holiness, of prayer, of asking in the name of another, of regeneration, &c.; and it is perhaps impossible to give them clear views on these subjects, without line upon line, and precept upon precept; and all this must be accompanied by divine influence.

Shahazad, S. W. 9 miles. Population, 30 Sikhs. The magistrate, an old man as is usual in these villages, was very sedate and thoughtful, listening with intense interest. In the course of our remarks he turned to one behind him and said, "Did you ever hear such words?" When I had ended, he said, "Is this what you were going to tell us?" and then addressing the little congregation he added, "Brothers, isn't this all for our good?" We told him they might have further instruction by coming to Lodiana, where I lived. He exclaimed, "Good! excellent!"

Nov. 16. *Chokar*, S. W. 9 miles. Population, 50 Sikhs. Talked and prayed with 14 men and some boys. We asked, "Do you understand what we tell you?" "Yes; but we do not understand it all, for we never heard this before." Alas! thought I, that they never did hear it before, for most of them were tottering over the grave. When I was walking away, the magistrate, a venerable old man, with a long white beard, cried after me, "From this day I will do what you have told us." Who can tell

but that with the help of the Holy Spirit, some of these people may find their way by the little light they have received, to the gates of heaven?

Extract from a Letter of the Rev. J. Porter, Feb. 26, 1838.

Press at Lodiana.

On the arrival of our press from Allahabad, and an additional supply of types from Serampore and Calcutta, we enlarged the operations of the press. We have now eight men and boys engaged in the printing department, and four in the book-binding. Of those in the printing-office, four are boys who attend the school; only about half of their time is available in the office. As they become better acquainted with their business we shall, of course, be able to do better work and more of it.

In Hindustani, we have printed the following Tracts, viz.—

The Christian Indeed, 24 p. 8vo.	3000
copies.	
Fall and Recovery of Man, 34 p. 8vo.—copies	3000
Day of Judgment, 24 p. 8vo.	3000
Ten Commandments, and Remarks—Broad-sheet,	3000
In the Gurmukhi or Panjabi:—	
Ten Commandments, and Remarks—Broad-sheet,	5000

A newspaper in Persian is printed once a fortnight for an English gentleman, which is designed to promote the benefit of the natives. Several small works, a Sermon, and two Temperance Addresses, have been printed in English—the Sermon and the Addresses at the expense of English friends. After mentioning various details, a remark is made about the expense of printing at that station:

From the foregoing statements you will learn something about the expense of printing in this part of India. We can print Tracts on native paper at an average rate of 12 pages to the cent; and on English paper, at the rate of about 8 pages.

Extracts from a Letter of the Rev. W. S. Rogers, Lodiana, Feb. 13, 1838.

English School.

The present term had commenced during my absence; but since my return, my time

has been chiefly devoted to the school. I have always regarded this as one of the most important and encouraging fields embraced in the circle of our operations. And since my connection with the school, my views of its importance are increased rather than diminished. The amount of *direct* religious instruction which we communicate is as yet small. Still, scarcely a day passes in which we do not have occasion to instil principles which strike at the root of their own system. And we are always careful to make the most of these opportunities, as we can do it without seeming to design any thing more than to explain the lesson. They are not slow to see the bearing of these principles against their religion, but still they are candid enough to admit them when fairly presented. Some of those in the advanced classes, do not hesitate to acknowledge the superiority of Christianity over the religion of their fathers, and their speculative conviction of its truth; but they say that the consequences of an open profession are too serious, for them to make an open avowal of their faith. Several are in the habit of borrowing books to read on religious subjects, and we would hope that the Lord is stirring up their minds to search after the truth.

But if none of them should be savingly converted, we shall not think that our labor has been lost. They must at least go out with enlarged views as to the importance of education. Some of them will thus be fitted to render important assistance, either in teaching or encouraging schools. And their long acquaintance with us, and the knowledge which they derive from us, will abate, if it does not entirely remove, their prejudices against our religion. It is very gratifying to witness the exalted opinion which they entertain of all Christian nations. They always manifest surprise when any statement is made to the disadvantage of a country denominated Christian in their Geographies.

Our numbers stand pretty much as when we closed the report. Several have been admitted, and nearly an equal number have discontinued their attendance. We have given very special attention to their instruction since the commencement of the present term, and their progress has amply repaid us for the additional time bestowed. Br. Newton and Br. Porter both assist me during part of the morning. This enables us to do the greater part of the teaching

ourselves, instead of depending upon the munshis, as we have hitherto been obliged to do. The first class have nearly finished the *review* of Geometry; they have also nearly finished Political Economy, and the first half of a brief survey of History. The second class are studying History, Geography, and Arithmetic. The third have finished "Parley's Sun, Moon, and Stars," read half of a little book called "Idiomatrical Exercises," and made considerable progress in Grammar and Arithmetic. The studies of the fourth are nearly the same as the third. The fifth and sixth are studying more elementary branches.

Bazar School.

We have recently commenced a school in the Cantonments, in which we design to teach only Hindustani. It is on the premises of our kind friend Dr. Baddely, who defrays all its expenses. It is taught by Golak, one of the members of our little church, who is assisted by a member of the school. He opens it with prayer; and part of the daily exercises is to read and expound the Scriptures. We intend to introduce nothing but the scriptures, and other religious books. The boys are all, with one or two exceptions, under ten years of age; of course they are just beginning. When they have learned to read their own language with ease, we intend to admit them to the other school, if they wish it. The daily attendance is about fifty; the number enrolled is near seventy. Most of them are the children of the poor, but we sincerely trust that the Lord has some chosen vessels among them.

We are beginning to feel a little more like *practical* missionaries than we have done heretofore. Things are assuming more of the working character. We have pitched a tent in the city, where Br. N. spends a part of each day in reading, preaching, and conversing with the people. As yet, it is only an experiment; we cannot, therefore, say much of the prospects of usefulness. We rest, however, upon the promise, that the *word shall not return void*. The press also is more efficient than ever before; still we labor under great disadvantages for want of an experienced printer. We are in hopes that one is drawing near to the country by this time.

SUBATHU.—*Journal of the Rev. J. Wilson.*

Notes respecting the Hill People.

I send some notes made during a short

tour to the higher ranges of the Hill region, in September and October last, in company with Br. Rogers.

Our principal object in making that tour was to inform ourselves as to the population farther up towards the "Snowy range,"—to ascertain what *dialects* are chiefly spoken,—what *character* used,—what proportion of the population are able to *read*,—what is the state of education, as to schools, &c.; in a word, to ascertain what are the prospects as to Missionary usefulness in this part of the "Hill Country."

A part of the way Br. Lowrie had gone before me, and had made pretty copious notes.* Knowing that he had written pretty largely on part of the way, and not having access to his notes to know what he had written, I did not have confidence nor encouragement to write very copiously. And I very probably, after all, have written many things which he had written before me.

Another reason for these notes appearing so barren and destitute of interest is, that we were travelling all the time where *Hindi* only is spoken, and we had given comparatively little attention to that dialect. I had read it so much as to be able to *read* Tracts, &c. with considerable ease; but not to be able to carry on a conversation with any degree of fluency, or to any considerable extent. We had, therefore, to be content many times to carry on our conversation in so desultory and loose a manner, that the broken fragments would not do to put together in a Journal. Our journey will seem to you to have been performed with very little conversation with the people, oft-times, when we had a great deal. Such as these notes are, I send them. If you find any thing in them that you think would be either interesting or serviceable to the churches, you will make use of them. If not, you will please lay them aside with the things that rest in silence.

Sept. 14, 1837.—Went to *Simla*, 25 miles from our station, Subathu. Here we spent one day making arrangements, procuring provisions for our journey, and persons to carry them for us. Tents, tables, food, clothes, and every thing in the Hill district, have to be carried by *men*; the country being too mountainous for the use of wagons. At this place we took some books and tracts, &c.—hoping to find some persons in the Bazar who could

read. But in traversing the Bazar from one end to the other, we could find only *two* persons willing to receive or read our tracts. The native population here during the summer months is large, but they seem to be so wholly occupied in the pursuit of wealth, that any other object cannot secure the slightest attention. During the spring and summer, when European invalids repair to this place on account of their health, money is very abundant, and very lavishly used; any thing used by Europeans, commands an enormous price. Consequently, hundreds of natives, from Delhi, Meerut, Kurnaul, and other cities of the Plains, flock to Simla with their merchandize. And as the Europeans only remain there a few months, they carry out Franklin's maxim, to "*make hay while the sun shines*," with a great deal of dexterity; so much so, that it appears to be a real grievance for any of them to spare a minute for any other pursuit than the single one of *gain*.

16th.—*Fagu* Bungalow, 8 coss, or about 11 miles, east of Simla. On our way to this place we passed over the summit of the *Mahasu* hill, which is said to be from 10,000 to 12,000 feet above the level of the sea. A deep, dense cloud lined the summit, and rushed sometimes with immense velocity through the "*kads*" (ravines) below us, the wind taking its course from the shape of the ravines and hills around. We seemed to be literally wrapt in the cloud, and could not see more than the distance of a few yards, except when a "*rushing, mighty wind*" would sweep along, and for a moment disclose the huts and cultivated spots in the ravines far below. *Mahasu* is covered with a dense, heavy forest, chiefly of Fir-trees. A very rank vegetation, and the deep green Fir-trees, covered with a deep green Lichen (or moss), impart a very refreshing greenness to the picturesque landscape.

In various places along the summit and sides of the hill, *potatoes* are cultivated extensively, and seem to have their chosen soil. This looks more like America than any thing I have seen on this side of the globe. The vallies on both sides, as far as the changing clouds permitted us to see, were studded thickly with native hamlets, and covered with cultivation in the usual style of the Hills.

On the road from Simla to Mahasu, we met from 60 to 100 men, carrying boards, scantlings, &c., for buildings now going for-

* See *Miss. Chron.* Vol. IV. pp. 101-108.

ward in Simla. One man carries one, or two, or three boards, according to their size; and 6, 8, 12, 16, or more men carry one beam, according to its size. There is no other mode of transporting such things yet discovered, than *human sinews*.

The Bungalow at Fagu occupies an elevated position, and commands an extensive view along two or three vallies in different directions. These valleys are generally well cultivated, and the slate-covered hamlets present a lovely night-view, as the moonlight glistens from their roofs. In the evening twilight, also, it is impressive when they light up their fires, all about the same time, to cook their evening food. The smoke rises and curls beautifully upward from each, as it used in olden time to arise from Jewish altars; and if we could suffer the imagination for a little to see in these the smoke of incense arising from the family altar to the God of Heaven, a thoughtful mind could not but feel solemn, and disposed to join their worship. But, alas, the *drum*, or the *horn*, or the *bell* sounded in the temple of *Sive*, when any one brings a handful of rice, or some flowers to offer in the idol's temple; and the painted foreheads of the people soon tell the sad tale that we are not among a people that worship the "God of Heaven."

At this place, although it was the middle of September, and on the borders of a tropical climate, we were glad to put on the warmest woolen clothes we possessed, and sit close by a brisk fire, and withal we suffered from cold. The summit of the snowy range, bleak and cold, just over against us, sent down a specimen of their pure frosty air in the evening breeze,—which came directly down from them.

17th. *Matiana*.—11 coss from the last Bungalow, nearly due north. The road is generally pretty level for the Hill country, though very circuitous. The hills generally are bare, few trees, and very little grass. The north sides of the hills and the sheltered ravines are commonly covered with small Pine trees, and Holly. In some of the ravines, the wood, or jungle as the natives call it, is very dense. About three days ago, as Dr. Mc G. was passing along this way towards Khoteguri, and his servants were driving a flock of sheep and goats before them, an enormous leopard sprang from the jungle upon one of the fattest and choicest young goats, struck him a blow with his enormous paw, which knocked the

poor thing three or four rods down the hill from the road, then followed, and carried it off without molestation, while the servants stood in mute astonishment, without even dreaming of any attempt to rescue it. Leopards, and a few other ferocious animals, abound in these hill jungles. The little villages, or rather hamlets, which lie generally at some distance below the road, present a greater appearance of neatness and domestic comfort than those nearer the plains, though they are more sparse and the cultivation less.

To-day is the Sabbath. We spent the night very pleasantly in the Bungalow, and were congratulating ourselves on the prospect of so quiet a place, and so pleasant a Bungalow in which to spend the Sabbath. But when we arose, we were disappointed by finding our door literally surrounded by the servants of Messrs. — and —, who were returning towards Simla, and, instead of letting their wearied servants enjoy a little Sabbath, had sent them on during the night to get things ready for them when they should arrive for breakfast. Having occupied the Bungalow one night, we of course gave place to them. Accordingly, we had our tent set up at some distance from the Bungalow, that we might have the opportunity still of enjoying the Sabbath in quiet. Our intruding neighbors spent the day in shooting, and whatever other amusements they had a taste for, and we in reading the Bible, and reflecting on the grace and goodness of Him "who had made us to differ." We felt pleased with the thought of having an opportunity of thus tacitly testifying to the value of the Sabbath. Our servants, who were really very much fatigued with the week's very hard work, seemed to relish the rest of the Sabbath, and to regard it as a blessing to the weary. They also saw the value of it in the contrast between the refreshment and relaxation which they enjoyed, and the hard drudgery which the servants of the other gentlemen, who disregarded all the blessings and all the sanctions of the Sabbath, had to toil through.

In the afternoon we assembled all our own people, and as many of the people who lived hard-by as we could prevail upon to attend, and read to them a Tract in Hindi. We also gave a few Tracts to the *Tahsildar*, or collector of the *Rana*, or chief of the district, who happened to be passing by at the time. He was the only person in the company who could read. He assured us that we should find no more readers till we should

After mentioning other particulars, Mr. McEwen adds :—

These are some of the views which have influenced me in my present movements, and I trust they are such as will meet your approbation. I know and lament the great expense which must necessarily be incurred. I am also well aware of the very strong feeling, which exists at home against missionaries returning from their field of labor, and I assure you that the very idea of encountering that feeling makes me tremble; nothing but a firm conviction that we are not at liberty to throw away our lives, when the probable and lawful means of preserving them are placed within our reach, could have led me to take this step.

There are many things in India which makes our leaving it at the present time to be truly painful. At Allahabad our prospects of usefulness were encouraging to a degree that is not very common in India missions, especially at new stations. The friendships which we had formed there were of the most tender kind; and to leave just when we had the prospect of being joined by such worthy and dearly beloved fellow-laborers, you may believe is very trying. But it is of the Lord's doings, and I have not the slightest doubt but that he intends it for good, and that we shall yet see it.

We left Allahabad on the 22d January, and arrived here on the 12th March. Letters received within a few days mention that the prospects of the mission, which were truly encouraging when we left, continue to brighten; though interspersed with such a number of dark spots in the form of disappointments, &c., as may teach us to rejoice with trembling.

I am truly rejoiced to learn that you have determined to make Allahabad a permanent station. I do believe that the Lord has a great work to perform at that place, and I trust it is already begun.

We expect to leave in the ship "Edward," to sail in four or five weeks; and we may expect, if all is well, to see you soon after you receive this letter. The God of missions bless you, and cause his work to prosper!

The letters from the missionaries, who sailed from this country last autumn, relate chiefly to business details. Mr. Morrison's account of the scenery,

&c., at Madeira, and of the religious character of the inhabitants of that island, as also other parts of his journal, we hope to find room to insert hereafter. Referring to the religious services held on board their ship, he writes :—

We have enjoyed, with but three exceptions, the privilege of public worship and preaching on deck; and but one of these was such as to prevent our assembling in the cabin for our usual exercises. Besides the public preaching of the Gospel, we have distributed a number of tracts, and have lent to the sailors such religious books as we supposed would be profitable to them. Most of the officers and crew have attended our evening worship, and the monthly meeting for prayer in behalf of seamen. We are not without hope that the bread we have cast upon the waters we shall find after many days; but our hopes are all in the sovereign mercy and free grace of God. May He condescend to own and bless our labors, though so very feeble and imperfect, and attended with so much sinfulness in his unworthy servants, and to his name be all the praise forever.

Mr. Wilson, under date of April 14th, writes from Calcutta :—

We landed here on the 7th inst., having been at sea nearly six months. We find Bro. McEwen here on his way to America. His health seems to be very much shattered, and I much doubt whether he will ever be able to endure this climate. If he can stand the voyage, I have no doubt but that it will be of service to him.

We found him in possession of a house, which, by means of a little *packing*, holds us all. By living altogether here, we can get along at comparatively little expense.

The warm season was too far advanced, it was thought, when they arrived for them to proceed to their stations; and, in accordance with the advice of Mr. McEwen and others, they had concluded to remain at Calcutta until the rainy season should commence. Amongst other reasons for regretting this detention, Mr. W. mentions that the cholera was then raging there. About 100 deaths among the

natives chiefly occurred daily. We may hope soon to receive farther accounts by the Edward.

**MISSION TO THE OTTAWA AND
CHIPPEWA INDIANS.**

On Sabbath evening, Sept. 23d, the Rev. Messrs. John Fleming and Peter Dougherty received their Instructions from the Executive Committee, before proceeding to form a mission among the Ottawa and Chippewa Indians. The religious services were held in the Rev. Dr. McElroy's Church in this city, where a large congregation was assembled. The Rev. Dr. Campbell of Albany, and the Rev. Messrs. Krebs of this city, and Smith of Charleston, S. C. conducted the devotional exercises; the Instructions of the Committee were read by the Corresponding Secretary, and addresses to the audience were made by Messrs. Dougherty and Fleming. The services were solemn and interesting, and a serious and very favorable impression, it is believed, was made in behalf of these Brethren and their mission. They proceeded on the 25th to their field of labor.

Mr. Dougherty spent several weeks, during the summer, in visiting these Indians; and his report, as well as the information derived from other sources, induce the Executive Committee to entertain encouraging hopes as to the success of this mission. Its interests are commended to the prayers of the people of God. We insert the Instructions which were read on this occasion.

Extracts from the Instructions of the Executive Committee to the Rev. Messrs. John Fleming and Peter Dougherty.

It has long been a standing charge against those who profess the religion of Jesus Christ, that they take upon trust, and without examination, all the facts and principles of that belief,—that they resign their judgment to a blind enthusiasm, and discard reason from

their thoughts. A single precept of that religion shows the injustice of this charge; every Christian is required "To be ready always to give an answer to every man that asketh him a reason of the hope that is in him, with meekness and fear." The work of Foreign Missions, particularly, is in the mind of many considered as visionary and unnecessary; and even with those who cheerfully receive the Bible as the rule of duty, there is, it is feared with many, a great deal of silent unbelief on this subject. In many points of view it is of great importance that this question be carefully examined and decided according to the truth; and on no part of Christian duty is it more necessary to give a reason for the hope that is in us. You, dear brethren, have devoted your lives to this work; and it deeply concerns you to be well satisfied that you are not influenced by a delusion, similar to that which impels the infatuated devotee to cast himself under the wheels of the car of Juggernaut, or into the waters of the Ganges. You are about to leave the places of your birth and education, and to bid adieu to father and mother, to brothers and sisters, and to the friends and acquaintances whom you have long known and respected;—you are about to leave a land of bibles and of sabbaths; a community regulated by the precepts of the gospel, and where civil and religious liberty have their home, for a land of moral darkness, and the company of the savage tribes of the forest. These are no light sacrifices; and if you be mistaken in respect to your duty, how great would be the kindness of him who should convince you of your error. It is no light matter for your parents and other relatives thus to part with you. None but a parent, placed as yours now are, can know how deep, how painful, how desolating are the feelings they endure. The missionary and his friends profess not to be stoics here. They enjoy these strong and endeared relations of life as intensely as do their neighbors; and they suffer, in these separations, as deeply and as keenly as do others. If delusion and infatuation be the cause of all this, how important to them would be such conviction? To the Board also, and to the churches, the truth here is important. If all this work be delusion and uncalled for, let all our missionary boards be dissolved; and their officers, instead of their present laborious and painful duties, attend to other things. Let the missionaries be called home; their converts be scattered again among the heathen; their churches be filled with idols; their schools broken up, and their translations of the bible and their printing-presses all abandoned; and let the churches at home no more be troubled with calls for assistance to sustain the enterprise.

In every question relating to the kingdom of Christ, and the duty which God requires

of his church and people, our first inquiry should be, What saith the scripture? "To the law and to the testimony; if they speak not according to this word, it is because there is no truth in them."

On opening the Bible, we find the command of the blessed Saviour, "Go ye into all the world, and preach the gospel to every creature; and lo, I am with you always even to the end of the world, Amen." This command of our Lord is conclusive of the whole question. We may refuse to hear it,—or, hearing it, we may neglect or disregard it; but mistake or misunderstand it, we cannot. God has so formed our minds, that if we do but attend to it we must know its meaning. But on this question we are not left to a single passage of scripture, however clear and explicit it may be. The whole book of divine revelation is full of instruction on this subject. In the first chapter of the Epistle to the Romans we have a description of the heathen in the days of the Apostles. If we compare it with the solemn words, "Without holiness no man shall see the Lord;"—"for the wrath of God is revealed from heaven against all ungodliness;"—we are brought to the conclusion that people of such a character are in perishing need of the gospel. In writing to the church at Ephesus, the Apostle thus describes their former state,—“That, at that time, ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world.” Despair itself could not be described in stronger and more melancholy terms. What is the state of a soul without Christ? Can the strangers from the covenants of promise, and the aliens from the church of God, be citizens of the new Jerusalem? And can he that has no hope, and is without God, be in a safe state for the judgment bar? “He that cometh unto God, must believe that he is, and that he is a rewarder of them that diligently seek him.” “How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?”

Besides these written precepts and instructions, we have the example of the Apostles and first Christians, acting under the influence of these solemn truths; they labored through good report and evil report, in sufferings and in self-denial, for the spread of the Gospel. They compared the state of the heathen with the word of God; and any that will do so now, can come to but one conclusion—that without the knowledge of the Saviour the heathen must perish. How solemn and painful is this consideration! When compared with it, how small are our greatest trials, in

sending to our dying fellow-men the bread of life that came down from heaven! What if the trials that you, dear Brethren, are called to endure are great? What if the sacrifices be great, which your dear friends are called to make? and what if the members of the churches be called to exercise a spirit of self-denial to aid in the great work? The plan of God for the conversion of the world requires these sacrifices from his people, and when compared with the eternal interests of millions of our fellow-men, they ought not to be even named as objections to this great cause.

Every part of the heathen world presents a subject of interesting consideration to the Christian. Wherever souls are perishing for want of the bread of life, there is a duty to be performed by the church. The state and condition of every heathen people,—the openings of divine providence for sending them the Gospel,—or the obstructions which lie in the way,—are all subjects of proper inquiry for the Christian community. At present we can take but a brief glance at that portion of the heathen world lying on our own border, and existing almost among ourselves.

The history of the North American Indian, for the last three hundred years, is one of melancholy interest. When the first settlers from the old world reached these shores, the whole of what is now called the United States was occupied by an Indian population, among which powerful tribes and confederacies existed. If we seek for them now, they are not to be found. Many of the tribes have become extinct, and the remnant only of most of the others are to be sought for in the Far West. Step by step they have receded before the steady march of the white man, until to the survivors their fathers' place of residence is known no more. Their retreat, it is true, was not made without a struggle, and many are the instances in which it was marked with the blood of their more civilized foe; and terrible was the revenge which not unfrequently was felt by those, who were finally the victors in the mortal strife. That strife is past; but a remnant now is left; yet still a remnant so numerous, and now so circumstanced, as to make them an object of intense interest to the Christian church.

The opponent of missions asks with an air of triumph, Where are the fruits of the labors of the missionaries to the Indians? We might answer the question by asking, Where are the Indians themselves? It is true, that the scattered and too feeble efforts of the various churches did not till lately, as indeed they could not, give a permanent character to any of the tribes among whom the missionaries labored. The wave of the white population, and the border settlers, constantly pressing upon them, were alike regardless of the Indians and of their teachers. Even those who had aban-

doned the chase, who were cultivators of the soil, and who gave evidence by a well-ordered life, of the influence of true religion on the heart, shared the fate of the most wild and savage. The history of a single missionary effort is in substance the history of all, until the commencement of the present century.

In 1740 the United Brethren commenced their missionary efforts among the Indians in Connecticut, near the New-York line. In 1746 we find them on the Lehigh; in 1766 on the Susquehanna; in 1771 they were forced across the Alleghany mountains to the Ohio; next year we find them on three tracts of land given them by Congress on the Muskingum; ten years afterwards their three flourishing settlements were broken up by the desperate border war existing at that period, and only a part of them ever returned to the Muskingum. There they were soon surrounded by a white population, and their numbers gradually decreased till the settlement was abandoned. Thus, in a period of forty years were these Indians driven from the state of Connecticut to the interior of the state of Ohio. In their retreat, their faithful and devoted missionaries accompanied them; many were brought to the knowledge of the truth, and gave evidence of the facility with which even the Indian, under the influence of the Gospel, will give up his roving, wandering habits, and yield to the influence of civilization. But in such continued migrations, and while suffering such stern and unrelenting oppression, how could any thing permanent remain? No sooner were their houses built, and their fields cleared and planted, than the white man was upon them, claiming the land as his. In such circumstances the most the missionary could do, was to labor for the generation then existing. Nor were their efforts in vain; and to the question,—Where are the fruits of their labors? a glorious answer, at the appointed time, will be read from the Lamb's Book of Life, in which will be found recorded many an Indian name, brought to the knowledge of the Saviour by the self-denying labor of the humble missionary.

Later missionary labors have been more successful, chiefly because the circumstances of the Indians have been more permanent. The various missions to the great southern tribes have resulted in communicating much useful knowledge, and many of their people have become consistent and orderly members of the different churches. But even these large tribes have greatly suffered from the causes, which have made so many of their race to disappear. They, too, had become surrounded by the white population, and the guaranty of their treaties that their land should be reserved to them, failed to protect them from the laws and the encroachments of the states in which they resided. But although the relations of many of the Indian tribes with the

government of the United States have been for some time past embarrassed and complicated, they are now beginning to assume a more permanent and settled form; and thus a brighter day is opening on the Church on their behalf. By an act of Congress of 28th May, 1830, a district of country, containing above 200,000 square miles, lying west of the Mississippi and beyond the limits of any state or territory, has been set apart for the reception of such tribes of Indians as may choose to exchange their lands and remove to that district. Further, the President is authorised to assure such tribe or nation, that the United States will forever secure and guarantee to them and their heirs, the country so exchanged with them. Upwards of 50,000 have already emigrated to this territory, and nearly 37,000 are under treaty stipulations to remove. These, with the Osages and Kansas, residing there originally, will make a population of near 100,000. There are no interferences with the jurisdiction or rights of any of the States; and the whole territory will be held by them under the solemn guaranty of the government of the United States. From this it appears that the policy of the government is, in the first place, to provide for them a permanent home. The want of this, as we have already seen, has been the principal difficulty in the way of enduring benefit to this people. But this is not all; by a reference to the different treaties it will appear, that the most ample means have been provided for the support of schools, and for instructing them in agriculture and the most necessary of the mechanic arts. Something like a fair trial will now be made to elevate the mass of this population to a civilized condition; so that they may safely exercise the rights of citizens, and become, if not a part of our confederacy, at least our civilized and enlightened neighbors. This is a most interesting experiment; and although, as an original measure, many have doubted its policy and justice, and every one must deplore the individual suffering endured by the removal of the large tribes, and the breaking up of the missionary churches and stations,—thereby for the present operating unfavorably to the cause of missions among them,—yet all must now be anxious for its success. What gives it still greater interest is the fact, that above and beyond this territory, on this side of the Rocky Mountains, are more than twenty indigenous tribes, with a population of upwards of 200,000. All these will be more or less benefited by the prosperity of their neighbors within the Indian territory. In carrying forward this experiment, the government have, perhaps, employed all the means in their power. But the agency of the Church is still wanted to ensure success. Unless the Indians are made acquainted with the Gospel of Jesus Christ, all other efforts for their benefit, however ex-

pensive and well directed, must fail. In these circumstances, how great is the responsibility of the Church of Christ in the United States, to embrace every opportunity of assisting to save those who yet remain of this once numerous people. Here are hundreds of thousands, on our own border, our nearest heathen neighbors,—living within sight, almost, of the Cross, and dying within hearing, almost, of the message of love and mercy!

The united tribes of Chippewas and Ottawas, to whom you are now sent, occupy the country situated between Grand River of Michigan and Chocolate river, near the foot of Lake Superior. This country embraces large portions of the margins of lakes Huron and Michigan. They number 6,500, and are under treaty stipulations to remove to the Indian territory in the west, but have at present various reservations, with the privilege of remaining on them till 1841. By the treaty with them, a liberal provision is made for their instruction and improvement, and from this fund a large part of the expenses of the present mission will be defrayed. The last report of Mr. Schoolcraft, their intelligent Agent, informs us that these two tribes speak the same general language; and although much intermixed, and living in alternate villages, a distinction is kept up between them,—which, however, is not marked by any strong traits in their habits and condition. The Ottawas of Mackinac and its environs have made some advance in agriculture, and live generally in comfortable log-houses. Other bands of this tribe, living on Grand River, are much addicted to the use of ardent spirits, and are degraded in their condition. The Chippewas cultivate corn and potatoes to a limited extent, but spend most of their time in quest of food in the chase or in fishing. They exhibit no general improvement or advance in civilization; they are warlike, indolent, and impoverished—with few exceptions, living in mat or bark lodges, which are carried with them in their migrations. Inebriety prevails among them generally, and is a great barrier to the success of every effort made for their benefit.

As these Indians will remove in a few years to the west, the arrangement of the Executive Committee is, that they be accompanied by their missionaries and teachers. In the mean time the way is open to every kind of missionary labor. You will be employed in making known to them the way of salvation through the Cross of Christ; in thoroughly learning their language, that, as soon as possible, it may be reduced more completely to a written form; and that the Bible may be translated and printed for them; as well as other necessary books; and in forming schools among them, that the funds of the government, entrusted to us for this purpose, may be faithfully and usefully expended. In short, dear brethren, an

open door is before you, of making known the truth to these benighted tribes. Before you can be useful to any Indian people, their confidence must be gained. If you succeed in this, as we trust you will, it will greatly encourage them to reflect, that when they remove they will be accompanied by those whom they know to be their friends, and whose only object is to do them good.

Your personal interview with the officers of the Board, and the various suggestions in the Letter you have already received, have made you fully acquainted with the views of the Executive Committee in relation to the stations to be occupied, the buildings and other improvements necessary to be made, and various other details connected with your field of labor. It is therefore unnecessary to refer to these matters here.

Dear Brethren, the path of duty is open before you. You are sent as the messengers of the churches to a people perishing for lack of knowledge, degraded and wretched, suffering under an accumulation of the evils of this life, and with no hope for the future. Truly may it be said of them, that they are without Christ, strangers to his promises, aliens to his Church, having no hope, and without God in the world. But you carry with you the knowledge of a remedy for all their wants, even the mystery of godliness, which has the promise of the life that now is, and of that which is to come. We are well aware of the trials that await you, in leaving the blessings of a civilized and Christian community to reside among the benighted nations of the forest, with such discouraging traits of character as we know they possess. But the love and blessing of the Saviour will sustain you while thus engaged in his work. The meanest, and the most benighted and degraded Indian has a soul to be saved or lost; and blessed will be all those who are the instruments of making known to them the story of the Cross, by which they may become the heirs of eternal life. Go forward then, dear brethren, relying upon the strength of the living God. Be careful to maintain a holy and consistent walk; and thus you will preach the Gospel in your lives and conversation. Live near to the Saviour, that thereby you may take care of your own souls. Be much in prayer and self-examination, and in your darkest hours and your most discouraging trials, make the Cross of Christ your constant and your only refuge. Remember that one of the promises of the Saviour is, "In the world you shall have tribulation"—yet never forget the blessed words connected therewith, "But be of good cheer, I have overcome the world." Farewell, then, dear friends; in parting with you, we pledge to you our prayers for yourselves, and in behalf of the benighted heathen to whom you go. May grace, mercy, and peace be with you;

and the love of God in Christ Jesus be your portion in life, and in death, and when time shall be no more.

DEPARTURE OF MISSIONARIES.

The Rev. Messrs. Joseph Warren, of the Presbytery of Ohio, John E. Freeman, of the Presbytery of Elizabethtown, and James L. Scott, of the Presbytery of New-Castle, and their wives, embarked at Philadelphia in the Brig George Gardner, Capt. Taylor, for Calcutta, on the 12th of last month.

Mr. and Mrs. Warren are of New Hampshire; Mr. and Mrs. Freeman of New Jersey; Mr. and Mrs. Scott of Pennsylvania.

Allahabad and the region of country around has been decided on by the Executive Committee as the field of a separate mission, and these Brethren will join those already there.

The public Instructions, which we expect to insert in our next number, were delivered to them at a meeting held in the first Presbyterian Church in the city of Albany, on the 15th of July. Public meetings were held subsequently in Elizabethtown, N. J., Columbia, Pa., and in the Central and the Second Presbyterian, and the Mariner's Churches in Philadelphia, before their embarkation. At the former places many of the immediate friends

and relations of the missionaries were present, and all these meetings were attended by large and deeply interested congregations. We have been particularly gratified to learn that the religious services held in Philadelphia were of a more than usually devotional character,—much of the time being allotted to prayer, in seeking the blessing of the great Head of the Church upon these Brethren, and the cause to which they have devoted themselves.

We trust they will be remembered, often and fervently, by the people of God at the throne of grace.

MEETING OF THE BOARD.

The Autumnal Meeting of the Board of Foreign Missions of the Presbyterian Church will be held in the Lecture Room of the first Presbyterian Church in this city, (New-York,) on the second Thursday of this month, the 8th instant, at 11 o'clock A. M.

The Semi-Annual Sermon will be preached in the said church at 7 o'clock, P. M. of the same day, by the Rev. Archibald Alexander, D. D. The Rev. Joshua L. Wilson, D. D. is his alternate.

Miscellaneous.

HUMAN SACRIFICE AMONG THE PAWNEE INDIANS.

The following statement relates to a scene which occurred among that band of the Pawnees, denominated the Loups. The Editor of "Long's Expedition" states that human sacrifices were offered by this band when those travellers passed through the country.

From the traders who went to the Pawnee villages last spring to trade for their robes, I learn they made a very bad hunt last winter, lost many of their horses, and are now miserably poor, having little or nothing to live on except corn. The Loups, not long after they went out to hunt, had a fight with the Sioux, killed some and took about twenty women and

children prisoners. On their return the small-pox broke out among the captives, and but three or four of them survived. After the fight, they were afraid the Sioux would revenge themselves, and returned immediately to their village, where they lived wretchedly poor during the remainder of the winter and spring. From the plunder and captives their young children (all above thirteen or fourteen years of age having had it previously,) took the fatal disease, and I believe the greater part of them died with it. Thus their victory was very dear bought. Their condition being now extremely wretched, they imagined they must have recourse to extraordinary means to retrieve their good fortune. Accordingly, last spring, one of their captives fell a victim to their superstition. The custom of offering

human sacrifices was formerly practised by this band; but through the intervention of their agent and other white men, none had been offered for some years. The last (before this) was shot from the horse on which she was sitting behind the agent. He had purchased her, and paid the full amount demanded for her in goods; and when proceeding out of the village with her, the medicine men, deeming that if they should let her go, their good fortune would depart with her, since she was devoted, shot her as before mentioned. A part of the village was ready, and would have immediately revenged the insult offered to their agent, had he not interposed to prevent bloodshed.

The Loups are far more superstitious than either of the other bands of the Pawnees. Though they had solemnly engaged that the cruel custom should not be renewed, yet their deep-rooted ferocious superstition has sacrificed another victim. Young females are the objects which this horrid infatuation devotes; and the more beautiful the subject, the stronger the medicine.

A man, who has thrice witnessed this revolting transaction gave an account of it as follows. After having performed all the various preliminary rites and ceremonies which their superstition requires, the victim is nearly or quite disrobed, and one half of her person painted red and the other black; a scaffold is erected; and the feet and hands being extended, the right wrist and ankle are tied to an upright piece of timber, and the left wrist and ankle to another, at a proper distance; and thus the wretched creature is suspended. Various ceremonies, such as smoking the medicine pipe, etc. are performed, at different stages of the operation. The young men and boys, each having provided a handful of arrows about a foot long, made of the stems of a species of tall grass that grows on the prairies, now advance and commence shooting these arrows into the breast and other parts of the unfortunate sufferer. This tormenting sport is continued till all their arrows are expended. The arrow enters just enough to adhere, and the breast is literally filled with them; but they do not destroy life. This being done, an old man comes forward and shoots an iron pointed arrow through the vitals, and the ill-fated creature is released from farther suffering. The chest is now cut open, and the heart taken out and burned. The smoke that rises from this fire is considered a most potent medicine, and their implements of war, hunting, and agriculture are passed through it, to insure success in their use. The flesh is now wantonly slashed off with knives, and thrown to be devoured by the dogs, but the skeleton remains suspended till it decays and falls. The above is a mere outline of the barbarous custom. I make no comments. The dark cor-

ners of the earth are full of the habitations of cruelty. The chiefs of the other bands refused to witness the bloody spectacle, though specially invited to be present. [Miss. Her.

We cut the following selections from the "Missionary Advocate and Intelligencer"—the excellent Missionary periodical of the Reformed Presbyterian Church.

HORRORS OF HEATHENISM.

The Tahitians, before the introduction of Christianity among them, were as implacable and untiring in their efforts to execute plans of revenge, as savages usually are. Formerly, when one of these islanders had at length succeeded in slaying his enemy, he has bruised the body of his foe to pulp with large stones. He has then spread out the flattened mass to the sun, till it was dried like leather. Then he has glutted his remorseless hatred by wearing the covering thus formed—having made an aperture through the centre for his head—the hands dangling down in front, and the feet behind, till the hideous garment fell in pieces from the revengeful wearer. A practice similar to this, it is said, prevailed among the New Zealanders. How different is the character of the South Sea Islanders now! No people are more harmless, none more kindly affectioned one toward another.

CONVERSION OF A HINDU DEVOTEE.

The following account was given by the celebrated Swartz:

A devotee on the Malabar coast inquired of his priest, how he might make atonement for his sins? He was directed to drive iron spikes, sufficiently blunted, through his sandals; and on these spikes he was directed to place his naked feet, and to walk about 480 miles. If, through loss of blood, or weakness of body, he was obliged to halt, he might wait for healing and strength. He undertook the journey; and while he halted under a large shady tree, where the Gospel was sometimes preached, one of the missionaries came and preached in his hearing from these words: "The blood of Jesus Christ his Son cleanseth us from all sin." While he was preaching, the man rose up, threw off his torturing sandals, and cried out aloud, "This is what I want;" and he became a lively witness that the blood of Jesus Christ does cleanse from all sins indeed.

THE BOSJESMANS.

Power of Divine Grace on some Bosjesmans.

I recollect going to see a Hottentot Church, consisting of 400 members; and at that time there were 70 candidates for admission, and 7 of these were Bosjesmans. Their hair was in ringlets, and clotted; they had on the filthy sheepskin kaross: they had not, perhaps, in

their lives, been washed: they had just been awakened, by the labors of a Bosjesman; and they were now relating their Christian experience. So deeply were they affected, that they could only proceed for a few moments; when we were obliged to pass by one and listen to another. I never heard more correct views of the Gospel—of the evil of sin—of the depravity of the human heart—of the necessity of salvation through Christ—and of the beauty of holiness, than I heard from the lips of these poor creatures. When I contrasted their appearance, I could scarcely believe my own ears: it seemed as if these persons had been like a certain insect you are acquainted with, which in the spring bursts the chrysalis, and, from being a caterpillar, comes forth with its beautiful wings to the sun. These men talked like experienced Christians, when, at the same time, they exhibited this extraordinary appearance: from being savages—from being in the lowest grade of savages—from being in a situation where they never heard the Gospel—these men, by the labors of a Bosjesman who had received the Society's Bible and read them that Bible, were brought to a knowledge of the truth, and awakened to a sense of their condition.

Rev. Dr. Philip at Br. and For. Bb. Soc.

AN AFRICAN CHIEF.

Contrast of the Dying Thoughts of an aged Chief with those of the Emperor Trajan.

I went one day into a house, to visit a chief. This chief, a few years before, did not know that he had a soul—did not know the God who made him. He was then about ninety years of age. When we entered, he was sitting on the floor. He had been blind for years. When we told our names, instantly he burst into tears—grasped our hands—thanked God for the visit—and began to talk about his situation. Scraping up some of the dust with his hand, he said, "In a little time, I must mingle with the dust; *but, in this flesh shall I see God.* I am blind; I see not the light of day; but, by the light of faith, I see Jesus standing at the right hand of God ready to receive my soul." I remembered at that moment, that I had read, in the life of Trajan, a soliloquy which he held with his own soul immediately before his death. "This head," says he, "shall no more wear a crown: these feet shall no more stand on the necks of princes; these hands no more

sway a sceptre; this heart no longer be flattered with the praises of men; these ears no more be delighted with harmony, nor these eyes with fine sights; and my soul,—oh, my soul! what is to become of thee!" Now, contrast the dying thoughts of this poor man with those of the Rulers of the Roman Empire, in their dying moments; and you find, that when you give a Bible to a poor savage, and it produces this effect on him, you do more for that man than if you could give him the government of the world. This man had been taught by the Bible alone: a little child read the Bible to him every day: he heard the Bible every day, and was enlightened by the Bible.

The same—at the same.

FOR MY OWN CONSIDERATION.

It is a fact that there are not far from 800,000,000 souls in the world, who in about thirty years will have passed into eternity.

It is a fact that the vast majority of all these are without God, and without hope in the world.

It is a fact that if they die so, they will sink down to hell.

It is a fact that all which can be done for them, to save them, must be done without delay.

It is a fact that I can, if I please, exert, under God, a great influence in this cause.

Is it a fact that I am doing all I can for the conversion of the world?

Am I praying so much as I might? Am I giving so much as I might? Am I acting so much as I might in behalf of the unregenerate world? If I am not, am I truly a child of God?

A SOLEMN CALCULATION.

The aggregate population on the surface of the known habitable globe has been estimated at 895,300,000 souls. If we reckon that a generation lasts 30 years, then, in that space, this vast number of human beings are born and die; consequently 81,760 must pass into eternity every day, 3,407 every hour, and about 56 every minute.

How awful the reflection! Reader, is it not the most dreadful infatuation to trifle with eternal things, on the brink of that world into which more than

"A thousand wretched souls have fled
"Since the last setting sun?"

[*London Magazine.*]

Donations in September.

Athens, Ga. Presb. ch. 8; charity 2; Rev. Mr. Hoyt, 5;	15,00	Bath, N. Y. Presb. ch. col. by Rev. Isaac Platt,	21,00
Baker's cr. Te. col. by Rev. A. Vance,	8,00	Bethel cong. Pa. by Rev. George Marshall,	80,00
Baskinridge, N. J. Presb. ch. mo. con. by Rev. O. Harris,	6,00	Flauvillsville, N. Y. Rev. J. Dewing,	2,00

<i>Bound Brook, N. J.</i> Presb. ch. con. by Rev. R. K. Rodgers,	10,00	<i>Union Furnace, Pa.</i> M. Wallace to con. him a life director,	200,00
<i>Brooklyn, N. Y.</i> Mrs. Ballagh, by Rev. P. Dougherty,	3,75	<i>Versailles, Ia.</i> Jefferson ch. by Rev. James Humner,	3,50
<i>Centre cong. Pa.</i> fem. benev. asso. by J. H. Kennedy,	5,00	<i>Woodbury, N. J.</i> Presb. ch. in part; by Rev. S. D. Blythe,	35,00
<i>Chester, Pa.</i> a lady of Presb. ch.	5,00	By the Rev. E. Bradbury, collns. in part, <i>Bath, O.</i> 4,50; <i>Belbrook, 5</i> ;	
<i>Columbia, S. C.</i> Wm. Law, by G. T. Snowden,	10,00	Mrs. Stoutemyer, 1; Mr. and Mrs. Morrow, 1,62; 'a friend,' now dec'd. 2,25; <i>Beulah</i> , by Rev. C. C. Sturtevant, 10; <i>Dayton, 81</i> ; <i>Dick's cr.</i> 57; <i>Harmony, 5</i> ; <i>Lorraine, Thos.</i> Burns, 5; <i>Oxford Pky.</i> by Rev. Mr. Graham Tr. 2; <i>Venice</i> mo. con. by Rev. P. H. Galladay, 15; Washington, 50 cts.	189,87
<i>Concord cong. Pa.</i> by J. W. Kerr,	23,00	Received by A. Bayless to Sept. 18, as follows:	
<i>Congruity cong. Pa.</i> by Rev. Joseph Cook,	38,60	<i>Cane Run, Ky.</i> Presb. ch. by Rev. Mr. Hawthorn, 10; mo. con. July, 5,63:	15,63
<i>Cumberland, Md.</i> Louis C. Swan, 5; Miss H. M. Allister, 1,50;	6,50	<i>Frankfort, Ky.</i> mo. con. 6,75; do. 6,50; do. 4;	17,25
<i>Danville, Pa.</i> Presb. ch. col. by Rev. D. M. Halliday,	131,50	<i>Louisville, Ky.</i> 1st Presb. ch. mo. con. 3,43; do. 5,50; do. 13,50; do. August, 7,50; do. Sept. 17,25,	47,18
<i>Freehold, N. J.</i> 1st. Presb. ch. by Rev. James Clark; of wh. \$7, bad money,	75,22	<i>Lower Benson, Ch.</i> col. Presb. ch.	6,87
<i>Goshen, N. Y.</i> Dr. J. S. Crane, 5; B. Strong jr., 3;	8,00	<i>Mecklinburgh Pky.</i> col. in part, by Rev. W. D. Jones,	104,00
<i>Hanover, N. J.</i> Miss Julia Green,	1,00	<i>Murfreesboro',</i> Presb. ch. by Rev. Mr. Egglestone,	15,00
<i>Lancaster, Pa.</i> contrib. by ladies,	7,00	<i>N. Castle, mo. con.</i> Presb. ch. by Rev. Mr. Kerr,	12,00
<i>Martinsburg, O.</i> Presb. ch. Rev. H. Harvey P. by Rev. T. D. Baird,	25,50	<i>Pisgah, Ill.</i> Presb. ch. 13,50; bal. subs. by Mr. Berryman, 20; mo. con. July 3,75	37,25
<i>Muddy cr. cong. Pa.</i> by J. W. Kerr,	11,28	<i>Plumb cr. Ky.</i> fem. benev. so. by Rev. Mr. Hawthorn, 20; do. do. 21; mo. con. July, 6,37; col. Presb. ch. 5;	52,37
<i>New Haven, Conn.</i> NATHANIEL GARDNER to con. him a life mem.	30,00	<i>Shelbyville, Ky.</i> Miss ANNA ALLEN to con. her a life mem. 100; col. Presb. ch. 75; mo. con. 10;	185,00
<i>Newton Pky. N. J.</i> Oxford cong. 30; Harmony cong. 30; by Rev. Mr. Love,	60,00	<i>Smyrna, Ky.</i> col. Presb. ch. by J. Alliston,	20,00
<i>New York City, 1st</i> Presb. ch. mo. con. for Sept. 39,31; Daniel Wells, to con. Mrs. ESTHER FISK, widow of the late Rev. Ezra Fisk, D. D. and Miss CATHARINE SKILLMAN, life mems., 100;	139,31	<i>Stones River and Hopewell,</i> col. by Rev. Mr. Alexander,	25,00
Scotch Presb. ch. mo. con. for Sept. 56; a friend to Missions, 10; Sab. sch. to con. Mrs. Sarah McElroy a life mem. 30;	96,00	<i>Synod of Tenn.</i> by Rev. Mr. Edgar,	50,75
	235,31	<i>Upper Benson ch. Ky.</i> by M. D. Averill, Miss Guthrie, by Rev. Mr. Scovel, 3; Mrs. M. Pepps, 2; Mr. Blankenbaker, by Rev. Mr. Hawthorn, 5;	10,00
<i>Philadelphia, PETER LESLEY,</i> to con. him a life mem.	30,00		
<i>Pittsburgh, Pa.</i> Mrs. Hurst,	50		
<i>Plaquemine, La.</i> 3 indivs. at mo. con. by Rev. W. N. Mebane,	10,00		
<i>Princeton, N. J.</i> students of Theol. Sem. by E. B. Edgar,	15,00		
<i>Sewickly, Pa.</i> a lady, by Rev. Wm. Nevin,	5,00		
<i>Sligo, Pa.</i> Sab. sch.	1,10		
<i>Susquehanna Pky. Pa.</i> Athens, 5; Towanda, 13,15; Orwell, 2,59; Troy, 13; Wysox, 12; a friend in Wyalusing, 1; by Rev. J. Dorrance,	46,74		
<i>Thompsonstown, Pa.</i> a friend; sent by letter,	10,00		
<i>Towanda, Pa.</i> La. of Presb. ch. to con. their Pastor, Rev. JULIUS FOSTER, a life mem.	30,10		
		Total, \$2013,77	
		The following sums were received previous to May 1, reported by the Tr. and included in last An. Rep. but the names of the contributors were not then given. <i>Louisville, Ky.</i> Mrs. M. H. Breckinridge, 10; <i>Plumb cr. ch.</i> sub. in part, 1st Sab. in Jan'y. by Rev. Mr. Hawthorn, 65; <i>Louisville, Ky.</i> mo. con. 1st Presb. ch. 6,05; <i>Cane Run ch.</i> sub. in part, Jan. 1, by Rev. Mr. Hawthorn, 10; <i>Concord, fem. miss. so.</i> 32;	

FOREIGN MISSIONARY CHRONICLE.

VOL. VI....No. 12.

DECEMBER, 1838.

WHOLE No. 68.

ANCIENT DRUID WORSHIP IN GREAT BRITAIN.

THE subject of this paper will awaken peculiar interest, because it relates to the religion of our own forefathers. The sketch on the fourth page was taken on the spot by the Rev. Basil Woodd, July 27, 1814. The altar is situated on the heights of Karn-bré Hill, about two miles from Redruth, in Cornwall, England. "Karn-bré" means the Hill of Stones, with which it abounds, interspersed with circles and other relics of Druid Worship. There were also, it is said, when this drawing was taken, remains of the oak-trees which those Idolaters cultivated, which have since been removed. The altar is about eight feet in height and twelve in length: on the upper surface are hollow excavations, like basins, supposed to have been designed to collect the morning dew, which the Druids regarded as sacred. In the smaller basins, it is conjectured they used to lay children, and in the larger, men, for particular disorders; that by the healing virtue attributed to the God who inhabited the rock, they might be cured of the disease. These particulars are obtained from a Missionary Paper of the Church Missionary Society, which gives the following accounts:—

The ever-blessed God created man holy, happy, and immortal: man sinned, disobeyed the holy commandment, and departed from the service and worship of God. Although surrounded with displays of the Divine Glory in the works of Creation and Providence, yet man hath universally worshipped the creature more than the Creator, who is blessed for ever. *The invisible things of God from the creation of the world are clearly seen, being understood by the things*

that are made, even His eternal power and Godhead; so that they are without excuse: because that, when they knew God, they glorified Him not as God... For this cause God also gave them up unto vile affections... Professing themselves to be wise, they became fools; and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things. This is the Sacred account of the origin of Idolatrous Worship. Thus the sun, the moon, the stars of heaven, the earth, light, and fire, have all been made objects of adoration. The heavenly orbs are most grand, magnificent, and beneficial; but, alas! the worship of man has descended to objects most degrading and disgusting. Men have even worshipped their very crimes—vice itself hath been adored, under various forms—intemperance and drunkenness have been worshipped under the name of Bacchus; sensuality, and lasciviousness, under the name of Venus; and riches, under the name of Pluto and Mammon.

For this detestable impiety, this contempt of the pure and holy worship of JEHOVAH, the one living and true God, the Almighty hath, in righteous indignation, given them up to follow their own devices. Idolatry has proved the fatal source of crimes the most flagrant and abominable; nations which worship Idols have been, and now are, distinguished for pride and cruelty, intoxication and lust, indolence, tyranny, and revenge: *their feet have been swift to shed blood, and human sacrifices have been almost universally practised.* Such was Corinth when St. Paul first preached the Gospel there, and established a Christian church. He then addressed them, *Ye know that ye were Gentiles, carried away unto dumb Idols, even as ye were led.* Such were Greece and Rome, with all their boasted refinement; and such are pagan countries and idolatrous islands to the present day. Such once was Britain.

Nothing is recorded in history concern-

ing Britain, till the landing of Julius Cæsar, about 50 years before the birth of our Lord and Saviour Jesus Christ. The religion of Britain at that period was the superstition of the Druids: their name is supposed to be derived from an ancient British word which signifies an Oak, because they reared their rude massy temples and altars in the forests of oak, with which the island at that time abounded. These groves they considered as the sacred residence of Divinity; chaplets of oak were worn by the worshippers in their religious ceremonies, and the altars were encircled with its leaves. These Druids were the Priests of the Island; the chief Druid was a kind of Pontiff, or High Priest: he had authority over all the rest; and, when the office was vacant, it was contended for with savage ambition.

The Bards were inferior Priests, whose office it was to express, in poetic verse, the doctrines of their religion, and to celebrate the praises of their statesmen and warriors.

The chief doctrines which they held were these—that there was one Supreme Being, who resided in the groves of oak, whom they were bound to worship and obey: this Deity was distinguished by the name of *Esus*, or *Hesus*. They believed in the immortality of the soul; and taught the people, that, after death, the spirit inhabited a succession of bodies, and thereby attained purity and perfection. Tyranny, licentiousness, cruelty, and murder, were the degraded characters of their superstition. The honorable estate of matrimony did not so much as exist: whole families lived in the detestable habits of promiscuous adultery. Such was the degraded barbarity of Britain!

The families consisted of petty despotic communities: the master of the family exercised an absolute authority; and the life and death of wives, children, and slaves, were at his disposal. Cruelty and murder thus seemed a part of their very system. Prisoners taken in battle were slain upon their altars, or condemned to be burnt alive. Persons afflicted with disease, or designed for a military life, were taught to believe that they might recover their health, or be preserved in the dangers of war, by offering to their Deity a human sacrifice. The Druid Priests performed these horrid murders; and pretended that they could, by this means, foretell future events. The attitude in which the victim fell, the writhing agonies of expiring life, the manner in which the blood flowed, or the convulsions of the

wounds opened, or closed, were considered as indications of futurity.—These sacrifices were of the most cruel description. Sometimes they made images of a prodigious size, sixty feet in height, of wicker-work, bound round with osiers: these were filled with living men; and being set on fire, the unhappy victims were tormented to death, enveloped in the flames. The punishments of those who were taken in theft, robbery, or any other crime, were supposed to be most acceptable to the Immortal Gods; but when a sufficient number of this sort was deficient, they extended these tortures to innocent persons. If a man of rank or a father of a family died, his relations were called together, and his wife was examined as an abject slave: a suspicion was instantly excited that she might have been accessory to his death: and if, upon examination, any slight cause of such suspicion appeared, she was instantly condemned to every species of torture, and then to be burnt alive. The funerals of their Chiefs were most sumptuous and magnificent; with this cruel appendage, that it was their custom to cast into the flames whatever they imagined had been valued by the deceased; the very animals which had served or amused them were condemned to be burnt: their slaves and dependants, especially those who had been valued by them, were burnt together with their masters, on the pile, at their funeral solemnities.

It appears, from the records of Julius Cæsar, that the Druids had also imbibed the Idolatry of the Greeks and Romans. They worshipped Mercury as a chief Deity; and had various images in honor of him, as the inventor of all arts, and the guide and protector of their journeys and marches: they believed, also, that he possessed great influence over their merchandise, and gain of wealth. They worshipped Apollo, as the healer of their diseases. They believed that Minerva laid the foundation of works of art and manufactures. They ascribed to Mars the government of war; and sacrificed to his honor all the cattle which they obtained by their victories, and the spoils of their enemies. Many cities were conspicuously adorned with large heaps of these trophies, in consecrated places: these were regarded with such superstitious reverence, that they were seldom secreted or pillaged: such a crime subjugated the guilty person to torture and the severest punishment. These cruel rites and oppressive hardships

were enforced by a most despotic tyranny. If any individual dared to dispute the authority of the Druid Priests, or did not abide by their decision, he was excluded from the sacrifices: this was esteemed the most severe punishment: the miserable offender was suspended from the protection of the laws, excommunicated from the worship of the groves, excluded from all public assemblies, and avoided by all society: no persons dared to speak to the unhappy outcast, lest they should be polluted. By these savage impositions, the criminal was doomed and given up to poverty and disgrace, a miserable existence, and a lingering death.

Such was the awful licentious domination, cruelty, and bloodshed under which, in this very island, our forefathers and their families groaned! Such was Great Britain before the light of the Christian Religion shone on her coasts! She looked around, as it were, for help and deliverance; but no eye pitied her, and no man cared for her soul.

How divine and glorious is the present state of Britain, contrasted with her former degradation and Idolatry! The bleeding rites of human sacrifices are no more! They have now, through the tender mercies of our Heavenly Father, for ever ceased! There remain no sequestered groves devoted to obscure and horrid mysteries—no altars are now raised, on which the innocent as well as the guilty are doomed to bleed—no Heathen Priests conduct gloomy processions with youths for slaughter and sacrifice—no victims, bound with cords, are dragged to an untimely death—no tortures are inflicted on the unhappy relative who presumes to object to the tyrannic superstition—no writhing agonies are now contemplated with infernal gratification—no bereaved parents are now following their children led like lambs to the slaughter, and filling the air with shrieks of agony and screams of horror. When those barbarities prevailed, Britain was indeed without hope, and without God: her moral character, like that recorded of other Heathens and Idolaters, was *filled with all unrighteousness, fornication, wickedness, covetousness; without understanding, without natural affection; implacable, unmerciful; hateful, and hating one another.*

Now Jesus is proclaimed as the Saviour of sinners: the preaching of the Gospel is accompanied by the power of the Holy Ghost; and of some who once lived regardless of God and enemies to His truth, it can

now be said, *ye are washed, ye are sanctified, ye are justified in the name of the Lord Jesus, and by the Spirit of our God.*

Christians! learn to value and extend the privileges of your high and heavenly calling of God in Christ Jesus; learn to have compassion upon those continents and islands where divine truth is as yet unknown; and reflect, with humility and gratitude, what would have been your agonies, what your dreadful privations, had you been natives of idolatrous nations, or had the superstitions and bloody sacrifices of the Druid Worship continued to this day.

Affectionate Fathers! whose lives seem bound up in the life of your children, what would have been your agonies, to have beheld them torn from your protection, wrested from your arms, bleeding with the knife of sacrifice, expiring in anguish, and their blood presented by a barbarous Priest to an hideous image, a stock, or a stone!

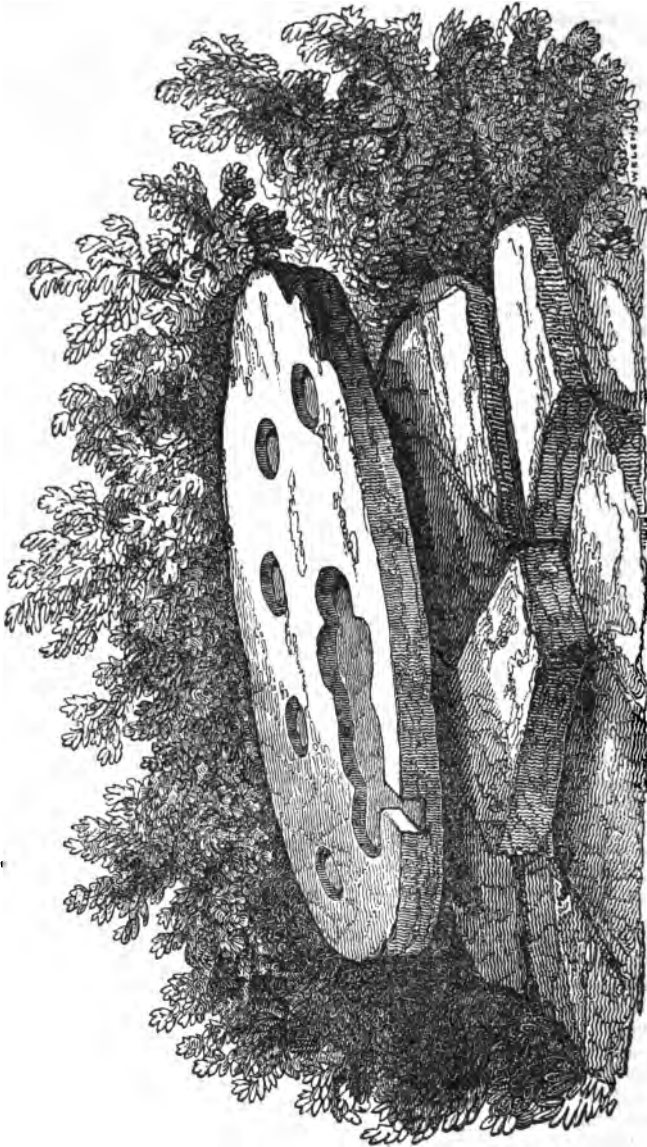
Ye tender Mothers! what would have been your agonies, like Rachel weeping for your children, and refusing to be comforted, because they were not! what would have been the torture of your feelings, had you beheld the child of so many anxious days and sleepless nights forced from your tender embraces; with the steel plunged in its breast; and the Priest, like a relentless murderer, putting your offspring to death! How would the anguish of your soul have rent the air with screams of horror—with importunate supplications to hard-hearted executioners, deaf to all entreaties—while the shrieks of your innocents served only to re-echo your own piercing exclamations!

Beloved Children! what would have been the terrors of your feelings, torn from your parents' protection and sympathy! The Druid Executioners would have witnessed the anguish of your souls, but would not have heard your entreaties—No; Idolatry knows no pity; the tender mercies of such worshippers are cruel. Turn then, and praise your Almighty Deliverer. The Lord Jesus invites your early attention to His mercy. He is ready to receive you to the fellowship of his Church; and to give you his Holy Spirit, that you may become children of God, and inheritors of his kingdom of glory.

Christians! what infinite obligations are you under to Him who has *delivered you from the power of darkness, and translated you into the kingdom of his dear Son!* Millions are still in darkness; their misery

appeals loudly to your sympathy ; their perishing condition calls for your interference : let the love of Him how has loved you animate your exertions : let the glory of your Saviour be your object ; and cease not to

proclaim to them reconciliation through his blood, till the message of Salvation be published in every land ; till all men are *blessed in Christ, and all men call Him blessed.*



DRUIDS' ALTAR IN CORNWALL.

Proceedings and Intelligence.

AMERICAN BOARD OF FOREIGN MISSIONS.

QUALIFICATIONS OF MISSIONARIES.

THE document which we insert below, was submitted to the American Board at their late meeting, by their Prudential Committee. It is of general interest, and deserves careful consideration.

The present seems to be a fit occasion for a distinct and solemn expression of opinion by the Board, as to the character and qualifications of its missionaries. To this subject the Prudential Committee invite their attention.

In the early history of the missionary enterprise, when few candidates for the gospel ministry thought of consecration to the work as a question of personal duty, the number who offered themselves for the service of Christ among the heathen was so small, that there was little opportunity of selection in making appointments. Then too, the work was so novel; the principles indicating a call to it were so little discussed or understood; so little was known of its practical details; it was supposed to involve so much of personal sacrifice, privation, exposure and suffering, that, where its stern realities were not concealed by the romantic hues of an excited imagination, an intelligent determination to engage in it, implied, in most cases, an intellectual vigor, a moral courage and firmness, and a Christian self-denial and self-devotion rarely found except in combination with all the important elements of missionary character.

But within a few years missionary information has been very widely diffused, and corresponding interest in the work happily awakened. The missionary character of the evangelical ministry and the duty of all aspirants to it to examine the claims of the foreign field to their personal services, are commonly acknowledged. The rapid increase of means and facilities of intercommunication of different and distant parts of the world, have brought unevangelized nations to our doors. The number of missionaries who have gone out, their correspondence with many in every part of our country, their frequent visits to their native land, and the regular and systematic plans of

missionary operation, extending even to its minute details, have stripped the whole subject of that air of imposing greatness and difficulty, and that obscure awe which hung over it. To multitudes it now seems a familiar and every-day business. One effect of this change has been to let down, in the minds of many, the standard of qualification, and to lead some to offer themselves to the work and others to encourage such offers, and to give testimonials of fitness, and recommendations to missionary societies, with far less prayerful solicitude, cautious inquiry, and deep sense of responsibility, than were common at an earlier period. Friends of the cause have formed and patronized plans for bringing young men into the work, by a shorter course and less thorough preparation than was once deemed indispensable. In some places it has been a common sentiment, that good men, whose talents and attainments are such as to promise a very moderate amount of usefulness at home, may do well to go to the heathen. Those to whom young men look for counsel as to their future labors, seem sometimes to have felt as if they ought not to use any other language than that of encouragement to any who were desirous of entering the foreign field, unless God had endowed them with such gifts and graces that they were likely to be eminently acceptable and useful if they remained in their native land. It has been thought strange that the Prudential Committee and the officers of the Board should hesitate about the propriety of sending abroad those whom want of health or of mental discipline or vigor, or eccentricities of character rendered quite unfit to fill important stations at home.

Until recently the number of candidates for missionary service rapidly increased, but it is believed the average standard of qualification gradually declined. While funds were abundant in proportion to laborers, the inducements to dispense with a severe scrutiny of the fitness of applicants for appointment were stronger than they now are.—But in our present circumstances it seems very evident that great care should be exercised in making appointments; and not less care on the part of the pastor, teachers, and friends of young men in encouraging them to offer themselves and in giving them tes-

timonials and recommendations. Experience has shown that the difficulties to be overcome, and the energies required in the successful promulgation of the gospel among the heathen, though different in some respects, are not less than they were supposed to be when the first missionaries gave themselves to the work. The Board have deliberately adopted the principle that it should be the great object of their missions to prepare in every land natives, who by the blessing of God may become teachers and preachers of the gospel to their countrymen. Our brethren, while they strive according to the grace bestowed upon them, to save adult heathen by preaching to them the glad tidings, are to labor especially among the young, and by preparing religious tracts and translations of the word of God, and forming and conducting schools and seminaries of a high order, to aim at laying deep and broad the foundations of a Christian literature, a Christian ministry, and Christian institutions of every kind, that shall bless in all coming generations, the people for whom they toil. The bare statement of this plan shows the importance of eminent gifts and graces in the men who are to execute it. The best mental discipline, the richest stores of knowledge, the soundest judgment, the most steady, systematic, and persevering diligence, and the highest attainments in faith, hope and love, may find ample scope in such a work. It is a mistake to suppose that the best Sabbath school teachers, office bearers, and preachers of the gospel in the churches, are too good for our foreign missions.

Brethren must there labor in close and constant union. And to their harmonious co-operation with each other, great humility, meekness, gentleness, frankness, and mutual forbearance are indispensable. They must patiently pursue their work amidst great discouragement, and often with little apparent success, and they need great firmness, constancy, and cheerful confidence in God. Many a good man who might be useful at home, is quite unfit to meet the trials and grapple with the difficulties of such a work. If sent abroad, there is danger lest he sink into despondency, or give way to impatience, or become suspicious of his brethren, and thus, worse than useless. Experience has shown that firm health and a good constitution can hardly be overrated as qualifications for missionary life. This is a matter of special importance in female assist-

ants. Yet it seems often to be almost overlooked by those most nearly concerned. Our missions have suffered more from the failure of health among the laborers, than from any other cause; and such failures, in many cases, have been owing to some early defect of constitution, or to seeds of disease sown in their native land. The whole history of our missions demonstrates that their ultimate success depends far more, humanly speaking, on the qualifications of those who form them, than on the number of laborers. A few men, eminently holy and devoted to their work, with vigorous minds, well disciplined and richly stored with useful knowledge, discreet and judicious in their plans and measures, full of esteem and affection for each other, and of compassionate kindness for the perishing heathen, accustomed to steady, patient toil, and with physical constitutions capable of sustaining it, will, by the blessing of God, accomplish far more in training up native laborers and guiding them in their work, exerting an extensive and commanding influence over the people among whom they dwell, and preparing the way for great and blessed changes in the manners, habits, and institutions of unevangelized men, than a multitude who do not rise above mediocrity in these respects, or of whom some are very deficient in any of them.

As a means of diffusing correct information on this and other points, among missionary candidates and their friends, the Committee caused a *Missionary Manual* to be prepared and published in 1837. Copies of this document are sent to all who offer their services to the Board. If the judgment of the Board in regard to the qualifications of missionaries coincides with the views now expressed, it would strengthen the hands of the Committee, and exert, it is believed, a beneficial influence on the Christian community, if they would adopt a resolution, or a series of resolutions to that effect. The Committee have sometimes been constrained to decline appointing those who were strongly recommended by men in whose judgment they and the community are wont to confide. Cases have occurred in which, after making appointments upon the faith of ample testimonials, they have found themselves, at a late hour, under the painful necessity of sending out those, whose usefulness seemed doubtful, or of disappointing cherished and authorized expectations, and grieving excellent friends of the cause.

An expression of opinion on this subject by the Board, may aid in securing the full and cheerful confidence of the churches in the experience and wisdom of the Committee, as to the whole matter of appointing missionaries.

This was referred to a Committee of which the Rev. Dr. Church was Chairman, who submitted the following Report.

The Committee on the qualifications of missionaries report as follows:

The Committee highly approve of the communication of the Prudential Committee on this subject.

The qualifications of missionaries is a matter of vital consequence to the cause in which they are engaged. Their success or failure greatly depends on their fitness or unfitness for the work; and therefore none should undertake it without the preparation and ability, by the grace of God, to perform it faithfully. They should, in no ordinary degree, be men of faith and prayer, of love and zeal, of humility and self-denial. As their great work is to preach the gospel, and turn men from darkness to light, through sanctification of the Spirit and belief of the truth, they must be well prepared to preach the word after the inspired pattern of the apostles; keeping back no part of the counsel of God, but declaring the whole as the Holy Ghost has revealed it. For this purpose, they should correctly understand and steadfastly maintain the truth as it is in Jesus. Nor should they doubt or waver in mind respecting any important truth or Christian institution. They should be free from any defect or eccentricity of character, which would prevent their receiving counsel or harmonizing with their fellow laborers, or proceeding in such a uniform and consistent course of conduct as should commend them to the consciences of all men. They should be blameless in all manner of conversation.

Such men, as far as possible, and such only, must be employed by the Board, in order that they may have the undiminished confidence of the churches, and receive their increasing support. There is a wakeful solicitude on this subject. Numbers will be induced to withhold their aid, should one be sent forth of doubtful character, as to his piety and soundness in the faith, or want of prudence, discretion or good practical judgment. Such a laborer would open the mouths of gainsayers, and cause no small trouble to all connected with him in the missionary enterprise.

For these and other considerations that might be named, the Committee recommend the adoption of the following resolutions:

Resolved, As the settled conviction of this Board, that no one should be sent forth as a laborer, under their direction, who is deficient in his qualifications, as expressed above, and in the communication of the Prudential Committee.

Resolved, That it is the solemn duty of the Prudential Committee to exercise the utmost caution, not to accept any one as a missionary, who does not, in their best judgment, after careful inquiry and close examination, possess the requisite qualifications.

Resolved, That pastors and others who give testimony in favor of those who offer themselves as candidates to the Board, be desired to be very deliberate and impartial, discriminating and particular, in furnishing such testimonials, as deeply sensible that on them is resting very peculiar responsibility.

Resolved, That those who contemplate the work of missions as their employment, be reminded and advised not to decide hastily on such a momentous concern to themselves and to vast numbers of present and future generations. Let them feel the danger of being influenced by wrong motives, and engaging in a work for which they are not fitted and prepared; and let them be well satisfied that they are called and accepted of the Lord Jesus Christ to preach his gospel among the heathen, or to be helpers in the great and good work.

For the Committee.

JOHN H. CHURCH.

SUMATRA. Extracts from the Journal of the Rev. Mr. Ennis, on a Tour in the interior.

A Country Vessel—Anjier—Coast of Sumatra—Bencoolen.

June 28, 1837. Batavia Roads. On board of what is here called "a country vessel." This name is applied to all which are built in the East Indies, and sail under European flags. Their captains and mates are generally Europeans, or of European descent, and their crews are natives. Their size is from 150 to 500 tons, and their number in these eastern seas is immense. More than a hundred belong to the port of Sidney, and about three hundred to Java,—though none of the latter are probably above 150 tons.

20. At five o'clock in the morning we weighed anchor. The number and varieties on board, are characteristic of southern and eastern Asia. Our captain was born in Malabar in Hindustan, and our mate in Sidney on New Holland. Two young men on board are what are here called "half castes"—their fathers being Europeans and their mothers natives. Two passengers are Chinese; two are Portuguese of pure blood, though by the residence of their ancestors for several generations in these countries, they are become nearly as dark as the negroes in the United States. The crew is a mixture from different parts of the Archipelago. One is a Bengalee, and one an African. In addition to these, we have a company of native soldiers on board, with their Dutch officers and physician. Our whole number is upwards of 150.

July 1. The village of Anjier stands in a cool, healthy, delightful place. It contains but three Europeans, five or six Chinese, and, I was told, about 2,000 natives. In the surrounding district of Anjier the population amounts to 70,000; and in the whole Bantam district the number is about one million. They speak the Sunda language, though a few of the chiefs understand Malay. The European officers treated us very kindly. Anjier presents a very inviting field for missionary labor. Many American vessels touch here every year. In going to the wharf I saw in one place twenty or thirty fine looking native boys engaged in play. In another place the same number were fishing, and swearing English oaths. So, when we first landed at the port of Batavia, the second word we heard from a native was a curse in English. Missionaries observe the same in every part of the world.

7. For seven days we have been coasting along Sumatra. The shore for twenty miles inland is a level and undulating country. Behind this the mountains rise very high, and run in ranges parallel with the coast as far as the eye can reach. Beyond these, in the interior, is said to be the most populous and civilized part of the island. The sight is beautiful and melancholy.—There the sun streams its golden light on what is called a "fairly isle;" the sea breezes play upon it; a rich and mellow soil loads it with vegetation, while man, in a gloomy darkness, lives and dies ignorant of the Redeemer.

8. Landed to-day on Sumatra at Bencoolen. As I set my foot on the shore it

was with deep emotion: on this island the first missionaries of modern times met a violent death. In landing, the first object which rises to view is a large stone fort, the materials for which were brought by ships a great distance. Europeans have resided here more than two hundred years, great sums of money have been expended, many lives lost, and much treasure collected; but the immortal souls of these millions of islanders have been neglected.

The number of Europeans, here at present is small—not more than fifteen families, and many of these trace their descent on the maternal side to the natives. At present there is no school for Europeans in the place, although there are more than forty children. No schoolmaster can be obtained, and books are extremely rare. Parents often send their children to British India for their education, and sometimes, though very seldom, to Europe.

The natives of Bencoolen live in villages scattered over the surrounding territory. This territory extends thirty miles in length along the coast, and twelve or fifteen in the interior. A census is taken every year, and the population is found to amount to 25,000. These are Malays. Still farther in the interior live the Rajangs. They speak a language peculiar to themselves, and have invented an alphabet and a system of writing. Their annals, laws, and poetry they write on plantain leaf and bamboo canes. Probably also they have books made of bark. They have a dark, oppressive, undefined superstition, and many of them have adopted the Mohammedan religion, retaining at the same time a large portion of their old notions and practices. Upon the Koran they will very lightly take a false oath, but they are said never to swear falsely by the graves of their ancestors. On the south-east of the Rajangs live the Lampongs, who also have a peculiar system of writing. On the east is the Malayan country of Palembang, which is said to be very populous. A large highway is about to be constructed from Bencoolen to Palembang, which will pass through the Rajang country. The route is not unfrequently travelled now. All these countries are in the quiet possession of the Dutch, and various improvements in agriculture, trade, and the means of communication are in contemplation or begun.

The other inhabitants of Bencoolen are about 300 Chinese, and the same number of Bengalese. Eighteen years ago four Bap-

tist missionaries from England came here, two of whom afterwards settled farther up the coast at Padang and Tapanooly. At this place a press was put in operation, many books were distributed, and 500 Malay children, at one time, were taught in the mission schools. Many of them learned to read and write and calculate numbers. But when the government, in 1825, was transferred from the English to the Dutch, the brethren removed to British India. One of their number, Mr. Ward, who superintended the printing department, still lives at Padang, unconnected with any society. By his long and careful attention to the Malay language it is hoped the cause of missions will be greatly aided. After the removal of the missionaries, the schools, one after another, died away. The central one, however, the government has taken pains to support, paying a teacher and supplying christian books. Were a mission again to be established here, with the favor of the Lord, these schools might again be revived, and a harvest gathered partly from seed formerly sown. Bencoolen is cool, airy, and healthy; and from this point a beginning will probably hereafter be made in reference to the Rajangs in the interior. The most unfavorable circumstance is the small number of the people. Still the thousands here should not be neglected.

The Lampongs may be most easily approached up the Torlang Bawang river, which empties on the east side of the island. This is the channel of communication for the Dutch, who have a regular system of government and a number of civil officers in that country.

Mr. Ennis afterwards proceeded from Bencoolen to Padang, where he remained a few days, and then started for the Manungkabau country.

Remarks on the Country of Manungkabau and the Inhabitants.

Aug. 4. This morning I set out to survey the land. As I rode through the village I was struck with the superiority of the people compared with those on the coast, who have unhappily been the representatives of the island. The houses are larger and neater, and fenced around with bamboo. The roofs are very peculiar, being turned up at both ends to a sharp point like two short steeples, four feet high. The village contains, perhaps, sixty houses. The Dutch

government have a military establishment here, but no missionary society has a station here. Passing on beyond the village, I was delighted at almost every step. At one place I met a number of women handsomely dressed in silk, the manufacture of their own country.

The road ran between two high conical mountains, the Sangkallan and the Berepi, both about 8,000 feet high. Their bases are about twelve miles from each other, and the intervening plain was filled with the most charming fields of rice waving ready for the harvest.

5. Fort de Kock, fifteen miles from where I started this morning, is a central position for the transaction of the business of the government. Eight or ten officers, civil and military, and a garrison of two hundred soldiers, reside here. The native name of the place is Bukit Tinggi, "The high mountain." It is in the centre of one of their districts or tribes called Agam. The amount of the population here, as well as in every part of the interior, has not been ascertained. It is, however, very large, and three or four missionaries, or even a larger number, might happily reside and labor here. During the day we made several short excursions on foot about the place. The *passar*, or native market, is the object of the greatest attraction. Every day it contains from one to three hundred people, and once a week, on the market days, it has as many thousands. Rice, vegetables, fruit, and various little manufactures are sold. From Bukit Tinggi might be seen around, in every direction, extensive fields of rice, large campongs embedded in trees, and in the fields and on the roads the natives continually coming and going. Some of the prospects are uncommonly fine. The land in the interior is very high, and hence Europeans seldom complain of the heat. Temperate breezes sweep over the land.

6. The Sabbath; which I spent in rest and retirement. Twice during the day I walked slowly through the market, and felt deeply pained in beholding the busy crowd, who are entirely ignorant of these holy hours. How much they lose, even in this world, without the Saviour to be the joy of their hearts, especially as they amuse themselves with their degrading sports. Their chief amusements are cock-fighting and gambling. And the people of Agam, above all others in the interior, are said to be warlike, indolent, and given to these follies

Hitherto, at least, one third of the natives I have met have carried with them their fighting-cocks. Even the coolies (porters) with a heavy burden on their heads, not unfrequently carry with them their favorite fowl, the head and neck of which is seen rising out of their broad folded girdle around their waist. In another part of their girdle is seen the handle of their *kris*, a large pointed knife. A civil officer informed me that he often had occasion to call the chiefs together to request their assistance for some public work. Generally they would all bring with them their best fowls, take them into the house, and place them behind their chairs. Sometimes during their deliberations they would all begin to crow, when he was obliged to beg them very politely to put them for a while out of doors. On the present occasion I saw in different parts of the *passar* (market) about sixty game cocks, each one fastened by his leg with a string which is attached to a peg in the ground. In the centre of the *passar* is an elevated platform. On this were assembled about a dozen people with two fowls. These were each armed with a very sharp iron spur. Around the platform stood about three hundred men betting and looking on. The fowls were then let loose, and began to fight. The crowd was immediately hushed into a breathless silence, gazing with the keenest anxiety until one of the cocks fell down dead. Deeply pained with this inhuman scene, I turned away, and as I looked up I saw the evening sun sweetly setting in the west. What a contrast was that calm and beautiful sky, compared with what I had just witnessed.

*Prevalence of the Malay Language—
Schools—Manufactures—Agriculture.*

In taking our stand here at the fountain-head of the Malay influence, we see the streams of emigration which have gone forth peopling the coasts of Java, Borneo, Celebes, and many other large islands of the Archipelago, besides the Malayan peninsula. With this emigration they have carried their language, and not only retained it themselves, but through their energy and commercial enterprise, as well as through the superiority of the language itself, it has been widely adopted from one end of the Archipelago to the other.—Through this language the gospel is now preached by missionaries from Holland, Germany, England, and America. Many

thousands of nominal native Christians are using it. Some estimate their number at 11,000 and some at 20,000. Among these we hope that not a few are savingly acquainted with the Saviour. It seems, therefore, that through this language mainly, the light of heaven is to be poured upon this "continent of islands." May the Lord hasten it in his time.

The present literature of the Malays consists of, first, poetry; second, history; third, tales; fourth, laws; fifth, religious Mohammedan tracts, mostly translated from the Arabic. On Java, in the Javanese language, governor Raffles supposed that there were two hundred tracts of this description in circulation. In the Malay language here, the number is not so great. Still it was very large.

Schools here are few, and this is rather an advantage; as the only branch they teach is the chanting of the Koran. This is considered a religious duty. It makes them familiar, however, with the Arabic character, in which their own tongue is written. The number of intelligent readers of their own language is very small compared with the amount of population. This afternoon about twenty Malays were assembled in my room: some of them were chiefs, some merchants, and some government servants. In speaking to them about our schools and our mode of instruction, they were highly amused, and with one consent said they were far better than such schools as they had among themselves, in which the children did not understand what they learnt.

In manufactures the Malays show themselves capable of improvement. They make brass cannon as fine as any I ever saw. The pieces are from three to seven feet in length, and from three to six inches in diameter. Their flagree work in gold is much admired: the golden chains for the neck, the bracelets, rings, and various other ornaments, appear to no disadvantage by the side of those from Europe. They weave silk in different ways, and afterwards work it with golden thread. I saw one shawl valued at sixty dollars. Some are valued at eighty.

In agriculture they use the plough, the hoe, and several implements of their own contrivance. Their principal food is rice; but they cultivate also corn, potatoes, yams, sugar-cane, coffee, and a great variety of other fruits and vegetables. Poultry is com-

mon. They have also horses, buffaloes, cows, and goats. They make large tanks or artificial ponds, in which they keep a very excellent kind of fish for food. In the Lima Pulu country these tanks are most common. Generally every house has one. Besides coffee, they make a drink from the sugar cane, which is sometimes intoxicating; though drunkenness is almost unknown.

The amount of population here is very large, numbering many tens of thousands. The numbers on the whole island amount to some millions, though the precise sum cannot be ascertained. Large districts have not yet been visited by Europeans. In the Malayan portion of the island the most thickly settled districts known are Lima Pulu, and here at Pogaryong.—*Miss. Herald.*

BAPTIST BOARD OF FOREIGN MISSIONS.

BURMAH.—*Journal of Mr. Kincaid.*

The extracts which follow relate to the country north and east of Ava, a region not heretofore explored by Christian agents; they furnish interesting notices of the Shyans and other tribes bordering on China. It seems very probable that a strong influence may yet be exerted on the inhabitants of China, by communication from this part of Burmah. We are indebted to the Baptist Missionary Magazine for these extracts.

Jan. 27, 1837.—Col. H. Burney, the British Resident at the court of Ava, having made arrangements for sending a small boat with despatches to Mogaung, kindly offered me the privilege of taking charge of the boat; and thus placed within my reach a very favorable opportunity for visiting the northern provinces of Burmah. The Resident did not wish to place upon me the least responsibility—he had no service for me to perform; his only object was, to contribute to the acquisition of knowledge, and to further the designs of the Christian church; so that I should be left to act freely, and, if I should see fit, on reaching the upper provinces, could abandon the boat altogether, and proceed over land either to Asam or any of the tributary Shyan states. By myself, and the missionaries with me in Ava, the proposed tour was considered very important. Hitherto no effort has been made, by any agent of the Christian church, to explore

the field north and east of Ava. The bible and tract societies, as well as the Board of Missions, need information in order to labor judiciously. The population, the languages spoken, the character and manners of the people, and the facilities for doing them good, should not remain a mere matter of conjecture. If any thing can now be done for the well-being of the people, it should be known. Anxious to ascertain this fact, as well as to learn the extent of the field, I have undertaken this journey with pleasure, though not without some fears relative to the result.

Left home about 4 o'clock in the morning, having four lascars and five Burmans. The lascars and one Burman are professional boatmen, the other four Burmans are Christians, and will assist in rowing the boat. One of these last is nearly fifty years old, has been a military officer, and travelled extensively both in Burmah and the Shyan states. Having for years been in charge of a Burman troop, he is a little inclined to be dictatorial; yet, with this drawback on his natural temper, I consider him a valuable assistant, on account of his knowledge of the country. The other three are young men, amiable, active and intelligent, and will serve me to the very utmost of their power.

We had passed Ava and Sagaing when the first light of morning broke upon us. In a short time the outlines and most prominent objects of these two cities could be discerned, and, as the light increased, the whole was spread out before the eye like a vast map. The two cities appear to the best advantage from this point, and probably this is the best hour in the day for seeing them. The tall, slender spires and minarets, shooting up in every direction, and the great number of pagodas and temples scattered over Sagaing hills, are indications of population, wealth and power. The spire which rises above the throne of Alompra, looks down proudly upon all the rest. A large, costly monastery, built by the queen, is seen to great advantage from this place. On the east side of the river, rising abruptly from the water, is a small conical hill, covered with small pagodas, temples and idols, and around the base are a number of monasteries. On the west side is a large Burman, and on the east side a large Kathayan, village. The hill is called *Shway kyet yet*, (Scratch of the golden bird.) The legend says, that many ages since, when Gaudama was a quail, and passing over various countries, he rested on this spot, and scratched

for food. It was this scratch that formed the hill, and gave to it its sanctity.

The men plied the oars with great assiduity, till dark, when we reached Thay-byo, a small but pleasant village on the west bank. Have passed to-day fourteen villages, many of them respectable in size, and pleasantly situated. On the east side of the river, the country is level and extensively cultivated; but on the west, the Sagaing hills, with a firm, rocky base, rise up from the water, leaving only here and there a small nook, in which fishermen have erected their hamlets.

The head-man of the village very kindly placed two men as a watch near our boat, that we might not be disturbed by thieves in the night.

28. By the earliest dawn we were off, and at sunrise reached Mengoon, an considerable village, though hardly separated from two or three others of the same size, and occupying a very pleasant slip of rolling ground between the river and Sagaing hills.

A little after sundown, put up at Yalay-man, a pleasant little village on the west side of the river. During the day have passed sixteen or seventeen villages; some of them are small, but most of them have from fifty to a hundred houses. Shing-ma-ga is a very pleasant town, has two respectable bazaars, and is surrounded by a wide, fertile valley. One part of the town stands upon high ground, and affords one a fine view of the neighborhood on both sides of the river. It has a great many pagodas and monasteries, which give the town an appearance of former wealth and population much beyond what it has at present. On the east side of the river the valley is very wide, and spotted with villages in every direction. Large groves of palm and tamarind point out the local position of villages and monasteries.

29. The morning was delightfully pleasant and cool, so that I found no difficulty in walking on shore till ten o'clock. The sun was sinking behind the hills when we came before Kyoukmyoung, now a village, but seventy years ago a large fortified city.

Have passed 21 villages, lying on both sides of the river, and, as the valley is very wide, running off for many miles to the east, I am told the towns are large and thickly scattered in the interior. A more charming and fertile valley could not be wished; and when the light of Christianity and science shall shed a pure and regener-

ating influence over the people, it will be a lovely place. Instead of houses made of reeds, and tumbled together in the utmost confusion, without streets, without walks, without gardens, grass-plots, or shrubbery—we should see substantial, neat buildings, surrounded by gardens and lawns. Instead of swarms of naked children, rolling and tumbling in the dirt, we should see them clad, and under that course of training which would fit them for high moral and intellectual relations, and prepare them for a future state of existence. Instead of long, loud, angry disputes, unceasing domestic quarrels, and an utter disregard of truth—we should see peace, kindness and truth walking in all their majesty among the people. It is melancholy to reflect on the long number of years in which this densely peopled valley has been the abode of idolatry. The peasantry of Italy and Spain cannot be much more degraded by vice, or destitute of mental training. I find the people inquisitive, and willing to read.

30. Till after ten o'clock we were passing through the same rich valley, in which Kyouk-myoun and Senkoo are situated. The villages are numerous, and equally large as those I passed yesterday. The hills on each side of the river gradually draw in, till their base touches the water. Occasionally, the hills rise up nearly perpendicular, and the river is compressed into half its usual width. During the whole of the afternoon the country continued wild and mountainous. Now and then there is a lonely hamlet of fishermen and timber-cutters, and, if report says true, not a few of them are addicted to robbing, when they can do it with impunity.

Malay—Sabanago—Kyan-whyat.

31. When the first gray of morning began to appear, we set off—not, I trust, without gratitude to the Preserver of men—and after passing three mountain hamlets, reached Malay, about ten o'clock in the morning. This is a pleasant little town, of 200 houses, standing upon a rocky shore on the west side of the river. Here are, a custom-house, which collects money from those ascending and descending the river—four large monasteries, sixty or seventy monks, several zayats, and a few small pagodas. A valley opens to the west, and a road leads back to the Kyan-duen, a river that rises among the mountains near Asam, and empties into the Irrawaddy, 40 miles

below Ava. On the east side of the river is Sabanago, a village of 100 houses. Back of the town is an extensive valley, in which are the widely scattered ruins of an ancient city, called Sabanago (or Tsampaynago.*). This city, like Senkoo, flourished before the existence of Burman records. A chain of high mountains are seen at the east, probably 20 miles distant. Among these are ruby mines, and on the east side of them commences the Shyan population. There is a road, of considerable travel, over the mountains, which by Burmans and Shyans is called good; though their ideas of a good road are very different from ours. If a loaded bullock or mule can contrive to get along from ten to twelve miles a day, the natives always speak well of the road. Soon after dark we reached Kyan-whyat, a village of about 300 houses. It stands a mile from the river, and near it are the ruins of an ancient city, of the same name. It is said to have flourished more than a thousand years ago. Several large pagodas, melted down into conical shaped hills, and covered with a dense forest, proclaim the long reign of idolatry over this people.

A strong north wind rendered the evening extremely cold, so that I was obliged to roll myself up in a cloak. The thermometer was down to 48°. Here are several large rafts of timber and bamboo, on their way to Amrapura and Ava. Small houses are constructed on the rafts, for the owners and their families. While my men were getting their rice and curry ready for supper—the best dish in the world—I went about among the boatmen and raftmen, who were sitting over their little smoky fires, and questioned them about every thing relative to the districts where they had resided. They were civil, and some of them listened with much attention to my instructions on religion. Found two persons who had formerly got a tract in Ava, and their inquiries indicated that they had read it with care. Gave one of them a book, and distributed a few tracts. The children were at first afraid of me, and ran off crying. Some of them, a little more bold, crept in behind their mothers. The greater part of these little urchins were entirely naked, though the evening was piercing cold.

(To be continued.)

* About 70 miles above Ava.

CHRISTIAN-KNOWLEDGE SOCIETY

INDIA.—*Extracts from a Letter of the Bishop of Calcutta.*

This letter was dated on the 6th of January. Its chief contents may be advantageously arranged under the several heads to which we have assigned them.

A Momentous Crisis for India.

The crisis with us is momentous. The mild paternal sway of the British Sceptre has now for twenty years extended to what may be termed the sovereignty of Hindoostan. A profound peace has hushed India into tranquillity, since the termination of the Burmese War, for eight or ten years. Improvements in domestic policy, jurisprudence, the use of the native languages, the more equal collection of the revenue, offices opened to native talent; education, commerce, intercourse with home; taste for Western manners, and government and literature, discoveries in the arts, &c., have been pushed on with an unexampled celerity. Lord Glenelg's New Charter of 1834 threw open the flood-gates for India's civilization and illumination. The establishment of steam-vessels on our fine and majestic Ganges has been multiplying the internal facilities for commerce and mutual communication through every part of India; while the commencement of a regular mail-despatch from Bombay to England, by the same wonderful mechanical discovery, is bringing on rapidly, as we trust, the time of Eastern knowledge, inquiry, and obedience to the Faith of Christ.

For, contemporaneous with these external aids for the elevation of our prostrate millions of Hindus, are the exertions of your Society, and those of the Propagation of the Gospel, of the British and Foreign Bible Society for the circulation of the Holy Scriptures, of the Church Missionary Society, and others, to impregnate all secular efforts in learning with Divine Truth, and sanctify the education of Youth with the knowledge of the Christian Redemption. I need not observe to the Venerable Society, that the outburst of mere curiosity in a Heathen and Mohammedan people—their mere grasp after human science—their attainments in the arts, and learning, and wisdom of this world, if that is all, will only resemble the eruption of a volcano, to bury in ruins the fair fields which stretch around.

Knowledge, as introductory to Christianity, I hail with joy; but, if divorced from it, with extreme alarm and suspicion.

Reprobation of British Support of Idolatry.

The connexion of the British Protestant authorities with the patronage of the basest and most degrading system of Idolatry and Pollution with the lost spirit of darkness ever perhaps imposed on a fallen world—a system which has contrived an entire code of religious usages, and rewards and punishments, without any one consistent reference to moral good or evil—a code minute, inquisitorial, all pervasive, in which the anti-social principle of caste condemns one half of the human race to be perpetual slaves and menials, and depresses nine-tenths of both sexes into an irrevocable and grinding exclusion from hope—a system founded in an ignorance of the God who made and the Saviour who redeemed mankind, and going on its course by means of oppression, cruelty, and lust: the support of such a system, by the greatest and freest of the Christian Nations of Europe, is an anomaly of the most deplorable and glaring character. I scorn to advert to mere argument, after the incomparable Despatch ascribed to Lord Glenelg, of February 1833. It is a case which requires no argument. Let the fact of British Governors, Counsellors, Commissioners, Magistrates, countenancing, by voluntary measures, the misery and barbarism and premature and exaggerated ruin of their prostrate subjects, be established—and I believe they cannot be denied—and the duty of a Christian people to protest against the national guilt of such a conduct speaks for itself.

I am not master of the subject in all its details. I am not aware of the particular objections to an immediate abolition of the Pilgrim Tax which are raised here, as I suppose they are, by the subordinate local authorities. These matters are as much secrets, and very properly so, in India as at home. I proceed on these two broad, and plain, and irrefragable points:—The countenance of Idolatry, with its attendant horrors, in a Christian State, is, *per se*, immoral and sinful—The delay in executing the positive orders from hence, embodied in the Despatch of February 1833, if such delay was not inevitable, augments the sin.

It would be wrong in me, perhaps, altogether to conceal what I hear in conversation with gentlemen who have lived many

years in the vicinity of Pooree and the Temple of Juggernaut, and on whose veracity no doubt can for a moment be cast. They inform me, that of 150,000 pilgrims, who resort annually to the spot, nearly one THIRD perish, from various causes, and never return to their homes. They inform me, that the bands of the pilgrim-hunters, as they are termed, swarm all over India, even to the most distant provinces, to collect and drive in before them the deluded pilgrims. They state, that, almost every year, the pilgrims of the adjoining provinces are lessening, especially the men; and that the supply is now very much from the more remote places, and chiefly of women. They tell me, that one practice, which does not appear in any public documents, and which may, therefore, not be generally known, is one of the most atrocious injustice—the compulsory assemblage of 2000 poor wretches each year to drag the idol car: if this one oppressive act were discontinued, many gentlemen think that the whole system of Juggernaut, like the ancient Dagon before the Ark, would instantly fall.

I have been both at Juggernaut and at Allahabad (the sacred junction, as it is accounted, of the Ganges and the Jumna); and my mind retains a vivid impression of the grief, and compassion, and horror, which I felt for my sad fellow-creatures, crushed under the griffin yoke of the god of this world. Nor could I believe scarcely, nor can I now, that the petty sophisms of human cowardice and political expediency could chill the glowing benevolence, which would strike off the chain, and set the captives free.

Notice of Dr. Mill's Sanscrit "Life of Christ."

Could your Society make me another grant, I should like to devote 100*l.* at once to the cheap circulation of fifty or sixty copies of Dr. Mill's Sanscrit Life of our Lord—an extraordinary production; the first, indeed, in India, in which the sacred language and poetical measure of the Shastras have been employed to open the mysteries of the Gospel; and yet so expensive (20 rupees a copy, and unavoidably so—it will form a very thick octavo volume) as to place it wholly out of the reach of the Brahminical students.

The curiosity of the Native Scholars to use the book is intense. As I was passing by Thunassar, in the upper provinces, five

Brahmans came by night to my Pundit's tent, attracted by a boy who had come to me during the day and had heard I was learning Sanscrit, to inquire the truth of the report: they were shown Dr. Mill's "Christa Sangita;" they could read it with fluency. They disbelieved the author to be an European: when assured of the fact, they declared he must be an angel; nor were they satisfied, without sitting down and making my Pundit read to them till break of day from "the wonderful book"; for so they termed it.

The Evangelical Standard to which the Society's Publications should be conformed.

I rejoice to learn, from the Society's Letter of March last, that "the Tract Committee of the Society continue their labors with great assiduity." You trust that "such New Tracts as may hereafter be recommended by the Committee to the Board, and may from time to time be forwarded to Calcutta," will meet with my approbation. I am quite unworthy of such an appeal. I am only one of an immense body of the Prelates, Presbyters, and Members of the Society of our Reformed Apostolical Church. I have no right whatever, nor have I the least disposition, to sit in judgment on Books and Tracts, except so far as my own Diocese may be concerned in the practical result. Your venerable Society is secure of my approbation, poor and undeserving of notice as it is, just in proportion as your publications approach nearer the fine, noble, catholic spirit of our English Reformers.

Nothing is of service in India, but what is pregnant with the immediate Gospel of Christ in all its simplicity, all its grace, all its spirituality, all its holy tendencies. We have to rouse the torpid Christian, removed for years from the regular ordinances of the Church perhaps: we have to recall the wandering profligate: we have to instruct the native convert, awakening to Christ from a darkness deep as the grave: we have to train souls for heaven, in the midst of all the incentives to the grossest idolatry and sensuality which oriental habits can present. For all this, the doctrine of Christ Jesus our Lord is the remedy; and the Tracts, which best exhibit that adorable object, as the ground of a penitent's hope, the source of grace and life and salvation, the exemplar of all holiness and joy, and the one and only Mediator between God and

Man, are the most acceptable, and the most likely to be beneficial.

I must confess that I have not yet read the Tracts and Books in later arrivals; but I was very much gratified, some time since, with those which had been transmitted to Calcutta. Surely, surely, there is a line of devotional, orthodox, catholic theology common to all enlightened Protestant Christians of our Church, and standing on the broad bottom of our Articles, and Homilies, and Liturgy, which will commend itself to the judgment of almost every pious and competent reader—spiritual and evangelical—strong on clear, cautious on doubtful matters—fully directed at the conscience of man—opening the extent of his corruption and guilt—calling him to heartfelt sorrow and contrition for sin—raising him by the offer of justification by faith only—comforting and strengthening by the doctrine of the Holy Ghost—guiding in practice by the details and principles of Christian Morals—neither undervaluing the enjoined testimony of Ancient Writers to facts and doctrines; nor superseding, under their venerated names, the supreme and undivided authority of the Inspired Word of God.

But I beg forgiveness for thus speaking. My pen runs away with me, when I begin to write on the grace and love of my only Master and Saviour; and I am desirous to see all the Societies of our Apostolical Church more and more closely united in the old doctrines of the Gospel, and the sweet and brotherly spirit of mutual forbearance and charity, by which they are best commended.

JEWS' SOCIETY.

Encouragement in reference to the Jews.

About ten years since, the Society was compared to a decrepit old man, about to step into the grave. There might be some symptoms of weakness at that time; and all I could say, in answer, was then, "Pity the sorrows of a poor old man." Since that period, I have read in print, that "the Society is dwindling into insignificance." If, though not all through the immediate labors of our Society, yet since it commenced its operations and its prayers—if at least 2000 names of Jews have been recorded in Baptismal Registers, 2000 children have been educated in the Christian Faith, tens of thousands of copies of the Holy

Scriptures have been circulated, and discussions have been carried on, and Jews and Christians can meet as fellow-sinners and fellow-men—if there be a great spirit of inquiry excited among the People of Israel, and a great spirit of kindness and of prayer among Christians—if this be “dwindling into insignificance,” what must the Society be, when it rises into some importance—of which, I trust we have at least some pledge this day?

I have also been told, that it is “the climax of enthusiasm to expect the conversion of the Jews.” When charged with folly or with crime, and when conscious that the charge is far from true, it is rather pleasant to find oneself in good company, against whom the same charge might lie. Then let me be an enthusiast in the company of Newcombe, Tillotson, and Newton; Hurd, Mede, and Lightfoot; Butler, Horsley, and Simeon; all of whom, and many others, have declared it to be their opinion, that of the conversion of the Jews no one should entertain a doubt.

Does, then, the Christian Church, after all that has been said and done, seek a sign? There shall no sign be given her, but the sign which has already been afforded—that if she will diligently employ appointed means, continue in prayer, and depend simply on the promise and spirit of God, she will be successful among Jews, as well as among others of the human race who need her benevolent aid. Yes! if she will perseveringly pray, the heavens will give rain, and the Judean Earth produce as ripe and as rich fruit as any earth upon the face of the globe. Sir, I need not inform you, that the best martyrs of the present day are to be found among the Jews converted to the faith of Christ. Excommunicated by their own people—cast off by their dearest relatives and friends—and too frequently, by reason of some insincere professors, suspected by us—with slow and lingering sufferings, more difficult to be endured than immediate death, they still persevere in their Christian course. I know an individual who has refused a legacy of 6000*l.*, left on condition that the Christian Faith be renounced: she refused it with holy indignation at the idea of renouncing her Redeemer for paltry wealth—preferring servitude in that Truth which makes free indeed, to wealth in the

cause of error, and with a reproachful conscience.

[Address of the Rev. W. Marsh—at Jews' Soc. Ann.

Encouragement to Local Attempts to convert Jews.

I shall mention a fact, as an encouragement to all present, to make some attempt in favor of the Jews in the towns in which they live. A few years ago, in the town of Bedford, I was in the habit of occasionally meeting a Jew, for religious discussion. Great bitterness existed in the head of the family against the Christian Faith: and, to show the state to which this bitterness was augmented, on my drawing his attention to the testimony of his own Scriptures as to the coming of the Messiah, he said, “No never, never will I acknowledge Jesus of Nazareth to be the King of the Jews; for,” he added, “our forefathers of old showed what they thought of Jesus: and if he were to come again, I would be one of the first to spit in his face.” I heard these expressions with horror, but I did not hear them without prayer.

The son of that man, however, still pursued the inquiry, and was frequently accustomed to dispute on the Prophecies respecting the Coming of our Lord. On one of these occasions, after having closed a lengthened examination of the fifty-third chapter of Isaiah, I begged the subject might be concluded with prayer: his answer was, “I cannot pray in the company of a Christian.” I told him that prayer was the duty of all mankind, whatever may their sect or creed; and I added, “Let the responsibility of refusing to pray rest on your head, not on mine.” Not long after, I met him again: he rose up on my entrance, with tears in his eyes, exclaiming, “My heart, Good Sir, is soft since we last met; and let us never meet again without prayer.” About one year afterward, he made an open profession of Christianity. He was baptized; and has since been ordained a Minister of Christ, at Liverpool, by the Bishop of Chester; where he has, as your Report has already stated, been the instrument of making no less than twelve converts from among his brethren during the last year; and upward of twenty since his Ordination.

[Rev. T. S. Grimshawe—at the Same.

The Presbyterian Board of Foreign Missions.

INSTRUCTIONS to the Rev. Messrs. Joseph Warren, J. L. Scott, and John E. Freeman, Missionaries to North India.

Beloved Brethren :

When the Saviour gave his last command to his disciples, he added to it the cheering words, "Lo, I am with you alway, even to the end of the world." His followers had just received his high commission to make known his name to all nations; and the very purpose for which the church was constituted, was made known to them in the parting words of their risen Lord. All the means of grace, and all the ordinances appointed by the Head of the Church, are to be used in building up his cause in the world; none of them stand alone or disconnected, but all are united, each in its proper place, for promoting the glory of God and good-will to man. Among these the duty of the Church to send the Gospel to the heathen, is one of no small interest. It is connected most intimately with the prosperity of the Church at home; and thus it unites the salvation of our benighted fellow-men with a higher advance of her own peace and holiness. For the promotion of this great object we are now assembled; that you, dear brethren, may receive from the Executive Committee of the Board of Foreign Missions of your own Church, such friendly and affectionate counsels and instructions as may not only interest and encourage you when far distant from us, and from the churches whose messengers you are, but may also interest them, by showing more clearly, that although your labors, and the labors of your fellow-christians at home, may be various, yet all are wanted to build up the cause of Christ,—all are devoted to the same object,—all are produced and sustained by the same spirit. On you, and on us, and on every member of the Church, rests the same responsibility, according to our circumstances, of making known the glorious gospel to all the world.

The instruction and suggestions of a purely business nature, and the views of the Executive Committee as to the present condition and future prospects of the different stations, and the comparative advantages of places yet unoccupied, will be delivered to you before your embarkation, in a letter to you and the brethren whom you go to join.

The field of your choice, and to which you have been assigned by the Executive Committee, is India; a field in which Satan has long had his seat; and in which he has displayed some of the master-pieces of his malevolence in enchaining the intellect, debasing the bodies, and destroying the souls of men. But it is a field which, in the providence of God, is now thrown open to the efforts of the Church,—a field not only white unto the harvest, but where the harvest is perishing for want of laborers.

In the spring of 1833 the first mission to this field of labor from the Presbyterian Church, composed of two missionaries and their wives, sailed for Calcutta. Soon after landing at that city, an early but a peaceful death divided this little company, and a lovely sister found only the missionary's grave, among those to whose best interest she had devoted herself. Nor was this all; the last messenger had yet another summons to deliver, and soon a beloved brother was called home also. His health had failed in Calcutta, and he was forced to leave India with his wife, but died on the voyage, soon after setting out for the United States. The health of the only remaining member of the mission was preserved until he had made the examinations entrusted to him, and until another company of two brethren and their wives had joined him on the field of their labors. The loss of health then forced him to return; about the same time a third company was sent out by the churches, consisting of five brethren and their wives; and a fourth company, of the same number, left their homes last October, to strengthen and sustain the work of God among the moral desolations of India. Another brother has lost his health, and with his wife is daily expected among us.

Thus in the providence of God, of 28 persons sent to this field, two have died, two have returned in ill health, and two on account of the sickness of their husbands; leaving still twenty-two laborers, engaged in the great work. You, dear brethren, will be the fifth company; and may we not hope that, in every succeeding year, your number will be augmented, until the Redeemer's name shall be known, and churches multiplied and built up throughout the whole length and breadth of the land.

Although a number of your brethren have been for some time there, and although churches have been established, a presbytery constituted, schools commenced, and much preparatory work done, yet still your labors will, in a great measure, be also to prepare the way for others. The field is large, and the whole mission but commencing; and for years to come, as your numbers increase, new stations will require to be occupied.

Starting from Calcutta and ascending the Ganges, you will reach Benares, upwards of 400 miles distant, a great city of more than half a million of people. This brings you but to the Eastern limits of the great field you go to occupy. Here are seven English missionaries; but what is that number among so many? From Benares, in a N. W. course, distant 700 miles, is Lodi-ana. From the southern side of the province of Allahabad north to the Himalaya mountains, the distance is about 400 miles. In this whole region there are but four missionaries, beside the brethren sent out by our Board; and these four are laboring single-handed at distant points, without much prospect of an increase of their number. This large district, thus in a measure thrown upon the care of the Presbyterian Church, will require at least sixty ministers of the gospel as missionaries, besides printers and teachers, to occupy the most important points, and to sustain and encourage each other in the great work.

This territory embraces the Indian provinces of Delhi, Agra, and Allahabad; besides various districts of the protected Sikh country on the north-west, the protected Hill States, and the kingdom of Nepaul on the north, and the kingdom of Oude, at present under a limited native government, on the east. For fertility and fruitfulness, a great part of this region may be called the garden of India. The course of the upper Ganges for more than 600 miles lies through it; receiving as tributaries, besides the Jumna, many large rivers from the south and the north. A large part of this region is crowded with a dense population, with large cities, numerous towns, and a very great number of villages. On the north-west, in the large region watered by the Indus, and the large rivers which form its branches, are various powerful states and kingdoms, among which are Affghanistan and Lahore, which even now are reached by the publications from the mission press at Lodi-ana;

all these moral desolations will require the watchful care and labors of the missionaries and churches in India, as God in his providence may open the way before them.

From this brief view of the features and outline of the country, we turn to the state and condition of the people; and it is principally with them that, as missionaries, you are concerned.

The population of India, in the great mass has remained unchanged for more than two thousand years. During that long period many have been the changes of their rulers and governors; yet the manners of the people have continued the same, not only in a domestic point of view, but in the ease with which they accommodated themselves to every change of masters, and in the rapidity with which their former state was resumed when the commotions of war and the overturnings of thrones had ceased. This endurance of the population is a most interesting subject of inquiry. Their former conquerors from Egypt, and Babylon, and Persia, and Greece, and Bagdad, have passed away. Most of the nations which furnished the armies that invaded and subdued India, have disappeared, or are now weak and distracted; and even the Mohammedans, who settled among them, are diminishing daily in their relative numbers, and have become, to a considerable extent, like the idolatrous Hindus—in their morals, usages, and conduct. But the mass of the Hindu people have retained the same unaltered endurance, amidst conquests and commotions as numerous, at least, as those that have changed the entire habits of the population of other countries.

One cause of this permanence will be found in the circumstances of their general laws and policy, which make it a matter of great indifference to the great body of the people, who may be their temporal rulers. Every page of Indian history records the severe exactions, which in every century have been exercised on the great mass of the population. In every succeeding generation, and under every change of rulers, it appears that the residue of the produce of their labor, that has been left to the great body of the people, has been but a scanty supply of the cheapest and most homely fare, the minimum of clothing, and habitations of the most rude and simple kind. Such has been their condition at every period of Indian history to which we have any access. Among the native rulers and the

foreign conquerors, there have been great and constant changes in their wealth, extent of territory, and in the number of their armies and retainers. But to the mass of the population, depressed by an unrelenting system of exaction, and receiving but a bare support from the fruits of their labor, the love of country had nothing in their bosoms on which to rest; and patriotism, in our sense of the word, was wholly unknown. To the working Hindu, it must at all times have been a matter of indifference whether he was deprived of his hard earnings by a native prince or a foreign conqueror,—whether the surplus of his labor, above the minimum of subsistence, was expended in building palaces, or temples, or mosques,—or conveyed across the Indus to Babylon or Persia, or across the ocean to England.

Another, and the principal cause of the permanence of the Hindu population, is of a more interesting kind, and affords a foundation, broad and deep, on which, with the blessing of the Gospel, their permanent and enduring prosperity may repose till the end of time. This is found in the original construction, and well-defined organization of the native village.

There is no definite extent allotted for a village, either in quantity of land or number of inhabitants. These depend on circumstances, which at first may have been purely accidental; but whether large or small, each, as a sort of municipal government, uniform in all, constitutes the villagers into a little permanent nation, although the very empire of which they are a part may be in a state of change.

The first magistrate of the village is in some places called the *Potail*. He is the greatest official man that the villagers know; and if they have any attachment to a ruler, it is to him. He superintends the affairs of the village; administers the police, and settles disputes. He is a sort of sovereign in the village, and being in daily contact with the people, no other officer is so well acquainted with them and their circumstances. The second officer is the *Curnum*; he watches the progress and success of the general industry and affairs of the village, and keeps a record or register that may be produced in cases of dispute. The *Tallier* is the third officer; he is the chief police and guardsman, and is charged with the detection of offences, and the safe-conduct of all persons to and from the village. The *Totie* is the last of the governing officers. He is a sort of constable within the vil-

lage; and his duty is to watch the produce, and take care that there be no embezzlement. The other public characters in the village are—the *surveyor*, who sees to the division of their fields,—the *water inspector*, who looks after the condition of the tanks, wells, and water-courses,—the *brahman*, who conducts the village worship,—the *schoolmaster*, who teaches the children to read and write, commonly in the sand,—the *astrologer*, always a brahman, who informs the people when the stars and the seasons are propitious. Besides these there is the doctor, the blacksmith, and carpenter, the potter, the cow-keeper, the washerman, the barber; and to these are frequently added the poet, and the musician.

Thus each village is complete within itself, and all the inhabitants have a common interest, under specific regulations, in all that is produced; and the way in which the produce of the village fields is parted among the people, shows that to them the village is their kingdom. The grain is threshed in the fields, and collected into heaps of about 100 bushels each. From each of these the officers, brahmans, and tradesmen already named, get each a stipulated allowance, amounting in the whole to about five per cent. on the crop. But after this come more severe exactions, which show that they have been imposed by an authority external to the village. The collector gets 10 per cent, and the revenue itself is half the remainder: leaving to the cultivator 42 per cent. out of the gross produce. It often happens that the exactions are much more severe, leaving to the cultivator scarcely 20 per cent, and only sufficient for a bare support.

These communities appear to have been in reality the only permanent part of the native government, the rest being maintained by force of arms. The government of the village was, in fact, the only thing like a social compact among the people of India. In it were unity of interests and reciprocity of good offices; the associations of a long period of neighborhood; and the exercise of feeling and affection. There were mutual service, and the interchange of kindness, and assistance growing out of the business, the wants, and the relations of life; and thus every thing tending to alleviate the burdens and sweeten the cares of Hindu life, centered upon the associations of the village.

No missionary to India can contemplate the picture of a Hindu village, without feelings of interest and encouragement. Placed

by the providence of God, as this great country now is, under the government of a powerful, enlightened, and Christian people, we may look forward with confidence to the time not distant when the principles of the British constitution, and impartial administration of just and equal laws, will be felt in every part of India, watching over every interest, and protecting from all undue exaction every village, and every laborer among all the millions of her people. Already this is the case to as great an extent, perhaps, as the depravity of the Hindu character, and the imperfect connection between them and their present liberal rulers, will admit. If, then, to the principles and habits which bind together these Indian communities, were added the blessings of the Gospel, how elevating and cheering would be their future prospects. The heartless, selfish brahman would be changed to the Christian minister,—the Christian church would take the place of the pagoda,—Christian education, sabbath and infant schools would receive the children and the youth,—and that stupendous system of idolatry, fraud, superstition, absurdity, and wickedness, would give place to the hopes of immortality, the holy and elevating precepts of the Gospel, and the knowledge of the way of salvation through the cross of Christ. The Gospel does not require the inhabitants of any country to give up what is not sinful; and the principles of these Hindu communities, with which they have been so long accustomed, and to which they are so strongly attached, need only the principles of the Gospel to be added to them, to ensure their happiness and prosperity in all time to come.

No enumeration, that we have seen, gives the whole number of the villages in India, nor in any entire province. Nor is it known what are the relative numbers of the inhabitants, dwelling in them, compared with the whole population. The rest of the people live in large towns and cities, never in detached houses in the country. In some of the smaller districts an enumeration has been made, which shows that, in some places, the villagers are as 4 to 1,—in others, as 3 to 1,—of the whole population. Every account of India speaks of them as being very numerous, especially in the fertile districts, where the traveller, for miles together, is never out of sight of a village. Every mission station is surrounded with them; and to those missionaries who have acquired their language,

it is an important but delightful part of their labors, to go, as in the days of our Saviour, two and two together, and make known the story of the cross, and point these simple villagers to the Lamb of God that taketh away the sin of the world. In every village, also, within their reach, a school might probably be established, and the children and youth brought at once, in a greater or less degree, under Christian influence and instruction.

Such, dear brethren, is one aspect of your field of labor. We forbear to mention other views, which impart additional interest to that great field.

In looking forward to the triumphs of the Gospel among this people, there is certainly much to encourage both the Church and her missionaries;—yet we must all recollect that the work is yet to be done; and that in no heathen country has the kingdom of darkness been more firmly established, and in no other land has man, formed at first in the image of God, sunk to lower depths of degradation and of sin. We cannot at this time notice all the sad and degrading features of this apostasy: but one plague-spot, infecting one half of the population, and carrying the influence of moral death into the whole community, must not be overlooked—which is, the degradation of woman. How mournful to consider the condition of the native females! Forbidden, under the highest penalties, to learn to read,—despised from infancy,—not the equal, but the slave of her husband,—excluded,—suspected,—reproached,—ignorant,—degraded,—wretched! Yet such are the mothers who have the first training of the rising generation. Shut out from every elevating pursuit, they become the victims of the most abject and debasing superstition,—many parts of which are so vile that they cannot be described or even named. The first instruction to their children is to carry them before their idols, and, as soon as they can speak, to teach their infant lips to call the names of their abominations, and to raise their little hands to them in prayer; and as they grow in years, to fill their minds with the knowledge of all the religion they possess; which is but the personification of impurity and sin.

In connection with this, one other terrible feature of their alienation from God, covering also the whole community with the smoke and darkness of the bottomless pit, may be noticed. To the teaching of such

mothers succeed the teaching and the influence of the Brahmins. Whatever of learning and knowledge is to be found among the natives, is chiefly possessed by them; but no class of men can be more devoid of truth and honesty. Nothing can be imagined more heartless, more selfish, more unprincipled, than an Indian Brahmin; and yet he is considered the vicegerent of the gods, and an object of adoration. He is the fountain of divine knowledge and divine favor. He only is permitted to read the sacred books, and he gives them what interpretation he chooses. His vices do not affect his sanctity; and by the native laws, no crime of which he can be guilty can affect his life or his goods.

Such are the mothers, and such are the spiritual teachers of India; and the system taught proves by its fruits that its origin is from the father of lies himself. "Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things. And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things that are not convenient; being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, implacable, unmerciful."

Sad and dreadful as this description is, it applies in all its parts to India. Every class of writers, whether military men, or travellers, or missionaries, when depicting the state of the people, refer to this description in the sacred record. We would imitate the example of the apostle in setting fully before you, dear brethren, the difficulties you are called to contend with, for the purpose of fixing deep in your souls and in our own, that from such as these to raise up sons and daughters to God, is his own work: that Paul may plant and Apollos water, but the increase is from him. This conviction, indeed, is just as necessary for the ministers of the gospel among the churches at home as it is for you; for the awful depravity of human nature, proceeding from the first man as the root, extends to all the branches of our fallen race. But this is no ground of discouragement to you or to them.

The power of God is here wanted; the influence of the Holy Ghost is indispensable to change the heart, to purify and sanctify the soul; and nothing short of this divine agency can restore his holy image to any of the lost and sinful family of man. The gospel of Jesus Christ explains to us this great mystery; and to carry forward his design of love and mercy—he, as head over all things, has appointed a system of means in the Church, and has connected the employment of those means with the end; and wo be to him who separates what God has thus joined together.

In the revelation of redeeming love, the grounds of encouragement to the Church shines on every page; but the duty of her ministers and members is inscribed on the same pages, in letters equally clear and bright. Without dwelling here, however, on that duty, let us, dear brethren, refer you to the example of our blessed Lord, and to that of the Apostle to the Gentiles; and while we direct you to their self-denying labors for your pattern and guide, we would ourselves also desire to follow in the same footsteps, and to pray that you and we, and all his servants, may be deeply imbued with the spirit that was in Christ, and like his Apostle, may glory in nothing but his cross; that by it we may be crucified to the world, and the world crucified to us.

It has been asked, how is the church able to supply the heathen world with pastors and teachers? To supply the millions of India alone, so that each 5,000 should have one missionary, 30,000 would be at once required. On this point much mistake has existed, even in the minds of some who are the sincere friends of foreign missions. Others ask the question, as one that cannot be answered, and as conclusive against the whole missionary enterprise. But what saith the scriptures? And how did the Apostles consider this matter? From their heathen converts they chose those who were qualified, and set them apart to the sacred office; and they instructed their missionaries to commit the truths of the gospel to faithful men, who might be able to teach others also. So, dear brethren, it will be your duty to endeavor, as fast as God may bless your labors, to train up a native ministry for India—and not for India alone—but who may go out from the churches there to Afghanistan, to Cashmere, to Bucharina, and to the people in the interior of Asia; and, in short, to join with the churches in other

lands in sending the gospel to all the world.

Now, dear brethren, in view of these facts and principles, let us consider your circumstances after having reached your field of labor, in reference to the work before you.—First, you meet with the beloved brethren there, and joyful to them and to you will be that meeting. The map of this great field is then spread out before you, and they communicate to you the local information which their residence there has given them. The object to be attained is, by concentrated effort to build up the cause of Christ. This is to be done by preaching the Gospel; by conducting higher, boarding, and common schools; by translating the bible, and by the press. Two printing-presses are already there, and another you will take with you. The first measure will be to fix the different stations, and assign the brethren to them. This is an important business; let it be attended to with solemn prayer and fasting. This field, when occupied, will be found large enough for three separate missions: one on the north-west, one in the centre, including Delhi, and the other on the south-east. These three missions will, for some time, designate the bounds for three Presbyteries, and these again will form a Synod. Should your lives all be spared till you meet in India, you will number ten ordained ministers, besides our brethren of the Reformed Presbyterian church. You will, therefore, as soon as convenient, organize yourselves into two of the missions here indicated; one on the south-east, in addition to the one in the north-west. The subject is referred to here in general; the particular instructions for these arrangements you will find in the letter to all the brethren, which you will take with you. Very soon, we trust, your number will be so increased, that you may occupy the middle section, as well as various points beyond that section on the west; so that, for a distance of more than 600 miles, in the very centre of Satan's kingdom, the standard of the cross will be erected, and churches of the living God built up, as witnesses for his truth, and evidences of his love and mercy, and his faithfulness to the promises of his word.

You will bear in mind, dear brethren, that you go to build up a kingdom that is not of this world. With the civil government of India, and all the secular matters that may agitate any portion of its community, as missionaries of the cross, you have nothing to do. As you will receive the protection of

the laws, yield to the government a cheerful and peaceful submission, and where it is required, a cordial support. It may be that in the laws and regulations of the British authorities in India, and in their administration, some things may appear strange to you, and some things objectionable and wrong. But there are several considerations worthy of regard here. First, you may not for a long time be very competent judges of these matters. The condition of the United States and of India are at this time very different. The degree of liberty, and the laws and usages to which you have been accustomed, may be very unsuitable for India; and yet, having enjoyed, as your birthright, all the privileges of your own country, it would not be strange if you deemed them the best for every other people. Again, the legislation and the administration of the government of India are in the hands of able and enlightened men. Some of the first of British statesmen have been engaged in this service; among them are many who fear God, and who have devoted much of their time and thought, and property, to advance the best interests of the people; and you may safely leave to them what so properly belongs to them, without anxiety as to the result.—Finally, let us suppose, what is no doubt the case, that some of the laws and usages are wrong, and ought to be corrected. What other country is free from the same charge? Certainly not our own, notwithstanding the blessings and privileges we enjoy. Evils often do exist in governments, requiring both time and the exercise of great wisdom to correct, without producing greater evils. Leave all these matters, therefore, as not belonging to you; it is not to interfere with them that you are sent to India, but to preach the gospel to the heathen there, and to persuade them to be reconciled to God. It is the earnest desire of the Board that the Presbyterian missionaries in India may establish such a character as will ensure to them not only protection, but also the confidence and esteem of those entrusted with the government. Let all your teaching, all your intercourse with the natives, all your schools, and every thing you print, be open at all times to the inspection of the civil officers: let it be seen that you attend only to your appropriate work, and soon you will convince all that you are indeed the missionaries of the Prince of Peace. These things are not written in distrust of you or of the brethren in India, nor with any reference to the past

history of that mission—which, we are happy to acknowledge, has received the full protection, and shared largely in the kind and generous feelings of the Europeans, who administer the authority of that country; but we have noticed them as being of themselves important; and that there may be no mistake as to the principles by which we are governed.

And now, beloved brethren, how solemn is the trust committed to you! How dear and precious are the hopes of the churches which you carry with you! How much you will need the graces, the sustaining influences, and the consolations of the Holy Ghost. How much you will need continued communion with the Saviour. Be humble, therefore; be distrustful of yourselves; be men of prayer, and make the word of God your daily counsel; take care of your own souls; live near to God; live in peace among yourselves; fear not to go forward in the strength of him whom you serve; and be faithful until death. The day of our discharge is not distant; and when you leave our shores, though we may not meet again in this world, yet our hearts need not be troubled. Our next meeting, we hope, will be in our Father's house, in the presence of God and the Lamb, to go no more out forever. "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God and Saviour, be glory and majesty, dominion and power, both now and ever. Amen."

LODIANA.—*Extracts from a Letter of the Rev. J. Newton, dated Feb. 19, 1838.*

We were partly prepared to hear of the pecuniary embarrassments of the Society, for much had been told us respecting the depression of commerce in the United States. Providence, however, is now bringing us better news. By the English papers we learn that the embarrassment is passing off, and trade is beginning to revive. But, notwithstanding these intimations of returning prosperity to the country, we feel it our duty to abide strictly by the instructions the Committee have sent us. You will see by the last report of the mission, that we contemplated the erection of certain buildings as soon as the state of the funds would justify it. In part this work has been already accomplished. A house for the Boy's Boarding School has been erected. The

other buildings, which are needed at our station, will be postponed till the restriction on the subject of expenditure is taken off. Your letter came very opportunely. We were just then preparing to put a work into the press, which would have cost about 600 rupees, and another which would have cost about half that sum; I mean "Miss Beecher's Geography for Children," Indianized by Bro. Rogers, with lithographic pictures and maps, drawn by our excellent friend, Doctor Baddeley. This we shall now postpone. The other is "The Child's Book on the Soul," translated into Hindustani by Bro. Wilson. The Geography is much needed. Our school has greatly suffered for want of such a book; and we have no doubt that the publication of it by our mission will accord with the views of the Committee. If school books adapted to this country, however, could be brought from America or England, my opinion is that not an hour should be spent by our presses in printing them, because if their whole force be applied to the printing of the Sacred Scriptures and Tracts in the native language we never can keep up with the demand. As a general thing, American school books will answer here very well, and to some extent the School Book Societies in the country will supply what is needed. Hitherto, however, no suitable Geography has been procurable. The same is true of an Arithmetic. Works on these subjects must be written expressly for the country. As Miss B's. Geography is intended only for the lower classes, a larger work must be sought hereafter.

Boarding School for Girls.

In regard to the Girls' Boarding School, ever since the Missionary meeting at Saharanpur, in Dec. 1836, it has been under the special care of Mrs. Newton. A house was built for its accommodation last winter. The number of scholars is still no more than five. They are taught in the Roman character. Their principal reading book is the Hindustani Testament, and the interest with which some of them read the Gospel, out of school hours, gives encouragement to hope that its blessed truths may in the end do them good. The expense of the school is about 4 rupees a month for each. There were several reasons for teaching these girls in the Roman character—especially that they would, by this means, be able to read the Bible and other good books,

prepared by Christians, while the polluting literature of the natives would be inaccessible to them, because locked up as yet in the Nagari or Persian character.

Panjabi Common School, and Tracts.

I am just now making arrangements to institute a School in the city for teaching the Panjabi language. This will be in the native character. My plan is to hire a native teacher, but allow none except Christian books to be used in the school; to visit it myself every day, when I go to distribute tracts; thus I shall endeavor to exert as much personal influence as I can. If the scheme should succeed, I hope to make it a large and important establishment, connecting it perhaps with our English School.

I think it was mentioned in our last report that I was devoting special attention to the Panjabi language; many circumstances have hindered me from doing much since that time, especially my long sickness, of which you have already been apprized. But I have resumed it, and with the help of one of the pupils in our English school, who is my teacher in this study, I have undertaken to prepare something for the press in this language. The demand is so urgent that I did not feel justified in delaying. We are now printing an edition of the Ten Commandments, with remarks, in broad sheet form, 5,000 copies. Our next Panjabi tract will be, The Sermon on the mount. After that, I wish to compile from the Scriptures a history of our Saviour, and perhaps append to it a brief statement of some of the principal doctrines of the Gospel.

Cases of Discipline—Native Christian cast into Prison.

I am sorry ever to speak of our troubles, but troubles we sometimes have, and you will not thank us, I suppose, for concealing them. You heard before of the discipline we were obliged to exercise, in reference to two of our native members. They seemed penitent, and were restored to the confidence and fellowship of the church. One of them continues to run well, so far as we can see; the other has just been discovered to be guilty of an immorality, which is too common in heathen countries. We are distressed by such things, but what can we do? Men come to us, professing an attachment to Christ, and their actions for a long time seem to prove them sincere. We cannot

judge the heart with certainty; and hoping all things, we receive them into the bosom of the church. Before any evil is suspected, some sin is committed which wounds the body of Christ, and every member feels the pain. This is one of the sorest trials of missionaries; for, besides the sorrow, which we cannot but feel when one of our members fall into sin, we are led, by the frequency of such occurrences, to suspect the sincerity of every one who professes to renounce heathenism and embrace Christianity.

Some things, however, are cheering.—Our other two young men seem disposed to do all the good they can, though they are sometimes persecuted for it. A few days ago one of them, named John Baptist, had occasion to go to Kappurtalla, a city about 70 miles distant on the other side of the river Sutlej. He took with him a supply of tracts to distribute. On Sabbath afternoon, when he was in the bazar giving away tracts and talking to the people about the atonement of Christ, the Sikhs came upon him, and threw him into prison, making his feet fast in the stocks. They reported his case to the mayor, who happened to be a Musalman. He immediately proceeded to the prison to see what was the matter. It seems he was a friend of John's father, and therefore endeavored to vindicate him against the accusation of his enemies. He did not deem it best, however, to give him immediate release,—either because he was afraid of the Sikhs, it being a Sikh government, or perhaps because it might have increased John's danger. But afterwards he sent his secretary, when the crowd had left the prison, with instructions to set the prisoner at liberty. At the same time he wrote an account of the matter to the Prince, who was absent some distance, and desired to know what must be done with the lad. In the mean time John set off for Lodiana. But he afterwards heard that the Prince ordered the Mayor to leave the matter until he returned, and he would hear the young man for himself, and if his religion should prove to be a good one,—better than that of the Sikhs—he might himself embrace it. We feel no sorrow at hearing of such storms. We hope they will do good. The people will talk about this, and many may be led to inquire what this new religion is: who can tell but that some may pursue the inquiry till they learn the truth and come under its influence!

I must come to a close. You have already heard how gracious the Lord has been to me. I was sick and nigh unto death. It was one of those dreadful diseases which sometimes sweep off multitudes together. Many have died of it here this winter, and in some places further down the country, the famine and small-pox together have created great distress. After my recovery, Brother Rogers had a slight attack, and three of the children in our yard had the same disease,—but in none of these cases was it fatal. I cannot express the obligation we are under to Dr. Baddeley for his kind attention to us while we were suffering so much distress. The Lord reward him. When I was sick, a parcel of Chronicles arrived, which were very seasonable. One of the numbers happened to contain an extract from one of my letters, in which I had said,—“I would be willing to suffer affliction, if it might only be the means of my sanctification.” It seemed as if Providence had now sent back to me my own recorded profession, just when I was most likely to be impatient, in order to try the sincerity of my words, and if I should be found wanting, that I might be condemned out of my own mouth. But I am happy to think that my heart made no complaint against God. I knew that what he did was right, and I think that my chief desire was to receive the correction as a child, and to be improved by it.

SUBATHU.—*Journal of the Rev. J. Wilson.*

Notes respecting the Hill People.

[Continued from p. 343.]

21st. At a small village called *Neit*, on the *Sutlej*, about 11 coss above *Hhote-gurh*, they gave us the *Chaudry* (or office of the chief man) to sleep in. Inside the *Chaudry* are two of *Seive's Lingas*—they stood close alongside of our bed. Hard by stood an ancient stone temple, on which some *Raja*, in a now forgotten age, has expended an enormous sum of money. It is a square pile, gently turning inward to a point or apex above. On the outside are sculptured kings and queens,—gods and goddesses,—lions, elephants,—elephant and human forms combined, and *deotas* in great numbers. In some the sculpture is very good, though the *taste* that dictated them betrays itself in various forms of obscenity, which I may not even allude to, much less describe.

Under a projecting rock alongside were ranged a large number of *deotas* (demons—

generally good demons,) cut on separate stones, ranged along the wall so as to face the visitor.

The outer door, which leads to the sacred enclosure, and which was strengthened with iron bars, happened to be open. We stepped in with the *Hindus* that accompanied us on our journey. The attendants, *Brahmans*, complained some of our going in with our shoes on. But as we were already inside, and did not show much willingness to yield, they allowed us to pass.

The officiating *Brahman* opened the large iron-bound door, which opened to the inner temple, and permitted us to look inside. On one side sat a small stand, on which were several covered *deotas*, which were used at their *Nauches*, or festival seasons, when they make these *deotas* come out and dance before their gods. These were not uncovered for us. On the other side stood a sacred lamp-stand. It was composed of a metallic pedestal, standing on a metallic block, its height about three and a half feet. From the main stem smaller stems of wire projected on every side, about 8 inches from the main stem, all rising upwards like the branches of a tree. At the top of each was a small lamp of the same kind of metal. The number of lamps might be from 50 to 60, or 70. In a niche in the dark wall on the opposite side, were ranged a number of small *deotas*, so that with the light of a dim lamp we could just see the white of their eyes,—enough to make the ignorant and superstitious feel solemn in their presence. All else inside was dark as the mind that projected them. Near the door inside were smooth stones, brass blocks, &c., for the purpose of preparing the food for the *deotas*, &c.

The whole building and style of the workmanship were superior to anything of *Hindu* origin which I have seen on this side of the city of *Benares*. But no one could give any information as to what age, or by whom it was built.

The village contains only 12 or 15 houses, and in every thing except its ancient temple is of the most unpretending kind.

The *Rana*, and one other person only, were capable of reading. To them we gave a copy each of the Gospel, Acts, and Ten Commandments, with a few Tracts.

At the village of *Dab Nagar*, about three miles farther up the river, we found a much more interesting people;—20 or 30 persons having gathered around us, I read to them

the Ten Commandments, and the exhortation which is added in the Tract. One man among them read very well. To him we gave one of the Gospels, the Acts, Ten Commandments, and a few Tracts; and as many for a Brahman friend, who was absent from the village.

These simple-hearted people brought us some peaches in a basket, and the kernels of some fruit, which resembled apricot kernels in appearance and flavor. The peaches were small and hardly ripe, yet of delicious flavor.

In this village there are perhaps 50 houses, and a large *Thakur Dwara*, or Deota establishment.

23d. *Rampore*.—Arrived yesterday at 5 o'clock. This is the largest village of *Bu-sahir*, and the usual residence of the Raja. Our road from *Khote-gurh* followed the windings of the river. The distance is perhaps 25 miles. Rampore contains about 200 houses, which are chiefly built of stone, and are all covered with *slate*. It is by far the most comfortable, neat, and apparently enterprising village I have seen in India. It lies in a bend of the *Sutlej*, surrounded by lofty mountains on every side. The houses commence down near the water, and rise in terrace-form as they lie farther from the river. There are only two considerable streets, which are shaped to the curve of the river. The Raja's Palace, the *Thakur-dwara*, or range of Temples, &c., extend along the upper side next the base of a precipitous mountain, which rears its head far over the village. The village is beautifully interspersed with shade-trees, which impart a delightful freshness to the streets and greenness to the aspect of the place. The mountains project so far over the village, that the sun does not shine in the streets, even in summer, until about 10 o'clock, and disappears about 4 in the afternoon. The river is rocky and rapid. The dashing of the waters afford the inhabitants an unceasing "lullaby" the whole night. At whatever hour the stranger awakes, he imagines that he has awaked in the midst of a heavy shower of rain.

This is the centre of commerce for all these mountain regions. There is an annual *Mela* or Fair held in October or November, to which the dwellers in Thibet, Ladak, and Chinese Tartary bring the productions of their countries, carried upon goats. They cross the snowy range after the rains have melted away the snow from the pass-

es. Before they return from the Fair, the snow has fallen so as to shut up all the passes; they therefore drive their goats down to *Komar-zein*, and pasture them there till the passes are opened the next year; they then return, and bring another load of goods to the Fair;—thus they can only make one trip in a year. The inhabitants of the lower ranges of hills and of the plains attend in vast numbers, with the productions of their respective regions, to sell or barter them for the blankets, shawls, &c., brought down from the recesses of the mountains. A person who should attend these annual Fairs would have an opportunity of preaching and sending the Bible to the dwellers in Tartary, Thibet, and even China.

There are in this village about 50 Banyas, (native merchants,) who drive a pretty vigorous business; and a few others who do less business. About ten mechanic shops are kept briskly employed in manufacturing trinkets for the Fair. It is altogether a trading and manufacturing place.

We travelled, one day, a few miles up the river above Rampore. When here, we felt an almost irresistible inclination to pursue our journey at least to *Kanaur*, a beautiful little valley, about seven days' journey farther up the river, which is wholly surrounded by the perpetual snows. But our arrangements to meet our Missionary Brethren at *Lodiana* in the last of October, forbade it.

Since we have been in the neighborhood of the snowy range, I have observed that every morning we have a perfectly clear atmosphere. As soon as the sun rises, soft, fleecy clouds begin to stretch across the dells near the snows. Towards 10 o'clock the vapor exhaled by the sun settles into dense clouds around the highest peaks, so as to quite shut out the snowy peaks from our view. Towards evening heavy rain-clouds pass over our heads and threaten rain. It seems as if there might be rain here every evening if the day were a little longer in duration, so that the sun's rays might have a longer time to play upon the snow-clad summits. But the night seems to exert a counteracting influence, and to undo what the day has done; it dissipates the clouds which the day has gathered, or perhaps deposits their contents in dew upon the more distant hills and dells.

The heat along the valley of the *Sutlej* is very oppressive. At *Narcunda Pass* we

found the weather severely cold. From that place we descended to the valley of the Sutlej; a descent of perhaps 5,000 feet, while our latitude or longitude is not changed two miles.

We crossed on a bridge of pine planks over the mouth of a very large creek, the water of which appears as pure as if it had just burst from the deep bed of the "everlasting snows." Along its sides are high, precipitous rocks, so white that their broken fragments, which are strewed along the shore, give a brightness to the shore that makes it severely painful to the eyes to look at them for any length of time.

At Rampore we distributed about 20 Gospels and copies of the Acts, and about the same number of each of the varieties of Tracts that we had in our possession. The Raja, *Mahindar Singh*, being at Saran, his summer residence, about 14 coss farther up towards the snows, we left for him a copy of the Hindi Testament, the Proverbs of Solomon, Ten Commandments, and each of the other Tracts which we had with us. These were placed in the hands of his Majesty's Guru (religious teacher,) who promised to deliver them.

I read some of the Tracts and Parables of the New Testament to groups that gathered around us, at different times in the streets. They said they had never before heard of the name of Jesus Christ, nor of the Christian religion. They said, it is "*bahut acchhi bat*," "*sachh bat*"—i. e. "*very good word*"—"true word."

But we saw little to lead us to hope that they really felt the force of what we read.

Manner of crossing the Sutlej.

At Rampore and various other places we saw the people crossing the river on ropes of grass. They have 7 or 8 medium-sized ropes of grass stretched across the river, about 40 or 50 feet above the surface of the water, and fastened to rocks or abutments at each side. A kind of slide made of wood passes over all the ropes together; on the under-side of it is fastened the two ends of a short rope, in which the passenger seats himself, and holds the rope at each side with his hands; thus adjusted, a man at the other side of the river pulls a small rope fastened to the slide, and thus draws him over.

While we stood by the ferry, a young man crossed the river two or three times, climbing along the under-side of the ropes with his back downwards. He supported him-

self, and advanced entirely by the strength of his hands and feet, throwing his hand and foot alternately over the ropes. He crossed the river as expeditiously as he could have done if he had had a bridge to walk upon.

We had made our arrangements to cross over, for sake of the experiment. But just as they were drawing the last person over before our turn came, the rope broke by which he was drawn, when he was about the middle of the river; and he had to be drawn back till the rope should be mended. As we could claim no higher motives than mere curiosity, and the vanity of being able to say that we had crossed on a rope of grass, we thought it expedient to decline the trip, and to deny ourselves the gratification of that feeling of vanity. The bridge of ropes is so high, and the stream so rapid and so rough, that the person who should fall in would have scarcely any human probability of escape.

During the rainy season, the mode of ferrying the river is upon bullock skins inflated with air. The ferryman spreads himself down with his breast on the bullock skin, and takes little paddles in his hands. The passenger places himself with his knees upon the back of the ferryman, and employs his hands in holding himself on; thus adjusted, they paddled their way across.

(To be continued.)

Extracts from the Journal of the Rev. J. H. Morrison.

The communication, from which these extracts are made, was written principally during the voyage to Calcutta in the ship *Edward*.

Appearance of the Island of Madeira.

While standing off and on the southern shore of the island, we had a good opportunity to take a view of its splendid scenery. The shore is everywhere, (except the east end,) bold, and in many places precipitous. The land rises to several hundred feet above the level of the ocean; so that while they enjoy almost the warmth of a tropical climate, mitigated by the sea air on the plains below, the mountain tops are frequently covered with snow. The sides of the mountains at a distance present the singular appearance of a number of stairways, separated from each other only by a thin partition; here

and there the regularity being interrupted by a white house, or some saint's chapel. A closer inspection revealed to us the secret of this singular appearance of the surface of the mountains. The declivity is so great, that the land, in its natural shape, cannot be cultivated; hence the cultivators of the soil resort to the only effectual expedient which could render it productive. A high wall is built up, and the ground above it levelled; again, at the extremity of this platform another wall is erected, and the ground above it levelled; and so on as far as necessity requires or the circumstances of the case will permit. Thus every foot of ground, which it appears possible to reclaim from some of nature's wildest freaks, is brought under the highest state of cultivation: even the tops of the walls are covered with various kinds of vegetation. The general aspect of the mountains, as seen from the sea, is truly sublime,—everywhere a bold or precipitous shore, the land rising from the water's edge to lofty peaks, suddenly broken by deep and frightful ravines. But what adds greatly to the sublimity of the scene, is the cloudy state of the atmosphere, which generally prevails far up the mountains, while the inhabitants below enjoy clear weather and a beautiful sunshine. The mountains, from their height, appear to attract and detain every passing cloud, as if they needed, like a land bird, some resting-place from their weary flight. Sometimes the mountain tops appear jutting out in clear sunshine above their gloomy visitors, sometimes they are entirely enveloped in the same mists which shade the parts below; and sometimes these watery travellers appear too heavily laden to ascend entirely to the summit; so that, while they rear their heads with sufficient density to obscure the peaks, they rest their feet upon the plain beneath, and the whole scene is beautifully variegated with fragments of rainbow, here and there interspersed, and continually shifting their position to suit the varying motions of the clouds, and sometimes descending to the water's edge, and playing like a lambent flame upon the surface of the ocean.

Condition of the People.

The condition of the peasantry appears to be truly degraded. This, in a place so highly favored as to its natural advantages, its scenery, climate, fertility of soil, and its commercial importance, which secures to it the advantages of enlightened society from Europe and America, would be wonderful, indeed, had we not before us examples of the same kind in France, Spain, Italy, and

other similarly favored lands. The true solution of such a mystery must be found in the fact, that the mark of the beast is on them, and in proportion to the depth of the impression, are his subjects assimilated to the animal creation. The first thing that strikes a stranger, on approaching the shores of Madeira, is the number of churches that are seen in all directions, even almost up to the summit of the mountains; and he is prompted involuntarily to ask—of what use are so many churches in such a place? Where are the people who are to occupy them in the worship of the living and true God? How can they be supported? But the pure worship of Jehovah does not appear to be the great object which they are endeavoring to secure. Worldly honors and emoluments, and spiritual despotism, seem to be the mark at which they aim. While they very reverently bow at the sight of the cross, and devoutly build their churches and cathedrals in the form of a cross, holiness of heart, which would lead them to bow their hearts in meek submission to him who once hung thereon, really appears to form no part of their system as a practical matter.

In one of my visits to the cathedral, I saw a priest robed in his peculiar dress, raging and storming at a young man, whom he was commanding to go away and do something, evincing every symptom of almost brutal rage. Not understanding the Portuguese language, I could not, of course, understand what he said; but the language of his countenance and angry gestures was not to be misunderstood. The young man was very decently dressed, and appeared to be one from the more respectable circles of native society. After endeavoring to reason the matter for some time, in a very humble and suppliant manner, so far as I could judge from his countenance, without being able to alter the tone and spirit of his spiritual master, he went away like a cowering slave to his task or his penance. All this I witnessed in a house pre-eminently consecrated to the worship of the Lord of hosts, and where the Lord Jesus Christ is every day offered, soul, body, and divinity, a bloodless sacrifice, for the sin of his people; and the principal actor was one of those, whose hand, I suppose, has often handled the sacred memorials of a Saviour's dying love. I shall mention another fact to illustrate the religious character of those here, who, by external profession, are peculiarly holy, and have separated themselves from the world, that they may be the better able to live a life of holy

contemplation and prayer. Most of the seamen belonging to our ship obtained leave on Sunday to go ashore. When they returned, they brought with them large quantities of artificial flowers and fancy-work, which they had purchased at the Nunnery! It cannot be necessary to seek much for a solution of the problem, why a people, with such examples before them, and under such a despotism, should be degraded. Every tree will bear its own fruit, in whatever soil it may grow; and, indeed, it would be the most difficult of all, should we find a people, under such rule, and still enlightened and elevated to the dignity of their species, to answer the question why are they *not* degraded; but their condition is not hopeless, nor should it be so regarded and treated by the church of Christ. Even in this seat of the beast, there are evident tokens of the decline of his power. Monasteries have been abolished; greater encouragement is given to the education of children; the New Testament is permitted to be employed as one of their school-books; and Protestant worship, in all its denominations, is tolerated. Whether efforts for the conversion of Catholics would be permitted, remains to be ascertained by a trial. There is no church of any Protestant denomination on the island, except one occupied by English Episcopalians. There are, I was informed, a few persons there of other denominations, who worship with them, for want of an opportunity to worship according to their preference. Would not these form a nucleus, around which might be gathered a church of native Christians? Can no devotedly pious, active, zealous, *prudent* man be obtained, who would be willing to go there, and unite with Christians of the same persuasion in making the experiment? Can the church in America do nothing on this subject? Is it right that she should take for granted that nothing can be done, and fold her arms to sleep without an effort?

Illustration of S. ripture.

In a ramble which Brother Wilson and I took, we saw what afforded us still greater satisfaction and delight, an illustration of Isaiah 1. 8.—“The daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers.” The vintage had all been gathered, and the little cottage or lodge, built in the vineyard for the accommodation of the person who was to watch it and protect it against all depredations, was left empty: all around looked like desolation.

What a striking figure to represent the condition of a church forsaken by her Lord and master, and destitute of his watchful, protecting care! After referring to the sickness of several members of the Mission family, Mr. M. adds—We have indeed been chastened, but it was by the hand of an infinitely wise and compassionate father, who has mingled the bitterest dregs of our cup of affliction with those sweetest, purest joys of heaven, those which flow from the presence of Christ.

In all these afflictions I trust we have been enabled to rejoice. “For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ.” We have learned experimentally, what we had before been taught by some of your last exhortations and encouragements, the meaning of “rejoicing in tribulation.” We rejoice not only because of the comfort we ourselves have enjoyed and do enjoy, but much more because of the prospect afforded by it of greater usefulness to others. I trust we can unite with the Apostle in praising God for his dealings with us, and on the same grounds—“Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort: who comforteth us in all our tribulation, *that we may be able to comfort them which are in any trouble*, by the comfort wherewith we ourselves are comforted of God.” If such may be the issue of our afflictions, that by them we may be prepared thus to become like “ministering spirits sent forth to minister for them who shall be heirs of salvation,” God forbid that we should let a murmuring word escape our lips, or indulge a murmuring thought or feeling at any affliction, however severe. To minister to the heirs of salvation! Oh! if we but increase the harmony of one of those harps that forever surround the throne of God; if we but add to the joy of one of those bright spirits who have come out of great tribulation, and washed their robes and made them white in the blood of the Lamb; if it is an honor infinitely above what we deserve, and one that will infinitely more than compensate us for a whole life of contumely, toil, and suffering.

SEMI-ANNUAL MEETING OF THE BOARD.

The autumnal meeting of the Board of Foreign Missions of the Presbyterian Church was held in this city on the 8th and 9th of last month.

The following members were present, viz.

Ministers.—Rev. J. C. Backus, R. J. Breckinridge, J. N. Campbell, D.D., E. W. Crane, C. C. Cuyler, D.D., C. Cummins, D.D., J. Green, G. W. Janvier, J. H. Jones, J. M. Krebs, J. McElroy, D.D., D. McKinley, S. Miller, D.D., Pres. of the Board, N. Murray, W. W. Phillips, D.D., G. Spring, D.D., H. R. Wilson.

Laymen.—Moses Allen, Hugh Auchincloss, Harmer Denny, A. W. Mitchell, Benj. McDowall, John Owen, James Paton, Henry Rankin, Robert Jaffray.

Honorary Members.—Rev. J. J. Janeway, D.D., Rev. W. W. Blauvelt, Alexander Ogilvie, Silas Holmes.

The Rev. W. H. Foote, Agent of the Central Board of Foreign Missions, being present, and invited to sit as a corresponding member, submitted sundry resolutions of the Synods of Virginia and North Carolina, transferring the connection of that Board to the Board of the General Assembly. These resolutions were referred to a Committee; and their Report, "that the arrangement, adopted by these Synods in relation to the Central Board, receives the cordial sanction of this Board," was afterwards adopted. The transfer is thus finally accomplished. This is justly considered a measure of great importance, and it is a matter of thankfulness to the Head of the Church that it has been done with such cordial and united feeling on the part of all concerned.

A Report was read before the Board from the Executive Committee, relating to the general subjects of Agencies; Organization of the Mission Rooms; Finances; and State of the Missions under the care of the Board. These subjects were referred, severally, to Committees, and, after their Reports had been received, were considered and disposed of by the Board. In our next number, we propose to insert considerable portions of this Report of the Executive Committee.

A series of By-laws and rules of Missionary action, were reported by the Executive Committee, agreeably to a resolution adopted by the Board at Philadelphia in the

Spring. These rules were considered at some length, and, after various alterations and amendments, were adopted.

The Executive Committee, after the Rev. N. Murray had declined the appointment of General Agent made by the Board at the Spring meeting, had appointed the Rev. John Breckinridge, D. D., to fill that station until the Board should meet. At the present meeting of the Board, the Rev. Dr. Breckinridge was unanimously elected to fill that office.

It was resolved to appoint ten Vice Presidents of the Board, and the following gentlemen were elected—

John Johnson, New-York,
Silas Holmes, New-York,
William Brown, Philadelphia,
Sidney Baxter, Richmond, Va.,
Nathaniel Ewing, Union Town, Pa.,
Alexander Henry, Philadelphia,
Alexander C. Henderson, Natchez, Miss.,
James Blake, Indianapolis, Ia.,
James King, Albany, N. Y.,
John M. McCalla, Lexington, Ky.

Arrangements were made for the next meeting of the Board during the Sessions of the General Assembly in Philadelphia. The Rev. Dr. Alexander, who was prevented by illness from attending, was re-appointed to preach the Annual Sermon, and the Rev. Dr. Wilson, of Cincinnati, to be his alternate.

The proceedings of the Board at this meeting were, to a considerable extent, of a business character, and will probably have a highly important bearing on the great interests of the Redeemer's cause.

Public services were held on Thursday, Friday, and Sabbath evenings, in the Wall street, Duane street, and Scotch Presbyterian Churches. Thursday evening was exceedingly wet and unpleasant, and consequently but a very small audience was present. The address of the Rev. H. R. Wilson, in the absence of the Rev. Dr. Alexander, was listened to with much interest. At the meeting on Friday evening the Rev. Messrs. Foote, of Virginia, and McKinley of

Pennsylvania, made excellent addresses; and on Sabbath evening, the Rev. Drs. Campbell, of Albany; Cuyler, of Philadelphia; and Spring, of this city, addressed a large congregation of people in the Rev. Dr. McElroy's church. The services appeared deeply to interest all who were present, and we trust that a strong impression was generally felt, of the importance and solemnity of the great object for which this Board has been established,—the conversion of the heathen to God.

CHINA MISSION.—Letters have been received from the Rev. Messrs. Mitchell and Orr, dated as late as June 2d. The health of Mr. Mitchell had undergone no material change; he was too feeble to give much attention to direct missionary duty, though able to share in the responsibility of the decisions, which must always be made in the commencement of a new mission. He was still enjoying the supporting and comforting grace of God in his protracted illness. Mr. and Mrs. Orr were quite well. They had rented a convenient house, and were pursu-

ing the study of the Malay and the Chinese languages; the former for immediate colloquial uses, as it is the common medium of intercourse throughout the Indian Archipelago.

INDIA MISSION.—By the late arrivals we have letters from several of our Brethren in India, to the 19th of June. The afflictive news of Mrs. Morrison's death is confirmed; we regret that Mr. Morrison's letter was not received in time to admit the insertion of extracts relating to her lamented removal, and to his own sorrowful but truly Christian experience under this heavy bereavement. The health of the members of the mission was generally good, though Mrs. H. R. Wilson was still feeble.

Mr. Morrison had reached Allahabad, it having been deemed advisable that he should make the journey in one of the Government steam vessels. The rest of that party were about to leave Calcutta for the upper Provinces in native boats—the usual way of travelling on the Ganges.

Donations in October.

<i>Albany, N. Y.</i> Mo. con. 3rd Presb. ch. 50; coll. 1st Pres. ch. for sup. of Rev. Joseph Warren 700; of w i h 50 ackn. before, bal. 650; Rev. . Mc Claun 3;	703,00	Rev. J. Eaton.	27,00
<i>Athens, Ga.</i> Mrs. Helen Camak, to ed. <i>Helen Camak</i> in N India.	25,00	<i>East Concord cong. Pa.</i> By Rev. John Core.	6,47
<i>Beaver Falls cong. Pa.</i> By Rev A. Williams	15,00	<i>Fairfield, N. J.</i> Fem. miss. so. Presb. ch. to con. their Pastor, Rev. DAVID D. M'KEE, a life mem. 50,87; mo. con. coll. 7,14,	58,01
<i>Bethany cong. Pa.</i> By. Rev. Wm. Jeffery.	62,50	<i>Fairmount cong. Pa.</i> By Wm. Riley, Tr.	12,00
<i>Bethel cong. Pa.</i> Sab. Sch. by Rev. Robt. Johnson.	4,00	<i>Forks of Brandywine, Pa.</i> Fem. miss. so.	32,50
<i>Bull cr. cong. Pa.</i> By Rev. J. W. Johnson.	14,00	<i>Gettysburg, Pa.</i> Fem. aux. so. an. contrib. for sustaining a school in N. India.	50,00
<i>Butler, Pa.</i> A bequest from Wm. Adams dec'd, by Jas. Adams.	100,00	<i>Gravel Run cong.</i> By Rev. Wells Bushnell,	5,00
<i>Callanburg cong. Pa.</i> By Rev. John. Core.	13,34	<i>Houston, Texas.</i> Mo. con. in June, 1837, by Rev. W. W. Hall.	10,00
<i>Claysville cong. Pa.</i> Mo. con. and Fem. miss. So. by Rev. P. Hassinger.	13,02	<i>Hudson Presby. N. Y. Scotchtown cong.</i> For sup. Rev. Jas. Wilson, by Rev. M. Baldwin.	116,25
<i>Columbia, Pa.</i> Fem. Miss. So. to con. Rev. JAMES L. Scott and wife life mems.	60,00	<i>Island cr. cong. O.</i> By Rev. Thos. F. Magill.	20,00
<i>Erie Presby. Fairview cong. Pa.</i> By		<i>Kentucky.</i> A Friend of Missions.	3,00
		<i>Lexington, Ky.</i> In part of subscription of McChord ch. by Wm. H. Rainey.	50,00

<i>Licking cong. Pa.</i> Fem. miss. so. by Rev. John Core.	19,05	ch. at Saharunpur 120; for ed. James R. Campbell and Mary R. Campbell, 2nd. Pay. 50; for ed. a child for Thos. Cummings, N.Y. 20; for ed. George Wyer Henry, Jr. 2nd pay. 25; for ed. 2 heathen children for a so. of youth in Rev H. McMillan's cong. Xenia, O. 1st semi-an. payt. 25; to con. Rev. John Keil and Rev. J. N. McLeod, life directors; and Rev. A. W. Black, Rev. H. McMillan, and Rev. R. H. Bratty, life mem.	240,00
<i>Little Beaver cong. Pa.</i> Fem. miss. so. By Rev. Robt. Dilworth.	14,36	<i>Pisgah ch. Ky.</i> Coll. after a sermon.	115,60
<i>Liberty corner cong. N. J.</i> By Rev. J. T. English.	13 0	<i>Pike Run cong. Pa.</i> By Rev. D. Kirkpatrick.	11,75
<i>Long Run cong. Pa.</i> Sab. sch. children.	5,00	<i>Red Clay cr. Del.</i> By Thos. Love.	19,00
<i>Louisville, Ky.</i> Mo. con. 1st Free ch.	17,00	<i>Rich and Presby. O.</i> By Rev. James Scott, Tr.	60,00
<i>Lower Brandywine, Del.</i> By Thos. Love.	7,00	<i>Saltsburg cong. Pa.</i> By Rev. W. Hughes, 23,37; Fem. sew. so 5.	28,37
<i>Mansfield, O.</i> Mrs. Hannah Cook, 5: Presb. cong. 11;	16,00	<i>Sewickley cong. Pa.</i> By Rev. D. E. Nevin.	12,25
<i>Maysville, Ky.</i> Presb. ch. coll. in part after sermon.	53,50	<i>Shippingville, Pa.</i> By Rev. John Core.	1,62
<i>Mercer co Pa.</i> Legacy from Mrs. Elizabeth Russell.	40,00	<i>State Lick cong. Pa.</i> By Rev. John Reddick.	15,37
<i>Middletown and Kingwood congs. Va.</i> Bal. to con. Rev. Cyrus Beecher Bristol, life director.	51,50	<i>Spring cr. Pa.</i> Mo. con. coll.	11,25
<i>Middleton, Va.</i> Mo. con. by Rev. C. B. Bristol.	6,18	<i>Springfield cong. O.</i> By Rev. J. D. Hughes.	15,00
<i>Mingo cr. cong. Pa.</i> By Rev. J. Beatty.	6,75	<i>Staunton, Va.</i> Mr. Mitchie.	10,00
<i>Mobie, Ala.</i> Mo. con. Presb. ch. 169; Juv. miss. and Temp. so. in Sab. Sch. to ed. two heathen children, 45; by ch session.	214,00	<i>Steuenville Pby. Ridge cong. O.</i> By Rev. W. B. McCartney.	16,00
<i>Mount Prospect cong. Pa.</i> By Rev. J. Moore.	6,10	<i>Trenton, N. J.</i> Fem. miss. so. to con. John Voorhees & Samuel Bearley, life mems.	78,00
<i>Morrisstown N. J.</i> Eunice Todd.	1,50	<i>Uniontown, Pa.</i> Cong. coll. for 1838, 125; M. W. of Seceder ch. 10.	135,00
<i>Moscow, N. Y.</i> Mo. con. Presb. ch. by Rev. J. H. Redington.	18,26	<i>Upper Buffalo cong. Pa.</i> By Rev. John Eagleson.	25,30
<i>New Bedford, Pa.</i> Harmonic so. by Geo. Monteith, Tr.	3,25	<i>Wappinger's cr. N. Y.</i> Mo. con. Presb. ch. by Rev. Mr. Price.	18,00
<i>New Castle Pby. New London cong.</i>	30,00	<i>Westfield cong.</i> By Rev. James Bracken.	40,32
<i>New Castle, Ky.</i> Mo. con. Presb. ch.	12,00	<i>Wheeling, Va.</i> To con. Mrs. A. Woods & Mrs. Zachariah Jacob, life mems.	60,00
<i>New Lisbon, O.</i> By Rev. John B. Graham.	20,00	<i>Williamsport, Md.</i> Mo. con. 16,72; Fem. asso. 18,75.	35,47
<i>New Rehoboth cong. Pa.</i> By Rev. John Core.	17,00	<i>A Friend of Missions.</i> Pd. to W. Lowrie, at the Mission Rooms.	23,00
<i>New York city.</i> 1st Presb. ch. Mo. con. Oct.	54,06	<i>Rev. J. Co n</i> for himself and wife, each 5; a thank offering.	10,00
<i>Scotch Presb ch.</i> Henry Rankin 200; Mo. con. Oct. 60; John Leckie 10;	270,00	<i>Thomas Foster, Ex.</i> of the estate of Robt. Smith, dec'd.	50,00
<i>Canal st. ch.</i>	58,58	<i>By Rev. E. Bradbury, in Ohio, Franklin, 24,25; Dick's cr. 3; N. Jersey, 25, 11; Darrs Town, 2; Camden, 8,25; Lebanon, Mrs. Gilchrist, 1; Dayton, 24; Harmony, 15; Yellow Springs, 41,25; Muddy Run, 10; Miami Pby. 1; Troy, 31,25; Mt. Carmel, mo. con. 3,57; Rossville, 6; Hopewell, 22; Somerset, 19,25; Rev. D. K. McDonald, 5.</i>	241,83
<i>A friend to con. J. Kearney Rogers, M. D.</i> a life mem.	30,00		
<i>Oxford, Nottingham & Hopewell, Pa.</i> Fem. sew. societies, to con. Rev. John M. Dickey a life mem.	50,00		
<i>Perryville cong. O.</i> By Rev. Mr. Hughes.	5,00		
<i>Philadelphia.</i> Central Presb. ch. Alexander Henry 100; a lady 5;	105,00		
<i>10th Presb. ch.</i> a lady, per Rev. H. A. Boardman,	20,00		
<i>2nd Presb. ch.</i> mo. con.	15,89		
<i>Robt. Creighton 10; a lady 1.</i>	11,00		
<i>Philadelphia.</i> Juvenile Miss. so. of 1st Ref. Presb. ch.. For Mission	151,89		
		Total, \$3863,91	

